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Notes.

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[Among the Spence MSS. sold at the sale of Mr. Singer's Books, &c. (all of which, with one exception, are now in our possession), was one entitled "*Collections relating to the Lives of some of the Greek, Latin, Provincial, Italian, French, and English Poets.*" Some of the Lives of our English Poets are well deserving of publication, and will appear in these columns. The MS. does not contain any Life of Pope or Swift. But against each of their names appears a memorandum, "See separate Papers." No such separate Life of Pope has yet been found. But among the Spence MSS. in the possession of the Duke of Newcastle—the whole of which His Grace has most kindly placed in our hands—is the following Life of the Dean, which there can be no doubt is the "separate Paper" referred to.

When the readers of "N. & Q." remember who were the "intimate friends and acquaintance" of Swift, from whom Spence "learnt some things," they will at once see the value of such a work; and they will also, we are sure, agree, that the thanks of all students of English literature are due to the Duke of Newcastle for the liberality with which he has enabled us to commence our proposed New Series of ANECDOTES OF BOOKS AND MEN with so interesting a Sketch.]

SOME ACCOUNT OF THE LIFE, WRITINGS, AND CHARACTER OF DR. SWIFT.

As the works of Dr. Swift have given so much entertainment to almost every one that has been conversant in them, it may not be disagreeable to

them to be better inform'd in the particulars of his life; the time in which each of his more considerable pieces were written; and the odd turn of his humour, which, tho' impossible to be described so fully and distinctly as might be wisht, may, howe'r, be trac'd farther, and nearer to the truth, than ever it has yet been. I therefore, sit down with pleasure to this task, because I am persuaded it must give pleasure to others; and have, besides, this encouragement, that there are more things already publish'd which may be of assistance to me in the following account, than perhaps there ever was of any one of our English writers, within so short a time after their decease. Beside what may be collected from several parts of his own works, Dr. Swift has himself given a sketch for his life to the thirty-third year of it, publish'd by his relation, who is now in possession of his grandfather's estate in Herefordshire. The same gentleman has given us many particulars relating to that, and all the remaining part of his life. The Earl of Orrery has entered (I wish I could not add) too minutely and too unkindly into his character, in his Letters: and the Observer on them has added several particulars, which his most familiar acquaintance with Dr. Swift (if the author be rightly¹ guess'd at) must have given him more opportunities than almost any one, to observe, at least, during a considerable part of the doctor's life. Mrs. Pilkington, whose admiration of him, and the pleasure (perhaps the pride) she took in being admitted to his conversation, made her observe every little thing he did, and every word he said, has given us a picture of him in his domestic behaviour; which, as I have been assured by several persons who were very well acquainted with the doctor, is exactly like him. Mr. Hawsworth has written his life, in as exact and handsome a manner, as we had been before taught to expect from his pen; and there is another (said by the author of it, to be chiefly collected from my Lord Orrery), in the *Lives of the English Poets*, which I know not by what means, or rather by what blunder, they have chosen to attribute chiefly to a very unpromising name in the title-page. To what may be most to my purpose in all of these, I shall add some things which I have learnt from several of Swift's intimate friends and acquaintance: and with all these helps taken together, am in some hopes of giving a fuller and more expressive idea of one who was so serviceable a politician in the cause of his native country, so very excellent and humorous a writer, and so singular a man.

Dr. Swift was descended from a younger branch of the antient family of the Swifts in Yorkshire. His grandfather, Thomas Swift, was

¹ 'Tis generally thought to be Dr. Delany.

minister¹ of Goodrich, near Ross, in Herefordshire; where he had an estate, too², of about 100*l.* a year. He suffer'd very often³ and much for the royal cause in the Civil Wars, and died⁴ before the Restoration. He left behind him six⁵ sons (he had had ten⁶) and four daughters. The poetical connexions in his family are uncommon: his own wife was the famous Mr. Dryden's aunt⁷; and his second son marry'd the eldest daughter of S^r William Davenant.⁸ No less than five of his sons⁹ (Godwin, William, Dryden, Jonathan, and Adam), chiefly to avoid the troublesomeness and persecution of the fanatics, quitted England, and settled in Ireland.¹⁰ Godwin, the eldest of them, was a counsellor¹¹; and all the other four were attornies. Ireland was then almost destitute of lawyers¹², the Civil Wars having made almost every body soldiers. Godwin¹³, in particular, succeeded there so well, that he got an estate of 3000*l.* a year by the law; tho' he lost it all again, in his latter days, by being a dupe to projectors. Of the others, Jonathan had marry'd a lady of the family of the Erics¹⁴; a very antient (and formerly a very considerable) family in Leicestershire. He died in two years after his marriage¹⁵, and his widow, who was then big of her second child (and who had only an annuity of 20*l.* a year settled upon her before she and her husband left England), was very kindly receiv'd by Counsellor Swift into his family¹⁶ in Dublin, where she was deliver'd of her second child Jonathan¹⁷ (afterwards the famous D^r Swift) on St. Andrew's¹⁸ day, 1667. Her former child was a daughter.

The opinion, or rather the whim, of Swift's being a son of S^r William Temple, must be wholly without foundation¹⁹: his mother having never been out of the English dominions; and S^r William having been abroad from the year 1665 to 1670.

The nurses in Ireland are remarkable for their love to those they suckle.²⁰ Swift's nurse, who was a native of Whitehaven, in Cumberland, was call'd thither by urgent business, when he was but a year old. She cou'd not bear to part with her foster-child; so stole away privately, and carry'd him with her. The family was for some time without knowing what was become either of

her or the child. At last, they had an account of them: but they did not oblige her to bring him back to them, till they had been there for three years. Their apprehensions for him made them defer this his second voyage, till he was four; tho' the nurse's eagerness had made her overlook the much greater danger, when he was but one.

Two years after his return to Ireland [1673], he was sent to the school at Kilkenny; and when fourteen¹ [1682], to the College at Dublin. He had no relish for the most usual studies there; employ'd himself in reading history and poetry; and when he came to stand for his Bachelor's degree, was put by it for some time for dulness and insufficiency, and did not obtain it at last [1686] without their entering the opprobrious mark "of its being given him by the *uncommon indulgence*² of the University," in their Register. This disgrace affected Swift so strongly, as to make him apply himself to his studies very closely³ for several years immediately succeeding it.

About the end⁴ of 1688 (possibly on his foreseeing that Ireland w^d be the seat of war), Swift quitted that country, and went for some months to his mother, who liv'd at Leicester; and thence by her advice to S^r William Temple's, at Moor Park, near Farnham, in Surrey. There had been a very great friendship⁵ between S^r William's father and Swift's uncle, the Counsellor; and his⁵ own mother and Lady Temple were relations. S^r William receiv'd him as handsomely as might be expected from such a friend, and such a man; and when he was sufficiently acquainted with his abilities, no doubt was very glad to invite him to make Moor Park his home.

Swift's chief studies, whilst he resided there (as⁶ at the University), were poetry and history, only with the addition of politics; which, as he was with so good a master of them, he might then perhaps follow more than either of the other. Hence his cousin Swift may say⁷, "That he was immerst in politics from the 21st year of his life;" it being the very year after he was twenty-one that he first went to live with S^r William Temple.

About two years⁸ after his coming to Moor Park, Swift took a journey into Ireland for the recovery of his health. He had⁹ contracted a coldness of stomach, by a surfeit of fruit, before he was twenty. He was troubled with a giddiness; which he¹⁰ prophesied would never leave

¹ Dr. Swift's own account, p. 8. ² Hawthorth, p. 3.

³ Dr. Swift's own Account, p. 10.

⁴ In 1658. ⁵ *Ib.* p. 28.

⁶ Mr. Swift's Essay, p. 12. ⁷ Dr. Swift, p. 36.

⁸ *Ib.* 33.

⁹ Mr. Swift, p. 15. to 21.

¹⁰ Dr. Swift's own account, p. 30.

¹¹ Mr. Swift's Essay, pp. 15. to 21.

¹² Hawthorth, p. 4.

¹³ Mr. Swift's Essay, pp. 15. to 21.

¹⁴ Dr. Swift, p. 37.

¹⁵ Mr. Swift, p. 22.

¹⁶ Dr. Swift, p. 38.

¹⁷ Mr. Swift, p. 22.

¹⁸ Nov. 30.

¹⁹ Mr. Swift's Essay, p. 77.

²⁰ Dr. Swift's own Account, p. 39., and Mr. Swift's, p. 26.

¹ Dr. Swift's own account, p. 40.; and Mr. Swift's, p. 30.

² *Speciali Gratia*, Mr. Swift, p. 43.

³ Eight hours a day for seven years, says Delany, p. 7. Ten hours a day, for nine years, says Mr. Swift, p. 36.

⁴ Dr. Swift's own account, p. 42.; Mr. Swift's, p. 36.

⁵ Mr. Swift, pp. 36. 38.

⁶ Mr. Swift.

⁷ *Ib.*, p. 239.

⁸ Dr. Swift's own account, p. 42. ⁹ *Ib.*, p. 43.

¹⁰ Dr. Swift, in the account of his life, speaks of himself in the third person; and speaking in it of his giddiness,

him. As he found, after some time of tryal, this change of air had not the effect which the physicians had promis'd, he returned to S^r William Temple's; grew (as he himself modestly words it) into some confidence with him, and was often trusted with matters of great importance. Once in particular, he was sent by S^r William to the King¹ at Kensington, where he was obliged to explain no easy point to his Majesty and the Earl of Portland. He says, "this² was the first time he had any converse with Courts, and that it helped to cure him of vanity." He sometimes saw the King too, at Sheen; and³ us'd to attend him in his walks about the garden, when S^r William was laid up with the gout.

Swift seems to have entertain'd a settled resolution (and nobody was more firm when he had once taken a resolution than he) to be an ecclesiastic. King William once offered him to make him⁴ a Captain of Horse; and S^r William Temple would have made him his deputy⁵ as Master of the Rolls in Ireland. He declin'd both, and stuck to his first plan.

In 1692, Swift made some visits to Oxford; enter'd at Hart Hall, now Hertford College⁶, and took his Master of Arts degree in that University.

In —94, he went again into Ireland. The open reason⁷ was to take orders: the hidden one⁸, some differences that had happen'd between him and S^r William Temple. Just after this parting, his aims were so low, that he was desirous⁹ of being chaplain to our factory at Lisbon. However, not long after he had taken orders, L^d Capel¹⁰ (on the request of his old friend S^r William) gave him the prebend of Kilroot¹¹, in the North of Ireland, and Diocess of Conner¹²; worth about 500*l.* a year. Swift grew weary of it in a few months; and at the desire of S^r William, and his promising to get him some preferment in England, he resign'd his prebend in favor of a poor man that had a large family; and returned [1695] to Moor Park. After this they grew better friends than ever. Swift continu'd with him to¹³ the end of his life; and S^r William left him a handsome legacy, and the care and¹⁴ advantage of publishing his Works.

(To be continued.)

says: "This disorder pursu'd him, with intermissions of two or three years, to the end of his life." (P. 43.)

¹ His own account, p. 46.

² *Ibid.*

³ Mr. Swift, p. 108.

⁴ Mr. Swift, p. 108.

⁵ Dr. Swift's own account, p. 1.

⁶ Mr. Swift, p. 31. (see p. 44.)

⁷ Dr. Swift's own account, p. 47.

⁸ Mr. Swift, p. 51.

⁹ *Ibid.*

¹⁰ Dr. Swift's own account, p. 47., and Mr. Swift's,

pp. 60, to 67.

¹¹ Mr. Swift, p. 348.

¹² Hawksworth, p. 13.

¹³ Mr. Swift, p. 85.

¹⁴ Dr. Swift's own account, p. 48.

THE COMMENDATORY VERSES OF THE FIRST FOLIO SHAKSPERE. — *Who was I. M.?*

The commendatory verses prefixed to the plays of Shakspeare, as printed in 1623, are all signed by their respective authors with the exception of the last — which I transcribe *literatim* from the authoritative edition of that date: —

To the memorie of M. W. *Shake-speare.*

Wee wondred (*Shake-speare*) that thou went'st so soone
From the worlds-stage, to the graues-tyring-roome.
Wee thought thee dead, but this thy printed worth,
Tels thy spectators, that thou went'st forth
To enter with applause. An actors art,
Can dye, and live, to acte a second part.
That's but an *exit* of mortalitye;
This, a re-entrance to a plaudite.

I. M.

The obvious question is — *Who was I. M.?* "Perhaps John Marston," says Steevens; "Perhaps John Marston," says J. Payne Collier, F.S.A.; "Perhaps John Marston," says Samuel Weller Singer, F.S.A.; "Perhaps John Marston," says the rev. Alexander Dyce.

This unanimity of opinion, and this identity of phrase, suggest the idea that the learned annotators had made no serious efforts to solve the problem. If this inference be admitted, a new conjecture may be advanced without the imputation of temerity.

As no evidence has been produced in favour of the claims of Marston, there is no need of controversy. I rejoice at the circumstance — so rare in Shakspearean proceedings — and shall at once assume that I. M. denotes James Mabbe, *alias* Don Diego Puede-Ser, de Santa Maria Magdalena.

To halt at this step of my argument would be to substitute one problem for another. I must therefore give an outline of the career of the almost-forgotten Don Diego Puede-Ser.

James Mabbe, a native of Surrey, was educated at Magdalen-college, Oxford — B.A. 1594; M.A. 1598. In 1605 he had the honour to make an oration before prince Henry, and in 1606 was chosen one of the proctors of the University. He was taken into the service of sir John Digby, afterwards earl of Bristol, and accompanied him in one of his embassies to Spain, where he remained many years. Wood calls him a "noted orator and wit of his time"; and he is praised as a translator by Ben. Jonson, John Florio, William Browne, etc. He published the following works under the pseudonym of don Diego Puede-Ser — *i.e.* Mr. James May-be or Mabbe. 1. *The rogue — or the life of Guzman de Alfarache* — from the Spanish of Mateo Aleman. London, printed for Edward Blount. 1623. Folio. — Oxford, 1630. Folio. — London, 1634. Folio. 2. *Devout contemplations expressed in two and forty sermons* — from the Spanish of Ch. de Fonseca. London, 1629. Folio. 3. *The Spanish band, ex-*

pressed in Celestina—from the Spanish. London, 1631. Folio. This translation was made at the request of sir Thomas Richardson. 4. *The exemplarie novells of Cervantes in size books*. London, 1640. Folio. The above were works of much celebrity in Spain, and translated into various languages.—Mabbe was in orders, and became prebendary of Wells. He seems to have passed his latter days as the inmate of sir John Strangways. He died at Abbotsbury, Dorset, about 1642. The exact date cannot be ascertained, as the register of burials has perished, and no other memorial remains. I am indebted for this information to the rev. G. A. Penny, vicar of Abbotsbury.

While Mabbe flourished, and for some years afterwards, the fashion of *commendatory verses* prevailed. If often the sincere tribute of friendship or admiration, they were as often due to the influence of the publisher, and they promoted the sale of a book as much as it is now promoted by a favourable review or an attractive advertisement. In support of this theory I might appeal to Humphrey Moseley—but shall call in no other witness than Mabbe and his publisher.

In the year 1623 Edward Blount and Isaac Jaggard acquired the copyright of sixteen *in-edited* plays of Shakspeare, and printed all the authenticated plays in one volume folio. Blount was also one of the four stationers at whose charges that renowned volume was printed. He was therefore much interested in its success—more so, if we may rely on the evidence now in existence, than any other individual concerned in its production and publication.

The commendatory verses prefixed to the plays are signed Ben. Ionson—Hugh Holland—L. Digges—I. M. Ben. Jonson, as I conceive, wrote to retrieve his own character: he had been taxed by the players with envy. The verses of Hugh Holland must have been written soon after 1616, and are therefore out of the question. Leonard Digges and I. M. remain for consideration.

In 1617 Blount published *The rape of Proserpine*, translated out of Claudian by Leonard Digges; and in 1622 he published *Gerardo the unfortunate Spaniard*, translated from the Spanish of D. Gonzalo de Cespedes y Meneses by the same Leonard Digges. Here is evidence of a sort of connexion for a period of six years. Now, is it not probable that the verses contributed by Digges to the Shakspeare of 1623 were written at the request of Blount? I leave the query to its fate, and pass on to James Mabbe.

The first of the translations made by Mabbe, entitled *The rogue: or the life of Guzman de Alfarache*, was published by Blount. As Mabbe, "whose province it was to correct it," was elsewhere, Blount edited the volume for him—a folio

of 666 pages—and he records his services in two short addresses *To the reader*.

I wish Mabbe had been *in the way*, or Guzman out of the way. The text of Shakspeare might then have appeared in a less faulty state, and the critics might have been spared a world of perplexity. This remark is an afterthought, and might admit of expansion, but it somewhat interrupts the course of my argument, which I resume.

Does it not now seem probable, or more than probable, that Mabbe should have been applied to by Blount for a contribution to the preliminaries of Shakspeare, in return for his editorial services on Guzman, and that the initials I. M. denote James Mabbe? This is no more than circumstantial evidence; but, as it seems to me, almost irresistible.

I must touch on internal evidence. The verses which occur in the translations of Mabbe afford no instances of resemblance to the commendatory specimen, but I have met with a prose paragraph in Guzman which is too curious to be omitted. It is a prize to the hunters after parallel passages.

"It is a miserable thing, and much to be pitied, that such an idol as one of these [a proud courtier], should affect particular adoration; not considering that he is but a man, a representant, a poor kind of comedian that acts his part upon the stage of this world, and comes forth with this or that office, thus and thus attended, or at least resembling such a person, and that when the play is done (which cannot be long) he must presently enter into the *tyring-house of the grave*, and be turned to dust and ashes as one of the sons of the earth, which is the common mother of us all."

Guzman de Alfarache, Part I. p. 175.

As the above paragraph and the commendatory verses were in the press at the same time, I cannot but consider the verses to be a reminiscence of the labours of Mabbe while occupied on the translation of Mateo Aleman—but of this opinion, and of other novel opinions herein expressed, the ratification must be left to disinterested critics.

BOLTON CORNEY.

The Terrace, Barnes, S.W.

KING ARTHUR'S WAES-HAEL.

When the Brown Bowl is filled for Yule, let the dome or upper half be set on. Then let the Waes-haelers kneel, one by one, and draw up the wine with their reeds through the two bosses at the rim. Let one breath only be drawn by each of the Morrice for his Waes-hael.*

Waes-hael! for Lord and Dame!

O! merry be their Dole;

Drink-hael! in Jesu's name,

And fill the tawny Bowl:

But cover down the curving crest,

Mould of The Orient Lady's Breast!

* Waes in this word is sounded Waze.

Waes-hael ! but lift no lid ;
 Drain ye the Reeds for Wine ! *
 Drink-hael ! the milk was hid
 That soothed that Babe divine :
 Hush'd, as this hollow channel flows,
 He drew the Balsam from the Rose !
 Waes-hael ! thus glow'd the Breast,
 Where a God yearn'd to cling ;
 Drink-hael ! so Jesu press'd
 Life, from its mystic Spring ;
 Then hush, and bend in reverent sign,
 And breathe the thrilling reeds for Wine !
 Waes-hael ! in shadowy scene,
 Lo ! Christmas children, we !
 Drink-hael ! behold we lean
 At a far Mother's knee ;
 To dream that thus her Bosom smiled,
 And learn the lip of Bethlehem's Child !

BEN. TAMAR.

SIR WALTER RALEIGH'S LAST VOYAGE.

[So many doubts still hang over the second voyage of Sir Walter Raleigh to Guiana—his final and fatal voyage—that every fresh original testimony respecting it must be regarded with interest. The following journal is printed from a contemporary manuscript, kindly communicated by Sir T. E. Winington, Bart., and will take its place among the most valuable of the historical materials for this important incident—an incident not only in the personal history of Raleigh and King James, but even in the greater history of our native country. The writer was the preacher, or chaplain, of the Flying Chudleigh, or Chidley, or the Flying Joan, as it is more frequently termed, commanded by Capt. Chidley, or Chudleigh, of the Devonshire family of that name, and afterwards Sir John. The ship in which he sailed was a vessel of only 120 tons, and carried 14 guns. From her size, it was not likely that she should have taken any very prominent part in the voyage; but all who were on board must have had opportunities, some more and some less, of observing what went on; and it is in that light that the present narrative must be regarded. The writer's feeling was evidently not friendly to Raleigh; but his means of information were not the most complete, and in this narrative he was addressing persons whose favour he was desirous of securing, and whom he knew to be Raleigh's enemies. We shall be glad to receive any information respecting him.]

MR. JONES, TOUCHING SIR WALTER RALEIGH HIS VOYAGE.

To the Right Honorable the Lordes of his Majesties most honorable Privy Counsell. A true and briefe relation of Sir Walter Raleigh his late Voyage to Guiana. By Samuel Jones, preacher in one of his Shippes called the Flyinge Chudleigh.

Right Honourable—

A Comon reporte of his Ma^{ties} Large Comission to Sir Walter Raleigh, the great expectation

of successe, the importunity of many worthy gentlemen, the good reporte I hearde of Captaine Chudleigh: joynd with the consideration of my want of imploy^{mt} at that time in the church, (under w^h misery I still suffer) were the inducem^{ts} that prevailed w^h me to undertake so dangerous a voyage.

To w^h we set saile frō Plimouth the 12th of June año 1617. We put in againe at Phamouth in Cornwaile, after at Corke in Ireland, where we arrived the 25th of June, and remained till the 19th of August. These delayes, however occasioned, forced diverse younge gentlemen and others to sell their private provisions both of apparell and dyet, to the untimely death of many of them.

The first shippe we gave chase unto at sea we found to be one of London; frō whome nothinge was taken but by mutuall cutesy. The 30th of August we gave chase to a fleet of four or five sayle, but could not gett up w^h them, nor knowledge directly what they were.

The next day other foure shippes w^h we tooke, and found to be frenchmen & Biscaners. Sir Walter Raleigh stayed them two dayes, the reason (as was reported) because they were bound for Sivill in Spayne; nothinge was taken frō them by force, only a shallop and fishing seane, for which they were payed and so departed.

At Lancerok, one of the Canary Ilands, we put in, desiringe only water and some other provisions, which yf the inhabitants could parte with, they should be payd for, when we were promised our desires, but so long delayed, that three of our men being basely murdered without doinge any harme to the Ilanders, we retired to our shippes. At Gomera, after some intercourse of messages (they seeing our force) gave us free leave to water, for at first they withstood us.

These passages I the rather relate, because they put not only my selfe, but many other gentlemen in a comfortable hope that Sir Walter Raleigh had a certainty of his project, whereof by his many former delayes we made great doubt: till we sawe these places wherein we receaved such injuries spared: which might, as we thought by our forces, have been easily overcome and ruined. Yet for ought I could perceive their would have beene smale scruple made of surprisinge any Spanish shippinge, for at the Grand Canaries a Spanish caruel was taken, her men being all formerly fled; her ladinge was for the most part salte, some little wine, and other provisions, whereby it seemed she was bound a fishinge. And about the same time neare the Canaries a Spanish canter, a boat of fiftene or sixtene tunnes, laden with fish of smale worth, in her some 14 Spaniards, all which were set free except one, that desired to accompany us in our voyage, and did, being used as one of our own men. Frō these Ilands we

* In Rome, at the Chalice, the Pope does not sip or drink, but he draws through a silver reed or pipe. *Nasus* is the Ritual name, from *vāo*, to flow.

made to the Iles of Cap de Verd, in most of the seamen's judgments very impertinently: I am sure to the dahger of all, and losse of many men. For by steering such uncertaine & unnecessary courses, we were so becalmed, that above a hundred persons, gentlemen most of them, dyed betweene those Ilands and the continent of Guiana.

In which grate mortality I, visitinge as many of the sicke men, in the duty of my ministry, as the occasions of the sea would give me leave, heard sad complaints from many sicke and dyinge gentlemen, of Sir Walter's hard usage of them, in denyinge even those that were large adventurers with him, such things upon necessity of which there was at that time sufficient store. Others of greate worth, either by birth or place of employment, of being neglected yf not contemned; of which number was Captain John Piggot, then our Lieutenant General, who complained to me thereof on his death-bed, besides divers others that are returned; the trathe of this pointe, Mathew Rogers, dwelling neere Holborne bridge, then Surgeon's mate in the Shippe, can well witnes.

During this time Sir Walter himselfe taking a fall in his shippe, being bruised, fell into a dangerous feaver, wherein I visited him (being call'd for by himself). He desired me to pray for him, spake religiously, and among other things tolde me that it greived him more for the gentlemen than for himselfe, whose estates would be hazarded by his death, yet that he would leave such notes of direction behinde him as should be sufficient for them, which notes neither I nor, for ought I knowe, any man else in the fleet yet sawe.

At Caelean, in November last, Sir Walter being somewhat recovered, opened his project for the Mine, which upon the platte he demonstrated to be within three or four miles of the towne Sancti Thomæ, which he knew to be inhabited by the Spaniards, for he seemed oftentimes in my hearing to doubt whether it were re-enforc'd or no.

Sir Warham St. Leger was nowe made Lieutenant-General, and had he gone up to the towne as I have heard himselfe often say, he had not had particular directions; but in a seeming cutesy Sir Walter had left all things there to his valour and judgement. But God suddenly visiting him with a violent sickness, George Rawley then being Serjant-Major, went up Commander-in-chiefe. Captaine Kemis director for the mine, Sir Walter with four other shippes remaininge at Trinidad neere the maine mouth of Oronoque; of which the shippe wherein I went being one, I there stayed and went not up to the towne.

We parted with those forces that went in discovery of the mine about the middest of December, and heard not of them againe untill the 13th of February followinge; during which time I very seldome heard Sir Walter speake of a mine: and when he did it was with farre lesse

confidence than formerly, interminge newe projects, propoundinge often the taking of St. Joseph's in Trinidad, expressing the great conceit of wealth might be there amonge the Spaniards and the undoubted great quantity of tobacco, but all this while nothing was done. Those that were absent so slightly respected, especially the Landmen, that he would often say for the most of them it was no matter whether ever they returned or no, they were good for nothing but to eate victuals; and were sent to sea on purpose that their friendes might be rid of them; and diverse times propounded to go away and leave them, to which none of the Captaines would ever agree.

Our companies that went up the river, as by the chief gentlemen at their return I was given to understand, arrived near the towne of St. Thomæ the second day of January, where the Captaine desired Captain Kemis first to show them the mine; which Sir Walter had formerly sayd to be three or four miles nearer than the towne, and that then yf the Spaniard withstood them they would *vim vi repellere*.

This Kemis would by no means yield to, but alledged diverse reasons to the contrary: as that if the town were reinforced, he should open then a mine for the Kinge of Spaine and the like, which not on any terms he would ever be pleased to doe. Diverse reasons like this I not only heard by the gentlemen that returned, but sawe myself under Kemis his hand, in a letter which he wrote from Oronoque to Sir Walter-Raleigh at Trinidad, which letter I transcribed, but have not the copy of; yet I think there be of them in London.

During the time of this consultation, our men, ready to repose themselves for that night, were assaulted by the Spaniards from the skirt of a wood, in pursuit of whom they were brought to the towne, almost before themselves knew of it. In which conflict some four or thereabouts of either side were slaine, the rest of the Spaniards quit the town and fled.

The towne being next day their own, and the place as it were in their possession, every man's expectation looked hourly for the discovery of the mine, whilst Captain Kemis minded rather the tobacco, apparell, household stuffe, and other pillage, often saying these would help yf all failed. Yet one night, as hath been diverse times related to me by Captain Thornehurst, himself accompanied only with his man, went out privately and brought in some mineral ore, which he cheerfully shewed Captain Thornehurst; but being tryed by a refiner, it proved worth nothing and was no more spoken of. Hence it was considered that Kemis himself might be deluded, even by Sir Walter Raleigh, in the ore and place. For now the place began to be called in question; newe ways were to be searched; boates were manned with gentlemen, soldiers, and saylors, which should

return that night, yet stayed out two days; and then returned, diverse of them hurt, and two killed outright by an ambuscade of Spaniards and Spanish Indians.

Within two days after the boats againe were manned, and they carried with them provision for four days, the time limited for their return: but they stayed from the rest 20 or 21 dayes; almost to the famishing of them all.

And whereas the mine was described to be three miles shorte of the towne, they went not only three miles, but threescore leagues beyond it, till at last they were forced to return; and had they found a mine they must have come backe for spades, pickaxes, and refiners, for none of these carried they with them.

The 13th of Feb^y we, at Trinidad, received newes from them in the river, of the takinge of the towne and the missinge of the mine.

Sir Walter protested to the Capitaines (as most of them told me) his owne innocency, which to approve he would call Kemis to a publick account in their presence before he spake with him privately, which he never performed.

At their coming to us, which was the second of March, Sir Walter made a motion of goinge backe againe, and he would bringe them to the mine: the performance of which at that time was altogether improbable, yf not impossible. Our men weary, our boats splitt, our shippes foule, and our victualls well nighe spent. Then againe for the takinge of St. Joseph's, which the next morning was left of, and we disembogued.

From thence we fell downe to the Charibee Ilands, till we came to Mœnis; there we put into the Bay the twelfth of March. In which time Sir Walter promised to propound unto the Capitaines very often, as I heard, some new project; speakinge of a French Commission, which I never sawe, nor any man that I knowe of.

He nowe likewise freely gave leave to any of the Capitaines to leave him yf they pleased, or thought they could better themselves in their own intendments; whereupon Captain Whitney and Captain Wollaston, with their shippes, left him the Sixt of March.

Sir Warham St. Leger (as I have often heard him very confidently report) privately one day desired to know of Sir Walter, whether he intended to come for England or no? To which he answered (with reverence to God and your Lordships be it spoken) that by God he would never come there; for yf they gott him there, they would hang him, or to that purpose.

Being desired then by Sir Warham to tell him what course he would take, he sayde he would goe to Newfoundland, victuall and trimme his shippes, and then ly off about the Iles of the Azores, to wait for some of the homeward-bound Spaniards; that he might gett somethinge to bid him-

selfe wellcome into France, or elsewhere. At Mœnis, the 21st of March, the Capitaines hearing of Kemis his untimely death, presumed that they had been much abused in this project by Kemis or Sir Walter, or both; and consideringe with themselves their men were ready to mutiny, and would not follow them any longer yf they followed Sir Walter, but would carry the shippes where they pleased; Sir Walter's uncertainty and many delayes, resolved all to leave him, and consort no longer with him, which they within fewe dayes actually did.

And though at first they were not resolved to come directly into England; yet, within few dayes, upon better consideration, they thought it better to refer themselves to His Majesty's princely clemency; and to leave of that voyage with so greate losse, than by longer staying out to incur his high displeasure; and so made for England. As for Sir Walter's returne, whether it were willing or constrained, all that I knowe of it is by the reporte of some gentlemen then in his shippe, who relate it thus. Neere the bancke of Newfoundland there began a mutiny amonge the seamen; some of them, weary of the voyage, desiring to be at home for better employment; others, which had formerly bene pirates, would stay at sea till they had gotten somethinge. Sir Walter, to appease this tumult, came up from his cabbin, read his Majesty's commission to them, and lastly, put it to their owne choyce by most voyces what they should doe; giving, as I heare, his owne voyce at that time very confidently for England.

That ever he slighted the King's Majesty or his authority by any wordes of his, or suffered it to be done, or that ever it was done by any one in the flete, I never yet heard. The gentlemen that were most inward with him, as I heare and thinke, were Capitaine Charles Parker, Sir John Holmden, and Capitaine George Raleigh, the chief seamen, and of them but fewe.

Thus, Right Hon^{ble} Lords, in the simplicity of truth, free from all sinister affection, I have endeavored to performe what by your Lordships I was appointed; though with much weakness, which I referre to your Lordships' viewe and favorable censure. My pen hath not bene used to so high employment, but my prayers shall never cease to mount the throne of Grace, that God will be pleased to make you all glorious in heaven whome he hath made so gracious and honorable on earth.

Your honor'd Lordships ever to be commanded,

SAMUEL JONES.

FLETCHER'S "CUSTOM OF THE COUNTRY."

I have long had an idea that our dramatic critics had not devoted much attention to Spanish literature, and this play convinces me of the fact.

At the same time I freely confess that I see little to blame in their not having done so; for Fletcher is almost the only one of the old dramatists who went to Spain for his dramatic materials.

In the preliminary notice to this play in Dyce's edition, an extract is given from Weber, commencing thus: "The underplot of Rutilio, Duarte, and Guimar was suggested by a novel in the Hecatommithi of Giovanbattista Giraldo Cinthio . . . the substance of which is as follows." He then analyses the novel, in which the name of the lady is Livio, that of her son Scipio, and the scene Forli in Italy. The circumstances also are very different from those in Fletcher's play. On all this Mr. Dyce makes no comment, so I assume that he knew of no other source.

Now were it not for another play of Fletcher's, *The Laws of Candy*, I should feel inclined to doubt his having been at all acquainted with the Hecatommithi. On this occasion, however, I am quite certain that it was not his authority, at least not his immediate authority, but that he got this story where he got the subjects of so many of his plays, in the works of Cervantes; as, however, it was neither in *Don Quixote* nor in the *Novelas Exemplares*, it has escaped the knowledge of his editors.

In the sixth chapter of the third book of Cervantes' romance of *Persiles y Sigismunda*, we read that the hero, heroine, and their party, after leaving Talavera, encountered a Pole, who related to them his history, the early part of which exactly corresponds with Fletcher's play. Thus, the names in it of the lady and her son are Guimar and Duarte; the scene is Lisbon, and the adventure occurs the very first night after the Pole's arrival in that city. He is attacked without any cause by the insolent Duarte, whom he kills; he finds Guimar in her chamber, who asks him if he is a Castilian, and tells him that even if he were she would save him. She directs him to place himself in a cavity behind the tapestry over the bed. After the dead body of her son had been brought in, and a witness had declared that he had seen a man taking refuge in the house, all knowledge of whom she denied, and the officers of justice were gone, she felt through the arras the palpitating heart of her suppliant, bade him come forth, covering his face with his hands that she might not be able to recognise him, and directed her maid to lead him out, give him a hundred crowns, and dismiss him—all just, or nearly so, as in the play.

The rest of the story is different. The Pole got next morning on board of a vessel bound for India, where he remained fifteen years; while Fletcher makes Duarte recover, and marries Guimar to the man whom she had saved.

I think there can be no doubt whatever of this having been Fletcher's original.

THOS. KEIGHTLEY.

Minor Notes.

HUGH BOYD.—Historical inquirers know full well how soon echo becomes a voice and an authority. It is well, therefore, to enter an early protest. I thought, for example, that the true story of the Frenchman's misapprehension of Boyd's mystification about Junius was known to most persons; and certainly Bonnacarrere's letter was published in *extenso* in "N. & Q." 2nd S. i. 43, yet I have just read the following circumstantial blundering in a volume by the late Mr. Crofton Croker, now first published.

The late Sir John Macpherson resided, it appears, at Grove House, Brompton. On this Mr. Croker observes:—

"Upon the after-dinner conversation at Grove House of Mr. Hugh Boyd rests chiefly that gentleman's claim to be considered as one of the many authors of 'Junius.' His host having temporarily retired from table, Boyd's words were 'that Sir John Macpherson little knew he was entertaining in his mansion a political writer, whose sentiments were once the occasion of a chivalrous appeal from Sir John to arms'—immediately adding, 'I am the author of Junius.'"

I do not know what is meant by Boyd's claim to be considered one of "the many authors of Junius." Boyd, as here reported, claimed to be "the author." However, not to waste time on trifles, I will only observe, as Mr. Croker will, I have little doubt, be adduced as corroborative evidence, that Boyd left England in 1785 or 1786 and never returned, and that Macpherson did not arrive in England until 1787, and, consequently, that Boyd never could have dined with him at Grove House. H. B. H.

WITTY RENDERINGS.—Being once in conversation with a member of the Dixie family upon the subject of punning mottoes, his own was instanced—"Quod dixi dixi." "Can you translate it?" he asked. I gave him the literal version. "No," said he, "that won't do: we render it 'Tell a lie and stick to it!'" Of course it will not be understood that this ancient family is characterised by any want of veracity. E. V.

NOTE OF AN ENTRY ON THE REGISTER BOOK OF CLYST ST. GEORGE, DEVON.—

"9^o Georgii 2^{di} 1735—6.

The Law now forbids ye keeping any Records in Latin, &c."

H. T. E.

JOHN MILTON.—I transmit you a few notes from original MS. source, giving a *compendium* of Milton's career, none the less acceptable because they are by the hand of Vertue, and seem to fix the date of his blindness:—

"Johannes Milton, born A.D. 1608; Paul's School, 15, 1623; at Cambridge seven years, 1630; came to London, Oxford, &c.; at 30, set out for Italy, 1638; travels one year and three months; returned to London latter end 1639, æt. 32; published Reformation, 1641; married, æt.

85, his first wife, 1643; 1651, soon after, he lost the sight of one eye; et. 46, and in 1654 both, a total deprivation; Paradise Lost licensed, 1688; published 1669 in ten books; afterwards, 1671, in twelve books; Milton died, 1674, at. 66."

RAYMOND DELACOURT.

HARVEST IN DECEMBER.—I enclose a paragraph cut from the *Suffolk Chronicle* of Dec. 22, which may interest your readers:—

"Your agricultural readers in Suffolk may be interested to hear that the last field of wheat in the neighbourhood of our county town, containing about five acres, was commenced being cut last Tuesday, the 18th inst., belonging to Mr. Gray Marriage, at Springfield, about two miles from Chelmsford, on the Colchester road, near the White Hart Inn.

"I understand it is expected to be cleared so that a party may be able to glean about Christmas Day! I have a specimen of the corn, and I never expect again to see such a sight at such a time of the year, and perhaps no person living ever witnessed such a circumstance before."

Perhaps some of them may be able to furnish a parallel. X.

BIVOUAC.—This word is commonly, but incorrectly, regarded as of French origin. Its form is French, but it comes from the German *bewachen*, to watch, or be on guard. The true meaning of it is also often lost sight of, for whereas it correctly applies only to those who pass the night under arms, or in an attitude of defence, it is frequently used of any encamping and passing the night in the open air. I have just read a volume in which the word is thus misemployed continually, and I send a note of it. B. H. C.

Queries.

MILTON PORTRAITS.

The recently issued 12th volume of the *Transactions of the Historic Society of Lancashire and Cheshire* contains a paper of mine, "On the Engraved Portraits and Pretended Portraits of Milton." Though well aware of the valuable assistance I might have derived during its preparation, by putting myself in communication with the readers of "N. & Q.," I abstained from doing so; partly because, in the absence of a starting point for the inquiry, those who were desirous of helping me would have had no means of distinguishing between facts already ascertained and those requiring elucidation; and partly because I shrank from encountering the host of "unquestionable originals by Faithorne," which I feared would spring up in answer to any general inquiry I might venture to make. The first difficulty is removed, and the second mitigated, by the publication of my paper; which has been printed in the hope that it might serve as a text for the reception of additional information and corrections, which might enable me at some future

period to reproduce it in a more perfect form. And I now beg to invite the attention of your readers to the subject.

I shall feel much indebted to any gentleman who may have read my paper, and who will supply any omissions, or furnish information as to the present place of deposit of any of the pictures or drawings I have referred to, or any others which may be assigned to Milton on reasonable evidence: but I would deprecate the introduction of any more "originals by Faithorne." Various points on which information is wanting will present themselves in reading the paper, and I may hereafter suggest in your pages specific subjects for inquiry. In the mean time I will, as a commencement, submit the following Queries:—

Simon's Folio Mezzotint.—1. Are any copies known of the folio mezzotint head of Milton, inscribed "R. White ad vivum delineavit; J. Simon sculpsit"; with any earlier or other imprint than that of "Sold by T. Bowles in Paul's Churchyard, and J. Bowles in Cornhill"? 2. What were the earliest and latest date at which those two firms existed contemporaneously? And 3. Can any evidence be furnished, fixing the date of the first publication of this print before or after 1734?

Richardson's Etchings.—4. In the *Memoirs of Thomas Hollis* (p. 514.), mention is made of an etching from a bust, published in Say's *Poems and Essays*, and which is stated to be one of Richardson's "sets of prints of Milton." Were his various etchings ever published in sets? and where can I see a copy so published, or ascertain precisely of what it consists? 5. In the etching prefixed to such of the copies as I have seen of Richardson's *Explanatory Notes and Remarks on Paradise Lost*, 1734, the laurel branch on the right temple consists of eleven leaves: and there is an etching, very liable to be confounded with it, but distinguishable by the right branch consisting of nine leaves. Where and how was this latter published? 6. Is there any known authority (in correspondence or otherwise) for Richardson's statement, as to the original of these etchings, that he had reason to believe Milton sat for it not long before his death? And 7., Is any sale-catalogue to be met with of the drawings, &c., forming the collection of the elder Richardson, sold in 1746-7, marked with the names of purchasers?

Tanner's Medal.—8. This medal, struck at the expense of Mr. Auditor Benson, is stated by Dr. Joseph Warton, in a note to his brother's edition of the *Minor Poems* (p. 362., edit. 1791.) to have been given as prizes for the best verses that were produced on Milton at all our great schools. Is there at any of our great schools, at the present day, any trace of the competition here referred to, or the foundation of the prize?

I feel the inconvenience of having to refer yourself and your readers to the *Transactions* of a provincial Society. I have done my best to remedy it by distributing, somewhat extensively, private copies of my paper; and obtaining (I hope) admission for a copy to the shelves of the reference library in the British Museum Reading Room, and I also send a copy for the Editor of "N. & Q."

JOHN FITCHETT MARSH.

Fairfield House, Warrington.

ANÆSTHETICS.—Can any of your readers inform me what anæsthetic, having the effect of chloroform in producing insensibility to pain during surgical operations, is alluded to in the following lines from Du Bartas, translated by Joshua Sylvester? Du Bartas died about the year 1590:—

"Even as a Surgeon minding off-to-cut
Som cureless limb; before in use he put
His violent Engins on the vicious member,
Bringeth his Patient in a senseless slumber;
And griefless then (guided by Use and Art)
To save the whole saws off th' infested part.
So God empal'd our Grand sire's (Adam) lively look,
Through all his bones a deadly chillness strook,
Siel'd-up his sparkling eyes with Iron bands,
Led down his feet (almost) to Lethe's sands;
In briefe, so numm'd his Soule's and Bodie's sense,
That (without pain) opening his side, from thence
He took a rib, which rarely He refin'd,
And thereof made the Mother of Mankind."

EDEN WARWICK.

Birmingham.

BASSET: ANCIENT PLATE.—Lists of the plate belonging at various periods to the Merchant-Taylors' Company will be found in Herbert's *History of the Twelve Great Livery Companies of London*, at p. 467. of vol. ii. Among the "Plate in the Treasury before 1609" were "3 bassets or low bowls, one with a cover, wholly gilt, used for the Sixteen Men Table, at the general feast; 2 old masers, with narrow slips of silver gilt; 2 livery pots of silver, parcel gilt," &c. &c. The beer or wine was brought to table in the livery pots, and drunk, we may presume, from the masers or bassets. Masers were "low bowls" or basins, as is well known. In what respect the basset differed from the maser I should be glad to know, not recollecting to have met with the term before. I have not detected any other extraordinary names for silver plate in Mr. Herbert's work.

JOHN GOUGH NICHOLS.

CHINESE BOOKS, ETC.—Is there any catalogue of the Chinese books (very valuable) at University College? Are there any astronomical books? Is the notation used the same as the common commercial numerical notation, which is quite as facile as Byrom's short-hand, and more easily acquired? The Chinese eclipses rival in import-

ance the Babylonian eclipses, calculated at such length by Delambre; and the former have never yet been calculated with sufficient care and accuracy.

WM. DAVIS.

Grove Place, St. John's Wood.

EGIDIA, GEILS, GILES.—What is the origin and derivation of Egidia, used as a Christian name? In certain deeds of date cir. 1620–30, a lady resident in Edinburgh is styled Egidia, and elsewhere Geils and Giles. Are these synonyms?

St. Giles, Gele, or Geils, it is well known, was the patron saint of Edinburgh, although he was originally a foreigner; now Egidia is found invariably employed as a female name. In the southern part of the island I think Giles is masculine. At the period referred to, Egidia seems to have been rather a favourite and frequent name; and I read recently of a vessel sailing from Glasgow termed the "Lady Egidia."

"Santa Egidio" occurs as the name of an Italian saint.

W.

THOMAS GREEN, POET.—In 1780, there appeared in a 12mo. vol. of 365 pages, *Poems on various Subjects, chiefly Sacred*, by the late Mr. Thomas Green, of Ware, Hertfordshire. As Mr. Green was fortunate enough to write one of the best devotional hymns in the language, and was not fortunate enough to be elected to a vacant niche in some biographical dictionary, allow me to record his name in your pages. Mr. Green belonged to Ware, and was dead when his poems were published. Can some one furnish any details of his life, calling, and end? The hymn I alluded to is in many selections, but usually with one or more verses left out. It commences:—

"It is the Lord, enthroned in light,
Whose claims are all divine," &c.

Every verse except the last two (9 and 10) commences with the words "It is the Lord." Mr. Green also wrote the hymn commencing "Some boldly venture near the throne," and a number of others, which resemble in style and spirit the Olney Hymns more than any others I know. If Thomas Green had had some judicious friend, or more of the critical faculty, his poems might have been remembered with honour. The defects of his manner from time to time, and other circumstances, are against him; but after all, his volume contains many charming little pieces. The purest morality, the warmest devotion, and the strictest orthodoxy distinguish these pages. The wit and satire are quiet and harmless, but often genuine, and the quaint and homely illustrations are such as Cowper's readers (and we are constantly reminded of him) would admire. The simplicity of the language, both as to words and construction, betokens a stranger to the schools, and one who wrote thus because it was natural for him to do

so, and because he wished to do good. I give six lines from his New Year's Eve Soliloquy, p. 100. :—

"With Thee let every day be past,
And when that comes which proves my last,
May glory dawn within!
Then banish from me every doubt,
And ere life's glimmering lamp goes out,
Let endless joys begin!"

B. H. C.

HERYNGHAM.—Wanted information respecting the family of Mr. John Herynham, whose daughter Elizabeth married Lord (William?) Russell about the fourteenth or fifteenth century. The name and the arms (three herrings barwise) appear amongst others on the library walls of Endsleigh Cottage.

W. W. H.

JOHN HUSS, THE BOHEMIAN REFORMER.—At a public meeting of the British and Foreign Bible Society recently held at —, one of the speakers produced a piece of stone brought from Constance, which he said was part of the very stone broken off from that to which John Huss was chained when burnt at the stake.

Have any of the readers of "N. & Q." visited the remains of the old Dominican monastery at Constance (now used as a large cotton factory and block-printing establishment), and seen there the stone which is shown as the identical one to which the martyr was fastened? and, if so, their opinion of it is anxiously asked by

VERITAS.

FAMILY OF HUSSEY.—Joseph Husee of Stourpaine, Dorset, born 1600 to 1610 (about), is believed to have been succeeded by a son, "Joseph Husee of Tomson," Dorset, who was surviving in 1686. Can any correspondent prove this latter Joseph to have been the son of the former? The former is believed to have married Katherine Hodder. Whom did the latter marry? Hutchins' *Dorset* is at fault in this branch of the great Husey family. Does Collinson's *Hist. of Somerset* help, under letter C, for Charlton Horethorn or Compton Pouncefoot?

P. P. P.

ROYAL HOSPITAL, KILMAINHAM, NEAR DUBLIN.—A small 12mo. volume, entitled *An Account of the Foundation of the Royal Hospital of King Charles II.*, was published in Dublin in 1713, and gives many particulars of this noble institution, which,—

"for the relief and maintenance of ancient and infirm officers and soldiers serving in the Army of Ireland, [was] begun by His Grace James Duke of Ormonde, Anno 1680 (at that time Lord Lieutenant of Ireland), and completed by His Excellency Henry Earl of Clarendon, Lord Lieutenant of the same, in the year 1686."

The book was dedicated by Thomas Wilson to James Duke of Ormonde, Lord Lieutenant of Ireland, and several other personages.

I wish, for a particular purpose, to learn something about this Thomas Wilson. Who was he?

what means of information did he possess? and is he known as the author of any other publication? Not long since I met with a very beautifully-executed MS., which is now before me, bearing Wilson's name, and agreeing almost word for word and page for page with the printed volume. The handwriting is apparently of about the commencement of the last century. Dr. Burton's *History of the Royal Hospital, Kilmainham* (8vo. Dublin, 1843) is likewise before me, but it does not supply the required information.

ABHBA.

PRINCE MAURICE.—Can any of your readers oblige with a list of the best authorities to consult (historical, biographical, or critical) upon the life of Prince Maurice of Nassau, the contemporary of Barneveldt, or give any sources of information about the pensioner himself, or mention any anecdotes of these two historical characters? R. R.

MELLS.—In that interesting book, Hook's *Archbishops of Canterbury*, the very reverend author, describing the Anglo-Saxon golden age, says:—

"The hum of bees was heard in various parts of the country, and their whereabouts is indicated by the name of Mells."

To this etymology I demur. The Anglo-Saxons did not want a Latin word for honey; in fact it is probable that but little Latin was known, especially by beekeepers, in those days, who called themselves "beoceorls," and not "apiarians," and their nectar "hunig," and not "mel." Most places beginning with *Mel*, I believe, owe their name to the fact of a mill existing there in Anglo-Saxon times. Chaucer tells us—

"At Trompyngtoun nat fer fro Cantebrigge
Ther goth a brook and over that a brigge,
Upon the whiche brooke ther stant a melle:
And this is verray sothe that I you telle.
A meller was ther dwellyng many a day,
As any peok he was proud and gay. . . ."

I have myself heard the pronunciation *mell* in High Suffolk, and indeed think that Chaucer intended his Reeve to speak the Icenian dialect, as it is admitted that the two scholars speak a Northern dialect.

Ingoldmells and some other places may take their names from the Icelandic *miol*, sand; but I can find no instance of a place taking its name from "mell," honey.

E. G. R.

GEORGE PICKERING.—Can any of your readers in Newcastle give me any account of George Pickering, a poet of that town? The two following works were published in Newcastle:—*Poetry, Fugitive and Original*, by Thomas Beddingfield and George Pickering. With Notes, &c. 1815; *Unpublished Remains of Mr. George Pickering, &c.* By John Sykes. 1828. Is Mr. Pickering author of any poem of length? X. Y.

POMONA IN THE ORKNEY ISLANDS. — How came the principal island in this group to receive the Latin name of Pomona, when the names of all the surrounding islands are of unmistakable Norse origin, as was likewise the ancient name by which this island was known to its early inhabitants? The presumption that the name was given to it by the Latins is strengthened by the historian Solinus, who records the fact that it was at the period when he wrote, about the middle of the third century, known by this name; and he adds, that such name had been given to it on account of the length of the day in that region, which definition of its origin may be subject to some doubt, from its apparent unlikelihood. It has occurred to the writer, from perusing an hypothesis contained in an early geographical treatise, by which it is attempted to be proved that this group of islands are identical with the fabled Islands of the Blest, that some early Roman navigator, in discovering this group of western isles, through some supposed identity or association with the above-mentioned prolific source of Greek and Roman fable, may have bestowed on the principal island of the group the name of Pomona. Can any reader farther elucidate the inquiry. J. G. F.

J. REES. — There is a work called *The Dramatic Authors of America*, by James Rees, Philadelphia, 1845. Can any American reader give me any account of the author? Where could I obtain a copy, and at what price? Is this book in the Museum library? [No.] ZETA.

STARACHTER AND MURDOCH. —

"Dirty Starachter, who was able
To eat raw meat on unwashed table,
And gnawed his beard, to get relief
From hunger, rather than roast beef;
Who butter scorned, and found more good in
Unleavened dough than boil'd plum-pudding;
Compound of pugilist and bard*,
Put into lyrics lame and hard
His rules of diet, crude and nasty
As † Murdoch's cat and herring pasty;
This famed for walking, that for fighting,
Both for foul feeding and bad writing."

"The Progress of Cookery," by W. Woty, in
The Poetical Miscellany, London, 1771.

The above notes may have been explanatory ninety years ago; they are not now. A reference to any account of Starachter or Murdoch will oblige E. C.

FRANCES, DUCHESS OF SUFFOLK. — This lady, after the death of her husband, Henry Grey Duke of Suffolk, who was beheaded in 1554, married *Adrian Stokes, Esq.* Can any of your readers say who he was, and when he died? † Does she appear named in any public document between 1554 and her death in 1559; and, if so,

* *Vide* Wormius *ap.* T. Hearne.

† The famous walking parson, and Sabellian polemic.

‡ [See "N. & Q." 1st S. vi. 225; xii. 451.—Ed.]

how is she described? It is strange that little or nothing should be known of the step-father of Lady Jane Grey. S. E. G.

Queries with Answers.

THOMAS BURTON'S "DIARY." — Some years since Mr. Upcott, whilst on a visit to Edinburgh, informed me that this work was in the handwriting of Lord Clarendon, who, he asserted, was the true author. He said he had seen the MS., and had no doubt of the fact. He added, that the reason for ascribing it to Burton, was to prevent the interference of the University of Oxford, which had the exclusive privilege of printing all the works of the Earl. How far Mr. Upcott — whose knowledge of calligraphy is well known — was correct I have no means of ascertaining. The work, though exceedingly valuable, has so long been allowed to remain on the shelves of the booksellers, that if the statement be true, it is not very likely the University would put forth any claim to it. J. M.

[There is certainly an apparent similarity in the handwriting of this *Parliamentary Diary* and an autograph of the Earl's — both in the British Museum; but it must be borne in mind that, at the date of these parliamentary proceedings (1656–1659), Clarendon was residing at Bruges and Antwerp. Not the least hint is given in the Catalogue of Mr. Upcott's Manuscripts that this document is by the Earl. This *Diary*, together with the *Correspondence of Henry and Laurence Hyde*, sons of the Chancellor, so ably edited by the late Mr. Singer in 1828, were obtained by Mr. Upcott from a lady who inherited them from persons very nearly connected with the noble family of Hyde. It is probable that both these manuscripts formerly belonged to Henry, the second Earl; for Evelyn (*Correspondence*, iii. 301., edit. 1852.), informs us that the library of this noble Earl contained "the manuscript copies of what concerns the Parliamentary Records, Journals, and Transactions, which I have heard both himself and the late unfortunate Earl of Essex (who had also the same curiosity) affirm, cost them 500*l.* transcribing and binding." After all, it still remains an open question, who was the original reporter of this *Parliamentary Diary*: for the Editor, Mr. Rutt, has attributed it to Thomas Burton, M.P., for Westmoreland, on what, after the question now raised, must be considered very insufficient proofs. See vol. ii. p. 159.]

"MACBETH." — Who is Editor of *Macbeth*, a Tragedy by Wm. Shakspeare, collated with the old and modern editions, 8vo., 1773? This would appear to be a different edition from that of Mr. Charles Jennens, who about this time published *Hamlet*, *Macbeth*, *Lea*, &c. ZETA.

[There was but one edition of *Macbeth* in 1773, and this, in most of the lists of Shaksperiana, is attributed to Charles Jennens of Gopsal; but in the Catalogue of the King's library, British Museum, the name of Abbott [who is he?] is given as the Editor. The Dedication prefixed to *Lea* is as follows:—

"To Charles Jennens, Esq., at Gopsal, Leicestershire, under whose patronage, by access to whose library, and from whose hints and remarks, the Editor hath been

enabled to attempt an Edition of Shakspeare, the same is inscribed, with the greatest respect and gratitude, by his most obliged and obedient humble servant.

"THE EDITOR."

From the account, however, of the eccentricities of Charles Jennens, in Nichols's *Anecdotes of Wm. Bowyer*, p. 442., it would appear that Jennens himself collated these plays.]

COPPER COIN OF JAMES THE SECOND, DATED LATER THAN 1688.—Probably some of your readers may know something of the origin of these coins, three specimens of which are now before me. They bear the well-known head of James, with the inscription "Jacobus II., Dei Gratia." On the reverse is a crown in the centre upon two crossed sceptres. On the left and right respectively are the letters "J." "R."; above the crown is the day of the month in Roman numerals, and, at the foot, the month. The date of the year is at the top of all. The inscription is the common one, "Mag. Br. Fra. et Hib. Rex."

The date of my coins are 6th Aug. 1689, 12th Aug. 1690, and 30th July, 1690.

I have no earlier copper coin of this reign.

W. T.

[The copper pieces to which our correspondent refers were coined either at Limerick, or at the Mint-House in Capel Street, Dublin, to meet "the present necessity" of King James II., when he made his feeble attempt in Ireland to recover his crown. Such pieces were made current in all payments, except the duties of custom and excise, upon the importation of foreign goods, &c.; and all persons who refused to receive the same (with the above exceptions) were to be punished with the utmost rigour of the law, as contemners of the royal prerogative and command. For further particulars of this and the other "degraded coinage" executed by James during his final struggles in the sister kingdom, consult Simon's *Essay on Irish Coins*, London, 1749, and Dublin, 1810; Ruding's *Annals*, ii. 24. *et seq.* 4to. London, 1840; and "N. & Q." 1st S. x. 385, xi. 18.]

Replied.

SILVER PLATE—THE MONTEITH.

(1st S. ix. 452. 599., xi. 374.; 2nd S. x. 407.)

MR. JOHN GOUGH NICHOLS has thrown fresh light upon the early use of this piece of plate, which he has traced to the latter part of the seventeenth century, as shown by a quotation from *The Pagan Prince*, 1690, for which Mr. NICHOLS acknowledges himself indebted to the new edition of Nares' *Glossary* by Mr. Halliwell and Mr. T. Wright. The adoption of this appliance of social luxury may, however, be carried back to a somewhat earlier period. The earliest allusion to the use of a vessel of such description which has fallen under my notice, is to be found in the *Life of Anthony à Wood*, written by himself, and edited by the late Dr. Bliss for the Ecclesiastical History Society. Under the year 1680-1 the following entry occurs:—

"This year in the summer came up a vessel or a bason notched at the brimms to let drinking glasses hang there by the foot, so that the body and drinking place might hang in the water to cool them."

I have never been able to trace the convivial Col. Monteith, to whom, as I have heard a tradition, the introduction of the vessel into this country was due. I may observe, however, that in every village in the South of Europe, at the open shop door or place of entertainment where refreshing drinks are sold, there may be seen such vessels, "notched at the brimms," with glasses hanging thereon, and a jug of lemonade or some other cool potation usually stands close at hand. These refrigeratories are commonly of oval form and of glazed earthenware. I have noticed specimens fashioned with considerable elegance. I have seen no Monteith in England of earlier date than the pair to which MR. NICHOLS refers, preserved among the plate of the Stationers' Company.

ALBERT WAY.

THE LAWRENCES OF CHELSEA.

(2nd S. x. 428.)

I cannot assist your correspondent MAGDALENENSIS to any biographical information of importance respecting the Lawrences of Chelsea. A brief notice of the Sir John Lawrence to whom he refers, and who was at one time Lord Mayor of London, will be found in Faulkner's *History of Chelsea*; and of Sir Thomas he will find it recorded in Burke, that he "spent all his estate," and retired to Maryland about the year 1700. He left no male issue, and the baronetcy expired with him. I have, however, in my possession three original letters (copies of which I enclose), dated in the year 1621; two of them being written by Sir Edward Cecil, and the other by the first Sir John Lawrence (the father of your correspondent's Sir John), relative to a disputed pew in the Lawrence Chapel, which are so characteristic that I think, if you can find space to print them, they will not only interest MAGDALENENSIS but your general readers also.

"Sir Edward Cecil to Sir John Lawrence.

"Sir; I received a Letter from you, wherein you tell mee of exceptions you take at a pue I made in the Church at Chelsea; which I had then answered, if your dwelling had bene so well knowne to mee, as mine is to you. You pretend a claime of royaltie by inheritance vnto it. I send you now an account of myself, and my purpose touching your claime. When I came into the Church, I found all men accommodated with puees; speciallie you and your house; sufficientlie becoming your person and qualitie. I intruded vpon no man; but found out an vnhandsome neglected corner, employed in nothing but for the room of an old rotten chest; seeing everie man served, I thought it no iniurie to goe into that poore corner my selfe to serve God in. I have bene at the charge of the pue in that place, which was never putt to this vse before. You take a Rent for your owne; and make vse of

my charge. I know not what greatnes belonges vnto you, that you cannot content your selfe with a reasonable proportion in so little a Church, nor what strange kind of malice it is you beare me, that you seek to keepe me out of a place in the Church, that till my coming into it, you never made account of to serve God in; and I belevee not now, but to serve yo^r owne humour in. In such a case there is a simile of a Dogge in a Manger, that may not vnfitly bee applied vnto it. Now for your authoritie and inheritance, I cannot vnderstand the iustnes of it. In my mind, those are things given in generall to the parish; speciallie when they concerne groundes that have not been vsed; and are to bee disposed of by the Churchwardens. For, my Grandfather, and some other of my frends, have made p^{ar}ties in S^t Clementes and S^t Martinnes; and wee their Children, can challenge no right, but what the parish will allow vs. Therefore, I would wish you (Sir) to forbear me p^{ar}tie; and not to vallew your selfe at so great a rate, and mee at so little; as to possess it when you know I am in Chelsea; vnlesse you will bee content, when I shall find it, to take as great an affront as you have done me. I pray you consider with your selfe what you have done, and what you will doe.

"Y^r frend

ED: CECILL.

"April y^e 29th 1621.

[Direction.]

"To my Worthie Friend
Sir John Laurence
Knight &c."

"Sir John Laurence to Sir Edward Cecill.

"Hob^{le} S^r— I receaved a message, & a Letter from yo^r wth a fayre outside but more bitter wthin then there is cause, either of the mallice you conceave I beare yo^r, or of y^e slight opinion yo^r seeme to have of mee. Yet honouring yo^r nobles birth & person, I have thought fitt to write yo^r an answer least a message might miscarry: both to shew yo^r vpon what misinformed grounds yo^r inferre; and wth due moderation to enforme yo^r wth my right for yo^r better satisfaction, supposing yo^r, though yet vnacquainted, to bee so honorable, as yo^r will knowingly offer wrong to no man. For y^e pretended voydnes in my chappell, I assure yo^r when I dwelt heere before I went to my howse at Iver: there stood a seate in wth my parents in their life time (who are buried in y^e chappell) sate, & I their heyre so long as I continued heere; so as yf it were removed it was lately done by some of my tenants, and this y^e clark can enforme yo^r. For my right it stands thus: that many hundred yeeres sithence till King Henry y^e 8th builded a nursery in this towne, mine was y^e manor house of Chelsy, in that chapelle have all my predecessors sate, as solely & peculiarly belonging to my howse. The King exchanged wth y^e then lord of Chelsy other lands for y^e lands belonging to this mannor; but y^e lord y^e dwelt in my howse reserved y^e same howse wth those rights; and that ground wth now I hold about it, to himselfe. Ever sithence also we have had y^e only property of that chappell, wee ever repayed it, & not y^e parishes; wee only buried in it, & none els save out of my howse. The Parson hath nothing to do there, nor ever hath anything for beaking vp the ground, but wee have a private dore into it wth a peculiar locke & key, ever kept by my predecessors & my selfe. So as no man in Chelsy (though heere have been very great persons) did ever offer to disturbe our right & possession, continued so many hundredths of yeeres, time out of mind, till it pleased yo^r S^r, vpon misconceaved grounds, so to do. This there is none old or yong in Chelsy, either by themselves, or by relacon f^ro their forefathers, can contradict. Now for yo^r self I did, & still do honour yo^r so much, as I sent yo^r worde, yf yo^r pleased to accept a

place there for a convenient time (as a curtesy not of right) till yo^r could otherwise bee provided, yo^r might comaund me. But yf I should p^{ar}mitt yo^r to take a parte of my chappell f^ro mee de iure, I should in short time, as yo^r well know, loose my right, my chappell, and my ancient inheritance; wth I thinke yo^r will not hold vnreasonable for mee to defend, nor reasonable in mee yf I should offer y^e like to yo^r; were my case yours. For yo^r Pue I desire not to make vse of yo^r charge, I thanke god, (howsoever yo^r vallew mee) my fortunes are not so meane as I need it. But yf yo^r will take it downe, yo^r shall have free liberty, and I will set vp mine in y^e place where it formerly stood. Yf otherwise yo^r thinke yo^r title better then mine, take it not as any maliciousnes to yo^r worthe (but as befits every man y^e is able, or vnderstands reason) yf I defend myne owne; doing, nor intending to do ought, but that wth is and shall bee lawfull for mee to do. And for y^e affront yo^r write of I know of none, nor will I offer any to yo^r, nor do I feare yo^r threats, assuring my self yo^r wisdom, & moderation will bee such, as not to make a disturbance in y^e howse of god, nor wth a strong hand to dispossesse mee of my ancient birth-right (wth I intend to hold) till by a legall proceeding yo^r can evict it from mee. And thus leaving it to yo^r choyce to deeme of mee as yo^r please, desiring to know yo^r answer, I rest

"Yo^r loving frend to comaund

"Yf so yo^r please to esteeme me

"J. LAURENCE.

[Superscription.]

"To his Hob^{le} frend S^r Edw:
Cecill Knight. &c."

"Sir Edward Cecill to Sir John Laurence.

"Sir; You desire to know my answers. This it is. There are two things considerable to mee, in the question that was betwene vs. The first, that I had no purpose to intrude; but benefited the place where I seated my selfe. The second, that the manner of your proceeding with mee hath called vpon mee to bee sensible of an affront in it. Concerning the first; when I had taken a house heere in Chelsea, now and then to lodge at, the next thing I sought for, was a place at Church, wherein, that I intended no intrusion, it will appear in this. I considered places already taken vp. Among the rest, I found your house fullie and spacioussly provided for. I then looked vpon the empty places, and was desirous to have a Pue in that voided roome, which was putt to no vse, but late open to the Church, yet, I did not presuminglie enter vpon it, but wth y^e notice and advice of the Parson and Churchwardens; as Sir Arthur Gorges and others well know; who never informed mee of anie title you had vnto it: but held it reasonable, and wthout offence to anie. Neither did I it to appropriate the place to my dwelling for posteritie; but onlie to convert an idle Roome to my vse, when I should bee heere, for the service of God. This was all of it, so farre from meaning to intrude or doe wrong; as I made it a Roome fit for you in my absence, that was before vnserviceable. Now, touching the second thing considerable in the question; which is the discourtesie I was sensible of. When I had built this pue, you took affection to the place; and (for anie thing I did heare) not before. And then you writ vnto mee about it, without letting mee know how or where I might find you, to answer you, which if you done, I assure my selfe, wee should not have disagreed. But wthout doing this, you proceeded to the shutting mee out of it, which verie course of yours towards mee, wherein you professe you meant kindnes to mee, I took to bee vnfreundlie. Again; vnderstanding you a Gentleman of much discretion and humanitie, it did seeme exceeding strange vnto mee, that I having made the place better,

you should denie mee Roome, when I am heere my selfe, comming so seldom to make vse of it. But there maie bee mistaking in both of vs. I shall bee willing to have the misvnderstandings cleared. And as I shall not gladlie meete wth anie occasion of disturbance in the house of God; or ever affect the doing of wrong; so I could not wth reason forsake mine owne honour by suffering indignitie. To conclude; had I knowne how to have answered your first letter; I would have gratefullie entertained your kind offer then made mee; as I doe the same now. And thus I rest

"Y^e affectionate friend to deserve

"Y^e courtesie

ED: CECILL.

[Direction.]

"To my worthie and
much respected Friend;
Sir John Lawrence,
Knight &c &c."

F. L.

GHOST IN THE TOWER:

SPECTRAL VISION OF THE BARON DE GULDENSTUEBE.

(2nd S. x. 236. 477.)

In reply to the queries of F. C. B., I may mention that the apparition seen by the Baron de Guldenstubbé in his apartments in the Rue St. Lazare, at Paris, in no wise resembled himself, but presented the semblance of "a tall, portly old man, with a fresh colour, blue eyes, snow-white hair, thin white whiskers, but without beard or moustache, and dressed with some care. He seemed to wear a white cravat and long white waistcoat, high stiff shirt collar, and a long black frock coat, thrown back from his chest, as is the wont of corpulent people like him in hot weather. . . . After a few minutes the figure detached itself from the column, and advanced, seeming to float slowly through the room, till within about three feet of its wondering occupant. There it stopped, put up its hand as in form of salutation, and slightly bowed." The figure then returned to the column, as previously related, and gradually melted into the cylindrical vapour, until it was no longer perceptible. Upon the following morning, the baron met the wife of the *concierge*, Madame Mathieu, and inquired of her who had been the former occupant of his rooms, adding—

"His reason for making the inquiry was, that the night before he had seen in his bedroom an apparition. At first the woman seemed much frightened, and little disposed to be communicative, but when pressed on the subject, she admitted that the last person who had resided in the apartments now occupied by the baron was the father of the lady who was the proprietor of the house, a certain Monsieur Caron, who had formerly filled the office of mayor in the province of Champagne. He had died about two years before, and the rooms had remained vacant from that time until taken by the baron. Her description of him, not only as to personal appearance, but in each particular of dress, corresponded in the minutest manner to what the baron had seen: a white waistcoat coming down very low, a white cravat, a long black frock coat; these he habitually wore. His stature was

above the middle height; and he was corpulent, his eyes blue, his hair and whiskers white; and he wore neither beard nor moustache. His age was between sixty and seventy. Even the smaller peculiarities were exact, down to the high-standing shirt collar, the habit of throwing back his coat from his chest, and the thick white cane, his constant companion when he went out.

"Madame Mathieu further confessed to the baron that he was not the only one to whom the apparition of M. Caron had shown itself. On one occasion a maid-servant had seen it on the stairs. To herself it had appeared several times—once just in front of the entrance to the saloon; again in a dimly-lighted passage that led past the bedroom to the kitchen beyond, and more than once in the bedroom itself. M. Caron had dropped down in the passage referred to in an apoplectic fit, had been carried thence into the bedroom, and had died in the bed now occupied by the baron. She said to him, farther, that, as he might have remarked, she almost always took the opportunity when he was in the saloon to arrange his bedchamber, and that she had several times intended to apologise to him for this, but had refrained, not knowing what excuse to make. The true reason was that she feared again to meet the apparition of the old gentleman. The matter finally came to the ears of the daughter, the owner of the house. She caused masses to be said for the soul of her father; and it is alleged—how truly I know not—that the apparition has not been seen in any of the apartments since. Up to the time when he saw the apparition, the Baron de Guldenstubbé had never heard of M. Caron, and of course had not the least idea of his personal appearance or dress; nor, as may be supposed, had it ever been intimated to him that any one had died, two years before, in the room in which he slept." — *Footfalls on the Boundary of another World*. English edition, pp. 284-5.

In my former communication on this subject, I only copied as much of the Baron de Guldenstubbé's narrative as served to mark its likeness to the apparition seen by MR. SWITE. The whole story is very well told, and will amply repay perusal.

JOHN PAVIN PHILLIPS.

Haverfordwest.

I readily respond to M. P.'s Queries:—

1. 2. My wife did *not* "perceive any form" in the "cylindrical tube," except the cloud or vapour which *both* of us described at the time, and which *neither* had ever described otherwise.

3. Her health was *not* affected, and her life was *not* terminated, by the "appearance"—be its cause what it might—which then presented itself to us.

I cannot supply the precise date of the sentinel's alarm. If "following hard at heel" be a synchronism, then must Hamlet's mother have married his uncle on the day of his father's funeral: the "morrow," whereon I saw the poor fellow in the Tower guard-room, had reference to *his* visitation, not to ours; which, I submit to F. C. B., is of the twain the more difficult of solution. (x. 477.)

The Bonchurch and Pichincha cases have not come within my knowledge; the "appearance" in the Jewel House did not suggest to me the Brocken spectre; and the Guldenstubbé phantom

fails in its parallel (x. 291. 477.) We were not favoured by any "portly old man," detaching himself from our vaporous column and resolving himself into it again; no "electric shocks" or "muscular twitchings" had predisposed us; and the densest fog that ever descended a damp chimney could hardly have seized one of us by the shoulder.

The only "natural cause" (x. 478.) which has occurred to me is *phantasmagoric agency*; yet—to say nothing of its local impediments in the Jewel House—the most skilful operator, with every appliance accorded him, could not produce an appearance, visible to one-half the assembly, while invisible to the other half, and bodily laying hold of one individual among them. The causation of non-natural, preternatural, or supernatural effects passes my scholarship; and the anomalies of a formless, purposeless, phantom, foretelling nothing and fulfilling nothing, is better left to the adepts in Psychology. — *Davus sum, non Œdipus.*

EDMUND LENTHAL SWIFTE.

COCKSHUT (2nd S. vi. 400.)—In Ray's *Ornithology* (London, 1678, fol. p. 33.) the following passage occurs with reference to the capture of woodcocks:—

"We in England are wont to make great glades through thick woods, and hang nets across them; and so the woodcocks, shooting through these glades, as their nature is, strike against the nets, and are entangled in them."

According to this passage, the word *cockshut* is properly *cockshoot*, and is derived from the rapidity of the woodcock's flight through the narrow glade. This etymology of the word is mentioned in some of the passages cited in the page of "N. & Q." above referred to; and is probably the correct one. It agrees best with the phrase *cockshoot time* for twilight; namely, the time when woodcocks are on the wing. L.

SONG ON BISHOP TRELAWNY (2nd S. x. 370.)—You speak of "the well-known ballad recited by the Cornish peasantry on Bishop Trelawny's committal to the Tower." It is "well known" to every body but you that the Rev. R. S. Hawker, Vicar of Morwenstow, Cornwall, wrote that ballad in 1825. See his *Ecclesia*, a volume of poems, pp. 91–93. The refrain, two lines only, is all that is ancient.

[We omit the signature for reasons which the writer will, we trust, approve of. We are always glad to correct any errors into which we may have fallen. In the present case we have blundered in good company, viz. that of Lord Macaulay (see his *History of England*); the late Davies Gilbert, Esq., himself a Cornish man; and Sir Walter Scott, as will be seen from the following note by Mr. Hawker to his *Song of the Western Men* &c.—

"With the exception of the chorus, contained in the two last lines, the song was written by me, as an imitation of the old English Minstrelsy, and was inserted in a Plymouth paper in 1825. It happened to fall into the hands of Davies Gilbert, Esq., who did me the honour

to reprint it at his private press at East Bourne, under the impression that it was the original ballad. I have been still more deeply gratified by an unconscious compliment from the critical pen of Sir Walter Scott. In a note to the fourth volume of his *Collected Poems*, p. 12., he thus writes of the *Song of the Western Men*:—

'In England the popular ballad fell into contempt during the seventeenth century; and although in remote counties its inspiration was occasionally the source of a few verses, it seems to have become almost entirely obsolete in the Capital.'—Ed. "N. & Q."]

DISAPPEARANCE OF BIRDS IN CHOLERA (2nd S. x. 428.)—In reply to your correspondent W. H. B., I beg to acquaint him that I was present during an unusually severe visitation of cholera in 1846, at the town of Kurachee, in Sind, in which the 86th regiment lost in the space of ten days about 240 men. It was particularly remarked that the vultures, kites, and other birds of prey, which are very numerous in that part of the world, entirely disappeared almost simultaneously with the outbreak of cholera, returning gradually after the first few days when the virulence of the disease began to abate.

I may also mention a very singular circumstance which came under my observation on the same occasion, from which it would seem that the inhabitants of the sea are by no means exempt from the visitation of this mysterious disease. On the second or third day after the appearance of the cholera, the bay to the south of Kurachee was strewn with countless myriads of dead fish, which were left on the beach by the receding tide. At high water the shores of the bay presented a most singular appearance; the waves for several yards from the shore seeming to be composed of an almost solid mass of dead fish, chiefly of the sardine species. Amongst which, however, there were not wanting others of considerably larger size. No sharks were observed among those left on the beach by the tide, though they are very numerous in the neighbouring sea. C. O. CREAUGH,

Major, 86th Regiment.

Army and Navy Club.

THOMAS CAREY (2nd S. x. 519.)—Is the Thomas Cary who translated from the French of P. de la Serre "The Mirror which flatters not," the same as the poet mentioned by Mr. HAGGARD? There are many pieces in verse appended both at the beginning and end of the work. Some, though not all, undoubtedly by Cary, who dates from Tower Hill, Antepenultima Augusti, 1638, though the book is not printed till 1639.† In an "Advertisement au Lecteur," Cary says it was "upon occasion of the last summer's sad effects generally

* 'A curious and spirited specimen occurs in Cornwall, as late as the trial of the Bishops before the Revolution. The President of the Royal Society of London, Mr. Davies Gilbert, has not disdained the trouble of preserving it from oblivion.'—Sir W. Scott's Note.

[† See "N. & Q." 2nd S. vi. 52. 114.—Ed.]

over all England, that the author's French original engaged his thoughts and pen." Does this allude to a great mortality?

Among the Manuscripts at Burton Hall is a thick quarto, closely written, in the hand of the earlier part of the seventeenth century, of "Le Miroir qui ne flatte point," in French, and probably the original. I have not yet had an opportunity of collating it with the translation, but my impression is that it contains much more.

MONSON.

Torquay.

HEIR OF LADY KATHERINE GREY (2nd S. x. 480).—The answer to P. R. was intended merely to lead him to a solution of his inquiry, wherein it appeared to me that he was confusing the terms *descendants* and *representatives*. By his reply in the number, Dec. 15, he seems now to confuse the terms *heir male* and *heir general*. The pedigree to which he was referred * would have shown him clearly that the Duke of Buckingham and Chandos was *representative* in blood. The fifth Duke of Somerset might be *heir male* upon the death of the fourth Duke of Somerset, and succeeded under the limitations of a patent granted to *heirs male* of the body, but he was not *heir general* of the blood, or representative of the second Duke. P. R. makes the female descendant of the fifth Duke representative, but does not say why he ignores the *heir female* of the second Duke.

Elizabeth, Countess of Elgin, heir of the second Duke, carried away the representation before the descendant of the fifth Duke, and through her it has passed to the Duke of Buckingham and Chandos, the now *heir general* of Katherine Grey. His Grace, singularly enough, in addition to his maternal representation, is descended through his paternal ancestor, from Charles Lord Seymour of Trowbridge.

J. R.

ZOPISSA (2nd S. x. 492).—The derivation of this word from *ζωος* and *πισσα* is the one usually given in the lexicons, but I think it erroneous. The word properly describes the composition with which ships' bottoms have been coated, *when scraped off*. It is not the name of the composition before it has been used, nor until it has fulfilled its purpose. If therefore Zopissa signifies *viva pix*, it is not from its virtue in the preservation of ships, &c., but from its medicinal qualities, like Parr's life-pills. The other origin to which the word has been traced, is also untenable. I allude to *zepheth*, which occurs with some modifications in Hebrew, Arabic, and Chaldee. The ark of Moses was daubed with slime and *zepheth*. (Exod. ii. 3.; see also Is. xxxiv. 9.) The resemblance of this word to the Greek is singular, but not con-

clusive of identity. At the same time, I think it has stronger claims than the first derivation referred to. But to my own mind another source has suggested itself, which I believe to be the true one. Zopissa is pitch *scraped off*. This word *scraped* enters into all the accounts of it and *apochyma* (which is the same thing), as far as I have been able to consult them. I trace the word to *ξωο* or *ζωο*, to *scrape*; and suppose it really means *scraped pitch*, or, as the lexicographers say, *pix derasa*. The interchange of *x* and *z* is well known to occur, and may be seen in Zanthenes and Zigir for Xanthenes and Xigir, as also in *ξισυνη* and *ζισυνη*. In the Septuagint *X* and *Z* are often confounded in proper names, and we always pronounce Xerxes, as if it was Zerxes. I am not sure that the corrupt spelling of Zopissa for Xopissa is not due to the class among whom it must have originated.

B. H. C.

P.S.—I see that I am not first; Scapula (Oxon. 1820) gives my derivation of Zopissa.

SIR HENRY KILLIGREW (2nd S. viii. 206).—The following extracts from the Registers of St. Peter-le-poor, London, will perhaps be of use to MESSRS. COOPER in their inquiries:—

"Married. 1565. Nov. 4. Henricus Kylleggrove et Chatilina Coke, generosi.

" 1590. Nov. 7. Master Henry Killigrew and Mistris Jaël de Peigne, a Frenchwoman.

Baptised 1590. Feb. 28. Eliz^a. Treelaine, filia Mr. Treelaine, generosi."

According to Burke (*Extinct Baronetage*), Sir Henry married Catherine, dau. of Sir Anthony Cooke, Knt. of Giddy Hall, co. Essex, but had no male issue.

C. J. R.

"PILGRIMAGE OF GOOD INTENT" (2nd S. x. 493.), or, as the title of the work is in full, *The Progress of the Pilgrim Good-Intent in Jacobinical Times*, was written by one Mary Anne Burgess. It appears to have been an extremely popular work in its day, as my copy is of the 10th edition, and of the date 1822. From a short memoir appended, by the author's brother, Sir James Bland Burgess, Bart., of Beauport, Sussex, it appears that the lady was a person of great natural talents, which she cultivated with no ordinary care. There were few authors, ancient or modern, whose writings were not familiar to her in their own language. She was a good classic, spoke French, Italian, and Spanish well, and wrote them with a fluency and correctness scarcely inferior to a native. She read also German and Swedish with facility. What is the most surprising is, that she acquired these tongues in early life, and without any teacher. She assisted M. De Luc in his last work on Geology, which is sufficient to prove she was no novice in that science. She finished, a short time before her death, a MS. account of the British Lepidoptera, in which each insect is traced

* *Life of Lady Jane Grey*, by Sir Harris Nicolas. Lond. Harding, 8vo. 1825. See also Debrett's *Peerage*, ed. 1849, p. 1.

from its egg, the various plants on which they feed fully described, and with drawings that manifest a correctness of design and delicacy of colouring little, if at all inferior, to those of the celebrated Marian. She was an excellent botanist; not only a good musical performer, but also a composer; drew and painted well, and was very accomplished in all feminine pursuits. She appears to have been still more remarkable for her amiable temper and manners; and she bore a long and very painful illness of some years with great cheerfulness and resignation. She devoted a great part of her income to works of benevolence and charity, and died at her house, Ashfield, near Honiton, Devonshire, universally lamented, on August 10th, 1812, in the forty-ninth year of her age. The work in question was at first published anonymously, and reached its tenth edition in the course of a few years. H. E. WILKINSON.

Notting Hill.

My edition of this interesting little book is that of 1800, printed for Hatchard, without author's name, and apparently the first impression. As one of Captain Cuttle's crew, I long since made a note upon my copy to the effect, "that it was the production of Mrs. Mary Ann Burges, and that a new edition was published in, or before, 1824, revised by Sir James Bland Burges." J. O.

Mews (2nd S. x. 489.) — I think there can be no doubt of the general accuracy of F. C.'s remarks upon this word, and its derivation. The verb to *mew*, in the sense of casting or changing the hair, horns, skin (as serpents) or feathers, occurs in at least five other languages: Fr. *muer*; Dutch, *muiten*; Ger. *mausen*; Span. *mudar*; Ital. *mudare*. In each of these we find nouns in the sense of *moulting*, and in Fr., Ital., and Dutch, similar words denoting the coop or place in which birds were kept when moulting. So in Eng., according to Bailey, a *mew* was a coop for hawks, or a "cage where hawks are wintered or kept when they mew or change their feathers." It is easy to see how the French *mué* came to be applied to a place to fatten poultry in. With reference to our word *mews* as applied to stables, Bailey (who derives the word from *mutare*), says "the stables called the *Mews*, at Whitehall, took that name, having been anciently full of *mews*, where the king's hawks were kept." I see no reason to question the derivation of the word from the Lat. *mutare*, although it does not bear the signification of *mew*, to moult, &c. Milton's eagle *mewing* its mighty youth, of course refers to the fact that birds after moulting look fresher and more beautiful. B. H. C.

WITCHCRAFT (2nd S. x. 472.) — In reply to the inquiry of INVESTIGATOR, as to the best historical authorities upon witchcraft, I should refer him to a very good and curious modern work, Wright's

Narratives of Sorcery and Magic. Scott's *Demonology and Witchcraft* also contains some interesting information on this subject. There are also two old works respecting it: one by Webster, and the other by Hutchinson.

Can any of your readers inform me whether there was any trial for witchcraft in England after the commencement of the last century? And if so, where an account of it can be found? It was not until the year 1736 that the Act 9 Geo. II. c. 5. was passed, declaring that no prosecution should in future be carried on against any person for witchcraft, sorcery, &c. RICHARD BROOKE.

THE JACOBITES (2nd S. x. 448.) — There is no authority for translating *πορvelas* by *pork*. Bentley conjectured *xopelas* and Griesbach was the first, I believe, who thought that *πορκείας* might have been the original word. But, in answer to these, as well as to *πορνήν* or *πορνής*, appears the fact, that no MS., ancient Version or Father, has any other word here than *πορvelas*, *fornication*, in the 20th and 29th verses of Acts xv. See Kuinoel and the authorities quoted by him. T. J. BUCKTON.

Lichfield.

CARADOC VREICHFAS, ETC. (2nd S. x. 217. 251. 315.) — The following passage, from Wotton's *English Baronets* (vol. ii. 80.), seems to clear up the doubt expressed by me respecting the rank of Caradoc Vreichfras: —

"This Caradoc is styled, in the *History of Cambria*, published by Dr. Powell, 1584, King of N. Wales, on account of his great possessions in that country. For being driven from his estate by Ethelbald, King of Mercia, after the battle of Hereford, Corian Tindaethwy, then King of Wales, received him, and gave him lands between Chester and Conway."

The same passage occurs in Collins (vol. iii. p. 129.). I may add that Pennant incidentally furnishes the pedigree of this celebrated Earl of Hereford in his *Welsh Tour* (vol. i. p. 296.), in his account of Llangollen; the church of which he states to be dedicated to St. Collen ap — Caradog Vreichfras, ap Lhyr Merim, ap Einion Yrth, ap Cunedda Wledig; of whom the two last were, according to Powell's *History* (p. xxviii.), father and son, Cynedda having flourished about A.D. 540. The records of the Herald's College confirm the fact that Cynedda Wledig was the ancestor of Caradoc. And the Welsh writers make him also the ancestor of Cadwallader the last king of the Britons, A.D. 680, and of all the later kings and princes of Wales, who were descendants of Cadwallader. Cynedda, written also Cunetha and Knotha, was himself the grandson of Coel Godebog, King of North Wales in right of his wife, Geradenwen, or Stradwen, daughter and heiress of Caduan ap Conan ap Endaf. The coat of arms attributed to Cynedda, in the College of Arms, is, sa. 3 roses arg. I avail myself of this opportunity to thank Mr. GRESFORD for his reply to my former com-

munication. He will find, in Papworth's *Dictionary*, Price of Brecon bearing the same coat as Caradoc Vreichfras (p. 118.). In conclusion, I should point out that, at p. 252., the Rev. W. Betham is called by mistake Sir W. B.

NED ALSLED.

SOUTHEY (2nd S. x. 405.)—I perfectly recollect that when a boy (about 1824) there was an actor of this name performing at the Shrewsbury Theatre, who was said to be a brother of the poet. He was a very "tame" actor, neither suiting "the action to the word, nor the word to the action," but rather "mouthing" it, and that with so very weak and insignificant a voice, that his entrance was always received with a titter on the part of the audience.

W. A. LEIGHTON.

Shrewsbury.

AYLMER, BP. OF LONDON (2nd S. x. 287. 481., &c.)—Though unable to say where the birth-place of this prelate was, let me say that his son is buried in Claydon church, near Ipswich, where there is an inscription to his memory. He is supposed to have built Mockbeggar Hall in that parish. The Mockbeggar Hall at Tuddenham, Norfolk, and that near Hoo, Kent, are apparently buildings of the same date, *i. e.* 1650. E. G. R.

LONGEVITY.—Under the heading Longevity, a writer in your most interesting periodical (2nd S. x. 15.) questions the truth of reported instances of persons having reached the age of 100 years in modern times. We could, I believe, in this country alone furnish several such, resting on the best possible evidence, that of parish registers of their birth. But I think I can adduce one perfectly authentic, and resting on the authority of a countryman of mine, now I believe residing in Scotland.

When passing through Russia on my way overland (I mean the real overland route, by Russia and Persia, not that by Egypt, as is usually understood in these days) in the year 1828, I made the acquaintance of Dr. Keir, the physician of the Shérémétien Hospital at Moscow. This is a hospital founded and maintained for the use of his own dependants by Count Shérémétien, said to be the richest nobleman in Russia, having 120,000 souls or male serfs on his property. In going round the wards, a man was pointed out to me by Dr. K. of hale and sound appearance, looking like a man of 75 or 80, and in perfect possession of all his faculties, except that he was a little deaf. It was proved by this man's papers (every serf being furnished with such when he leaves his master's property to work elsewhere) that he had in his youth been enlisted as a soldier, and had passed in review before Peter the Great, who died in 1725. His own impression was that he was a grown man at the time, and that it happened some years before the czar's death. But assum-

ing it to have been the very year of the latter event, and that he was only sixteen at the time (the lowest age at which recruits are allowed to enter the Russian army), we find by a very simple calculation that he was at least 119 years of age at the time I saw him.

R. B.

Kirkwall, Orkney's.

JONATHAN GOULDSMITH, M.D. (2nd S. x. 305. 394.)—I beg to thank Dr. MUNK for his communication. His information appears to be so complete that I am tempted to appeal to him for farther particulars. For instance, where is Dr. Gouldsmith's place of burial? And is anything known of his parents, John Gouldsmith and Elizabeth his wife?

T. E. S.

Miscellaneous.

NOTES ON BOOKS.

Personal History of Lord Bacon, from unpublished Papers. By William Hepworth Dixon, of the Inner Temple. (Murray.)

When the remarkable series of articles, illustrative of the personal history and character of England's greatest Chancellor, first appeared in *The Athenæum*, they awakened in all who read them a feeling of satisfaction that the fair fame of Francis Bacon had at length found an able and eloquent champion, and an earnest hope that so successful a vindication of Bacon, as a statesman and a legislator, might soon be given to the world in a collected form. That hope is at length realised in the volume before us. Greatly enlarged, and most carefully revised by its author, *The Personal History of Lord Bacon* will add much to the reputation of Mr. Hepworth Dixon as a biographical and historical writer. It will also go far to rub from the shield of Bacon's glory the rust and tarnish with which, for nearly a century and a half, the slanderous breath of Pope had dimmed its brightness; and to make others follow the example of Hallam, and forgetting the derogatory epithet which gave pungency to the poet's satire, remember Bacon only as "the wisest, greatest of mankind." We have spoken of the work as brilliant in its style, and successful in its object. Mr. Hepworth Dixon deserves to be praised, however, not only for the good use of his many new materials, but for the zeal and industry which he has displayed in their collection.

Dadalus; or, the Causes and Principles of Greek Sculpture. By Edward Falkener, Member of the Academy of Bologna, and of the Archaeological Institutes of Rome and Berlin. (Longman & Co.)

In the limited space which we can devote to this splendid volume, it is hard to decide which is the more difficult part of our task, to do justice to the exquisite taste with which it has been produced, the beauty of its illustrations, and the elegance of its binding—or to the profound learning with which Mr. Falkener discourses on the causes and principles of the excellence of Greek sculpture. The frontispiece, which represents a "Restoration of the Parthenon at Athens, showing the Chryselephantine statue of Minerva by Phidias," is the key-note to the volume, in which Mr. Falkener expounds his views on ancient art with great learning and judgment, and in a manner to show his perfect mastery of the subject; following these with his speculations as to

the causes of the decline of Modern Art — and in which he contends that "if we may not equal the ancients we may at least, by studying them as we ought, preserve ourselves from falling into error," and "that the errors and mistakes of modern art are ever to be attributed to a neglect of those precepts mutely but eloquently revealed to us by the marbles and bronzes of our museums." The book is one which must command the attention of all admirers of Ancient Art. The chapter "On Chryselephantine Sculpture and Iconic Polychromy" will be read with very considerable interest. The photographs and other illustrations are of the highest class, and add greatly to the value and beauty of the book.

Antique Gems; their Origin, Uses, and Value as Interpreters of Ancient History, and as Illustrative of Ancient Art. With Hints to Gem Collectors. By the Rev. C. W. King, M.A. (Murray.)

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E. W. SHACKELL will find the epitaph on Ælia Lælia Crispis discussed in our 1st S. III. 242, 338, 508.

A. SCHREIBER. Samuel Lucas.

B. W. W. In the reign of James I.

J. A. STAVERTON. See our 1st S. x. 366, for some account of Sternhold and Hopkins's Psalms.

ERRATUM.—2nd S. x. p. 463. col. i. l. 5. from bottom, for "the Aberford sh." read "the ash."

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Notes.

SPENCEANA.

SOME ACCOUNT OF THE LIFE, WRITINGS, AND CHARACTER OF DR. SWIFT.

(Continued from p. 3.)

After this loss of his great friend and tutor in politics, Swift went to London¹, and apply'd to King William, by way of petition, for a prebend of Westminster or Canterbury; one of which had been promis'd to him, on the solicitation of his late friend. L^d Romney promis'd him to second his petition, but (as he suppos'd), never spoke a word about it.² He also dedicated S^r W^m Temple's Works to the king³, but without any effect. This made him accept⁴ of an invitation from the Earl of Berkeley⁵, Lord Justice of Ireland, in conjunction with my Lord Galway, to attend him to that kingdom, as his Chaplain and private Secretary. He acted in both those capacities during the time of the journey, and expected to be establish'd in them when they came to Dublin, but was workt out of the secretaryship⁶ by one

Bush. After they had been there some months, the Deanery of Derry¹ became vacant², and it was the Earl of Berkeley's turn to dispose of it.³ Swift expected it⁴, but was put off with some livings, which bore but a small proportion to the value of the Deanery. These were the Rectory of Aghar, united to the Vicarages of Laracor and Rathbeggan, in the diocese of Meath⁵, and were all together worth about 260*l.* a year. He himself supposed that this disappointment, too, was owing to the management of Secretary Bush; but others say that D^r King (then Bishop of Derry), remonstrated against him, as too young⁶ and too volatile, for the dignity and duties belonging to so great a Deanery. When Swift went down to his livings, he us'd to reside at Laracor, and lived there in a very exemplary manner. No body had more of True Christianity⁷ than he; and even as to the forms, he was very exact and punctual, except in two or three instances (which may be better given when we come to his character), when his humour seems to have run away with the general decency of his behavior.

About a year after his being presented to these livings, Swift⁸ took his Doctor's Degree, and pass'd the seven or eight following years, sometimes at Laracor, and sometimes at Dublin (where he was much at the Castle during L^d Berkeley's government), and now and then indulg'd himself with a trip into England. I imagine that latterly these grew more frequent. If his papers under the character of Bickerstaff were written here, he must have been with us both in 1708 and in 1709; and the next year he began the longest visit that he ever made to England after the death of S^r William Temple. In the autumn of 1710 D^r Swift was empowered by the clergy of Ireland to transact an affair for them, which was of considerable consequence to that nation. About seven years before, Queen Anne⁹ had been so good as to give up the first fruits and tenths of the clergy of England, in order to make a fund for augmenting the smaller livings: this incited the clergy of Ireland to request that their first fruits and twentieth parts might, in the same manner, be given up by the crown, and apply'd toward purchasing glebes, and building residential houses for their poor-endow'd vicars. Swift, in the very beginning of this transaction, show'd his address, and great capacity for business. He

¹ Dr. Swift's own account, p. 52.² Hawksworth, p. 14.³ This was in the year 1700. Mr. Swift's note to Dr. Swift's own account, p. 52.⁴ Dr. Swift, *ibid.*⁵ Mr. Swift, p. 115.⁶ Mr. Swift, p. 113., Lives of the Poets, v. 83.⁷ Mr. Swift.⁸ Mr. Hawksworth, p. 17.⁹ See the Act of Parliament for the making more effectual her Majesty's Gracious Intentions for the Augmentation of the Maintenance of the Poor Clergy, in the second year of her reign.¹ Mr. Swift, p. 106.² Dr. Swift's own account, p. 50.³ Mr. Swift, p. 106.⁴ Dr. Swift's own account, p. 51.⁵ Lives of the Poets, vol. v. p. 82.⁶ *Id.*, and Mr. Swift, p. 110.

chose to apply to the L^d Treasurer Oxford¹, who had been concern'd in obtaining the former favor for the English clergy. He got himself recommended to him² as one who had been ill us'd by the Whig ministry. He was for applying solely to that lord; and when he himself desired him to communicate it to others, endeavour'd to seem to him to do it only in form; but that his whole trust was only in him. By these means he got that affair completed in a little more than a month³, to the entire satisfaction of his constituents. No one of the writers that I follow has mentioned any particular case, that I remember, in which Swift was ill used by the Whig Ministry, but it is not difficult to collect from them, why he (who had a full notion of his own merit, and as high a detestation of ingratitude) might think himself ill us'd, by some of the chiefs of them. He had written a piece in 1701⁴ in defence of the L^{ds} Somers and Halifax⁵, and some other of King William's favourites, when they were pursu'd with so much warmth in the House of Commons. This he himself (as well as his cosin⁶ Swift) might think deserv'd some preferment for him in England, or some promotion in Ireland. As he got neither from any of them, this might be provocation enough to him to make him quit their party. However that be, in 1708, he wrote several things, which his cosin says⁷ were design'd covertly against the Whig Administration. So that if the Doctor⁸ did not go to London in 1710, "with a design of attaching himself to the Tory ministers," he, at least, came pretty well prepared for it. The Lord Treasurer either saw so much in Dr. Swift, in their first interviews, or had entertain'd so high an opinion of him before, that he (and he was joined for this, by some other chiefs of the ministry, and particularly by L^d Bolingbroke), seems to have courted him⁹ to act with them, in a most uncommon manner, and he was of singular service to them by his writings, in the four last years of Queen Anne's reign; and would perhaps have been of yet more by his advice toward the close of it, had their private interests and enmities allow'd them to listen to

him. They received him, from the very first, with a great deal of obligingness and condescension, and enter'd into a strong friendship, and a great deal of openness wth him, which increased afterwards to such a height with L^d Oxford in particular, that perhaps there never was any poet received by a first minister into so intimate and familiar an acquaintance as Swift was by that lord, unless, perhaps, we are to except Horace's intimacy with Mæcenas.

Of the two most favourite writers of the people at that time [1710], Steele was very warmly engaged in the interest of the Whigs; and Addison, tho' either more cool or more cautious, was on the same side. A little before Swift's transactions with L^d Oxford, that weekly paper, called the *Examiner*, began to be publish'd in defence of the Tory ministers and their schemes, and the chief writers of it were Prior and Oldisworth¹; the former of whom was much fitter for telling a story in a lively manner in verse, than either for writing prose in general, or for controversial writings in particular; and the other never rose above the character of a mediocore writer, either in prose or verse. The ministry wanted some abler hand to defend so difficult a cause as theirs, and they found everything that they wanted in D^r Swift. This their distress, and his known abilities, may account perhaps for all the uncommon civilities and condescension which they shew'd toward him. Swift, soon after his being wholly won to them by their behaviour, took their pen from those who were at first employ'd to write the *Examiners*, and kept it in his own hands² for above half a year, and maintained their cause in several very material pieces, and some very slight ones (as his manner was), for nobody argued more solidly, or jested more frivolously, than he, throughout all the remaining part of the queen's reign. What these were, will be more fully seen when we come to give the list of his writings. Just after he had completed his part in the *Examiner* [1711], Swift began writing his *Conduct of the Allies*, and published it toward the close of the November following. This took so greatly, that there was a second edition of it within less than a week, which, tho' of 5000, sold off in 5 hours. This was in opposition to Steele's *Crisis*: had but too great an effect on the nation, and was of singular service in the support of that ministry and their measures. His *Advice to the Members of the October Club* (a set of above a hundred Tory Members of Parliament, who met frequently together, and were consulting how to carry on things with more violence than was

¹ Mr. Swift, p. 145.

² Dr. Swift's own account. Mr. Swift, p. 145.(?)

³ Mr. Swift, p. 145.(?)

⁴ Contests in Athens and Rome.

⁵ In this piece, Aristides was meant for L^d Somers; Themistocles for the Earl of Oxford; Pericles, L^d Halifax; and Phocion, the Earl of Portland. — *Hawksworth*, vol. iii.

⁶ "Aristides and Pericles ought to have been grateful to him." — *Mr. Swift*, p. 147.

⁷ *Id.*, p. 148. Speaking of his *Sentiments of a Church of England Man*; and the *Argument against wholly abolishing Christianity*; and the *Letter from a Member of the House of Commons in Ireland*.

⁸ Mr. Swift, p. 329.

⁹ See the account of his reception by them in Mr. Swift, pp. 312. to 319. from his Letters to Mrs. Johnson, and Hawksworth, pp. 19. to 21.

¹ Dr. Friend, Atterbury, St. John, and W. Oldisworth were not employed till after Swift quitted it. — *Dr. Lowth*. See Advertisement before *The Examiner*.

² The first *Examiner* of Swift's is No. 13. of Nov. 2, 1710; and he wrote all on to No. 44. June 7, 1711. Mr. Swift, p. 291.

thought advisable by the ministry [1712]), was, I think, the next piece of importance that he published. These gentlemen, not contented with displacing, were for prosecuting and inflicting capital punishments on such chiefs of the opposite party as were the most obnoxious; and Swift's address to them was meant to lessen their heats, and to give them more steadiness and temper.

(To be concluded in our next.)

GUTENBERG'S FIRST PRINTING PRESS.

When at Mayence a few months since, I visited the house in which Gutenberg first exercised his newly-discovered art of printing. The present occupier is a wine-merchant, who obligingly showed me every thing which now remains connected with the inventor; and as it may not be known to many of your readers that part of his first printing-press has been found in that house, it may be interesting to give a short account of this precious relic, and the situation in which it has so long remained.



glass case. With it were found some other pieces of wood, supposed to have been parts of the press, a few stone mulls, used no doubt for grinding the ink, and four coins, one of each of the reigns of Augustus, Trajan, and Marcus Aurelius, one illegible.

Gutenberg, on his return from Strasburg about the year 1445, settled in a portion of the house of his paternal uncle, John Geinsfleisch, the Hotel du Jungen, where he erected his press; and from the date on the beam it must have been used in Strasburg, where Gutenberg resided in 1441, in the production of prints from wood blocks, which he is known to have executed in that town. The locality in which the discovery was made confirms the opinion generally held, that he worked in secret, in order that the invention might not become public. John Schœffer, the eldest son of Peter Schœffer, in the end of a history which he printed in 1515, after giving an account of the invention of printing, says:—

“That John Fust and Peter Schœffer kept this art secret, binding with an oath all their assistants and servants on no account to reveal it, which art was afterwards spread abroad in different lands in the year 1462* by the same assistants.”

* In 1462, Mayence was taken by Adolphe of Nassau, and Fust's printing-office destroyed, and during this commotion the workmen went to Rome, Cologne, Basle, Strasburg, &c.

The house has been much altered since the time of Gutenberg, and the level of the street has been raised several feet, so that what is now the cellar was then the ground floor of the building. In 1857 Mr. Borzner (the late proprietor), in excavating underneath his house, discovered the walls which had formed the original cellars, and on removing some of these, he found a recess or closet, in which were the remains of the press and some other materials. I visited the place in which it was discovered. The room had evidently been whitewashed and furnished with windows. The principal piece of the press was the top cross beam, in which worked the upright screw. It was made of oak, and provided with the necessary hole in the centre, in which the screw thread is still visible. It is about 3 feet 4 inches long, and upon one side is deeply cut the following inscription: “J. MCDXLII. G.” This occupies the whole space, and there is no doubt that the unusual mode of expressing 400 by CD was adopted because there was not sufficient room for the cccc. The J and G are the initials of the printer.* This fragment is now preserved in a

As so many years elapsed from 1441, the date on the press, to the year 1450, when Gutenberg began to print, without any result of his labors being known to us, the following passage from the *Cologne Chronicle*, printed in 1499, may, to some extent serve as an explanation, and is given on the authority of Zell, who is supposed to have been one of the workmen either in the office of Gutenberg or in that of Fust and Schœffer:—

“The most worthy art of printing was first discovered in Germany, at Mayence on the Rhine, and was a great honour for the German nation. This took place from 1440 to 1450, during which time the art was perfected and what belongs to it. But in the year which is called 1450, a golden year (i. e. a jubilee year) they began to print, and the first book printed was the Bible, and it was printed in a thick letter, which is the letter now printed in missal books.” “The first discoverer of printing was a citizen of Mayence, and his name was John Gutenberg.” “The commencement and progress of the said art was related to me by Master Ulrich Zell, printer at Cologne, in the year 1499, through whom the art was first brought to Cologne.”†

The discovery of the press, and the situation in

[* Our correspondent having expressed a strong wish for the insertion of this woodcut, which he very obligingly forwarded for the purpose, we felt compelled to break through our usual rule of excluding such illustrations. This exception might indeed be justified by the great interest of the subject.—Ed. “N. & Q.”]

† *Cologne Chronicle*, Koelhoff, 1499, pp. 311.

which it was found, are additional proofs that Mayence was the birth-place of the art of printing, and that the honour of the invention belongs to John Gensfleisch Gutenberg. FRANCIS FRAY.
Cotnam, Bristol.

WAS MACBETH A USURPER?

The following interesting article relative to Macbeth appeared some few years ago in a provincial journal of the county of Ayr, and was written by the editor, Mr. James Paterson, a gentleman of great ability and learning, who has recently published a life of the great Scottish poet Dunbar, and partially modernised his principal poems, in order to make them intelligible to modern readers, who are too frequently repelled by obsolete orthography from appreciating the beauties of ancient authors. We earnestly recommend the modernised Dunbar to our Southern readers.

Without giving our assent to some questionable inferences, we may take the liberty to correct Mr. Paterson on two points: (1.) Duncan was not assassinated; he was wounded in some conflict near Elgin: what brought him into the territory of the Marmor or Sub-King is not explained; and (2.) he died at Elgin, not Inverness, of the wounds so received.

Gruoch was the wife of Duncan, and only married Macbeth on the death of the King. It is presumed that Duncan espoused her from her claim to the crown, which was better than his own. Neither was she the mother of Malcolm Caenmore, as we propose to show at some future period. He was, we suspect, illegitimate,—a fact of no great moment in those days, as it was the position of his cotemporary William the Conqueror.

"This is perhaps a curious question to put at the present day; and yet is not without interest. All history tells us that he was both a murderer and a usurper; and the genius of England's great dramatist has so immortalised the fictions of Boece that it is doubtful if ever they will be eradicated from the popular mind. Materials for the early history of Scotland are so meagre and unsatisfactory that few modern historians have ventured upon it. The critical Lord Hailes, in his *Annals*, went no farther back than Malcolm II., and that merely to allude to the fact of his having a daughter, *Beatrice*, mother of Duncan, who ascended the throne in 1034. Duncan was assassinated by Macbeth at a smith's house in the vicinity of Inverness. This is the first appearance of the so-called usurper in history. He can be traced, however, somewhat more remotely. Boece says that his mother was *Doadæ*, another daughter of Malcolm II., and that consequently he was cousin-german to Duncan; but this statement does not rest on good authority, and circumstances militate against its truth. All that is known of Macbeth's birth is, that he was the son of *Finlach*, or *Finlay*, *maormor* (or thane, or lord) of Ross, and grandson of *Rory*, or *Roderick*. Wintoun styles him Thane of *Crumbachy*, which is the Gaelic for Cromarty—where Macbeth's castle stood. The union of Ross and Cromarty under one sheriffdom, as at present, seems to

be just the boundaries of the ancient thanedom. Macbeth was thus thane of Ross by descent. *Finlay*, his father, was killed in a contest with Malcolm II., about 1020. It is therefore improbable that he married *Doadæ*. It appears that Gilcomgain, *Maormor*, or as the Norwegians styled him, *Jarl of Murray*, was married to Gruoch, daughter of Bodhe, son of Kenneth IV., whom Malcolm II. had dethroned and slain. Gilcomgain himself was slaughtered by the same royal person—having been burnt within his own castle, along with fifty of his friends, in 1032. His widow, with her son, *Lulach*, fled for protection into Ross. Her father, *Bodhe*, was also put to death by the order of Malcolm II. in 1033. Macbeth having married Gruoch, he became her natural protector, and the avenger of her wrongs, which were deep—a grandfather dethroned and slain, a brother assassinated, and her husband burnt—all by the true usurper of the throne—the bloody Malcolm II., praised by our chroniclers as "a valiant and a wise Prince, quha maid manie gud lawes." The cause of these contests and murders evidently originated in disputed claims to the crown. Malcolm II. was the son of Kenneth III., second son of Malcolm I.; whereas Kenneth IV., who had been set aside and slain by Malcolm II., claimed direct descent from their great ancestor M'Alpine. Bodhe and his daughter, Lady Macbeth, were thus the real heirs to the crown—and it would appear that the claims of Malcolm II. had been opposed by the Thanes both of Ross and Murray, the centre districts of the ancient kingdom of the Picts, whom he succeeded in putting to death. The royal descent in these early times was, perhaps, not very clearly defined, or rigidly adhered to—the strongest elbowing his way to the vacant seat. It was usually kept, however, within the Royal line, heirs of females having an equal, if not a prior, claim. Thus, when death had released the strong grasp of the second Malcolm, Duncan, the son of a priest, succeeded as the heir of his mother, *Beatrice*, daughter of Malcolm. If we look back upon the ancient earldoms—*Mar* or *Sutherland*—we find that the female right of succession prevailed. The first known Earl of *Mar* was cotemporary with Malcolm Caenmore—1065.

And now it was that the ambition of Macbeth began. He was lord of Ross and Cromarty by birth, and of Murray by marriage, and his step-son, *Lulach**, evidently the nearest heir to the crown. He had thus not only justice on his side, but the slaughter of his own father, and his wife's kindred to revenge. In these, and much later days, injuries of this kind were never appeased unless washed out by blood; and in judging of character the times and circumstances must always be taken into consideration. If he listened to the promptings of Lady Macbeth—whose feelings may well be conceived—he had every apology. He had himself a claim to the crown, in right of his wife, and as the guardian of the youthful heir. The leniency of Macbeth contrasts to advantage with the bloody steps which marked the ascent of Malcolm II. to the throne. Duncan seems to have been the sole victim—even his sons were allowed to escape. The deaths of Banquo and others are mere fictions. That the nation generally was favourable to his assumption of the regal power is apparent from the fact of his having been permitted to exercise it so long without opposition; and it is well known that the Scots enjoyed much peace and prosperity under his reign, at least during the earlier portion of it, before the insurrections occasioned by the sons and partizans of Duncan led to strong retaliatory measures. Indeed, unless for the aid of the North-

* In an ancient MS. *Lulach* is styled "Nepos filii Boide"—thus making him grandson of the son of Boide, and consequently grand nephew of Lady Macbeth. It looks, however, like a mistake.

brians, it is not likely that Malcolm III. would ever have been crowned. That Macbeth was not the blood-stained usurper he has been represented, is thus clear, and it is rather a peculiar evidence of his mildness of disposition, and of his sense of justice, that the assassination of Duncan lay corrosively at his heart. While others had numerous crimes of a similar character to deplore, and appear to have felt no particular uneasiness in consequence, this simple act of blood called forth from him numerous deeds of charity. He is even said, by Florence of Worcester, to have bribed the Court of Rome for atonement. As a farther evidence of his singleness of heart, his step-son, *Lulach*—which, in Gaelic, signifies fatuous—although of weak intellect, seems to have been carefully protected. Had his ambition been selfish, he might easily have found ways and means to despatch one so helpless, and thus make room for his own progeny, which tradition affirms he had. After his defeat and slaughter by Malcolm III. (5th December, 1056), his fatuous step-son, *Lulach*, was placed on the throne by his relations, but no party espoused his cause, and he was discovered in his lurking-place and slain at Eski, in Strathgibie, 3rd April, 1057. Macbeth filled the throne for seventeen years—a long period considering the era. It is not known when his wife died.

“That his assumption of the throne proceeded in right of his wife, is apparent from her name being associated with his in all public documents—*Rex et Regina*—similar to ‘William and Mary’ of the Revolution settlement. The following charter, by Macbeth and Gruoch, to the Culdees, besides illustrating our statement, is in itself very curious:—

“*Macbeth filius Finlach et Gruoch dederint Sancto Servano, Kyrkenes.*

“*Macbeth filius Finlach contulit pro suffragiis orationum et Gruoch filia Bodhe, Rex et Regina Scotorum Kyrkenes, Deo Omnipotenti et Keledeis prefate Insule Lochleuine cum suis finibus et terminis. Hii enim sunt fines et termini de Kyrkenes et villule que dicitur Pethmokane, de loco Monelocodhan usque ad annem que dicitur Leuine, et hoc in latitudine, item a publica strata que dicitur ad Hinbirkethyn et usque ad Saxum Hibernensium quod Malcolmus Rex, filius Duncan concessit eis salinagium quod Scotice dicitur chonnane. Et venerunt Hibernenses ad Kyrkenes ad domum ejusdam viri nomine Mochan qui tunc fuit absens, et solum mulieres erant in domo quas oppresserunt violenti Hibernenses, non tamen sine rubore et verecundia. Rei et euentu ad aures prefati Mochan preventivo et iter quam totius domi festinavit et invenit ibi Hibernenses, in eadem domo cum matre sua. Exhortacione etenim matri sepius sue facta et extra domum veniret que nullatenus soluit set (sed) Hibernenses voluit protegere et eis pacem dare, quos omnes prefatus vir in ulcione tanti facinoris, ut oppressores mulierum et barbaros et sacrilegos in medio flamme ignis una cum matre sua viriliter combussit et ex hac causa dicitur locus ille Saxum Hibernensium.**

“The foregoing is taken from the chartulary of the Priory of St. Andrews. It is a grant to the Culdees by ‘Macbeth, son of Finlach,’ and ‘Gruoch, daughter of Bodhe, King and Queen of the Scots,’ of Kyrkenes. It is remarkable for the description of the boundaries. Amongst others, it will be observed, *Saxum Hibernensium*, the Irishmen’s stone, or hill, is mentioned—detailing, at the same time, the cause of the locality becoming known by this name. Certain Hibernians, it appears, had taken possession of the house of a man named Mochan, who was absent at the time, no one being at home but his

mother and her females. On his return he was naturally surprised and wroth at what had occurred, and having urged his mother in vain to leave the premises, he at last set fire to them, burning the Irishmen, together with the lady-mother and her handmaids.

“This charter throws some light on the state of Scotland at the time. There was, it is evident, a thorough distinction between the *Scoti* and *Hibernii*, and it makes known the fact that the language of the Scots, in the reign of Macbeth, was Gaelic: ‘*Salinagium quod Scotice dicitur chonnane*,’—that is, the salt-work, in Scotice called chonnane. The circumstance which gave rise to the *Saxum Hibernensium* no doubt occurred prior to the time of the charter. It is referred to as an event of the past, and it seems to bear out what we have in a little work, on *The Origin of the Scots*, endeavoured to prove, that the *Scoti* were known in Scotland long before the settlement of Fergus in Cantyre. There can be no doubt that Argyleshire and the Western Isles were often spoken of as Hibernia, inclusive of Ireland proper. The Scots from Ireland, under Fergus, were frequently called Irishmen, in contradistinction to the Scots of the mainland. The stone or hill at Kirkness in Fifehire, may therefore have derived its name from a party of West Highlandmen—although then unknown by that name.* Even so late as the sixteenth century we find them styled Irish. Patten, in his account of that ill-managed battle, Pinkie, in 1547, mentions the presence of Argyie with 800 *Irish* archers (Western Highlanders). In Scotland, where the distinction came to be better understood, they were called *Earsch*, or *Erse*, as different from Irishmen proper. In the Chamberlain’s Rolls, in 1502, disbursements are made to ‘Pate, harper on the harp; James Unglsoun, harper; the Inglis harper; Pate, harper on the clarscha; the *Irland* clarscha.’ The ‘*Ersh clarscha*’ occurs sometimes in the same list, and is distinguished from the *Irland* harper—the one evidently being West Highland, and the other from Ireland. It is therefore a matter of strong presumption, if not certainty, that there were other Scots in Scotland prior to the advent of Fergus, the reputed leader of the first colony, seeing that the distinction was so long kept up—for there is no other event known in history which would warrant the West Highlanders to have been at any time designated Irishmen.”

Perhaps the following may be a correct list of the marriages of Queen Gruoch:—

Gruoch married, first, the Marmor of Moray, who was burnt, with several of his subjects, by Malcolm II. Of this match we suspect came Lulach, who, upon the death of Macbeth, was proclaimed King of the Scots by the body of the nation. He reigned six months, when he was slain by the Saxon invaders and the rebellious adherents of Malcolm Caenmore.

Her second husband was Duncan, by whom she had two children, Donald Bane, and one name unknown. Macbeth, who was Marmor of Ross and Cromarty, latterly obtained Moray. We suspect that, being too powerful, Duncan, alarmed for his growing popularity, entered Morayshire hostilely, and, having been severely wounded in a conflict with the Marmor, was not slain on the spot, but was carried to Elgin, where he died of his wounds. This last fact is proved by the unquestionable evidence afforded by the Carmen

* P. 114. Printed for the members of the Bannatyne Club, by the late O. Tindal Bruce, Esq., of Falkland.

* The term Highlander is modern.

Elegiacum, which also records that Duncan's body was interred in Iona, the burying-place of the Scottish monarchs.

The third husband was Macbeth; but there was apparently no issue of this marriage, nor are there any traces of the period of her demise. Both Macbeth and his Queen were great patrons of the Culdees. J. M.

DEED OF RICHARD CŒUR DE LION.

The Seal of which was attached by a Love-Ribbon, with a French Device.

During a visit last autumn to Caen, I was gratified (through the kindness of M. Chatel, Keeper of the Archives of the Department) with a view of the MS. treasures in his charge, many of which are of great interest to the English archæologist. Here, as in the Museum of Antiquities at Rouen, are to be seen the "mark" of William the Norman (knight and conqueror, but not clerk), and the more delicate, but still illiterate, cross which did duty as the autograph of his queen. There is one deed, however, which, as combining both law and love, business and romance, has a more than ordinary claim upon English attention. As it has never, I believe, been reproduced in England, an account of it, kindly furnished by M. Chatel, may not be unacceptable to your readers.

The text of the deed is as follows:—

"Ricard(us) Dei gr(ati)a, rex Angl(or)um dux Norm(annorum) Aquit(anorum) com(es) And(egavorum), Archiep(iscopis) ep(iscopis), abb(atibus) com(itibus) bar(onibus) iusticiis, vicecom(itibus), senescall(is) p(re)positis et om(ni)bus ministris et fidelib(us) suis toti(us) t(er)re sue sal(utem): Sciatis nos dedisse et reddidisse et presenti carta n(ost)ra co(n)firmasse dilecto et familiari n(ost)ro Ricardo de Humetis p(ro) servicio et homagio suo et Gile uxori sue, et herediis eor(um) *Popevillam et Warrevill(am)* cum p(er)tinenciis suis om(ni)bus cum baronia sua, sicut ius et h(er)editate(m) suam ex p(ar)te p(re)dict(e) Gile, uxoris sue Quare volum(us) et firmit(er) precipim(us) q(uo)d predict(us) Ric(ardus) et p(re)dicta G. uxor sua, et heredes eor(um) h(ab)eat et teneant de nob(is) et herediis n(ost)ris p(re)dictas villas cum om(ni)bus p(er)tinenciis suis b(e)n(e) et in pace lib(er)e et quiete, integre, plenarie, et honorifice in bosco et plano, in pratis et pasturis, in aquis et molend(ini)s in viis et semitis, in vivariis et stagnis in mariscis et piscariis et in om(ni)bus aliis locis et aliis reb(us) ad p(re)dicta maneria p(er)tinentibus, cum serviciis et homagiis et relevis et cum om(ni)bus lib(er)tatibus et lib(er)is consuetudinibus suis et cum omni integritate sua.

Testibus: God(efrido) Winton(ensi) ep(iscopo) W(i)ll(elm)o filio Rad(ulfi) sen(escallo) Norm(annie) Bag(ano) de Rochefort sen(escallo) And(egavie) Rob(erto) de Harec(urt) Philippo de Columb(eris) Gaufr(ido) de Cella Will(elm)o de S(an)c(ante) Marie eccl(esi)a decano Moret(onii). Data p(er) manum Joh(ann)is de Alene(on) Lexov(icensis) archid(iaconi) vicecancell(arii) n(ost)ri [Date eaten away by a rat.] apud Chin(onem) anno primo regni nostri."

The seal having disappeared has left the attachments perfectly clear for inspection. They consist of two silken cords, of hollow cylindrical form,

being beautifully and closely woven: one of them is of a faded blue colour spotted with black, the other of a pale greenish yellow. Each end of one cord is ornamented with curious lozenge-shaped devices, and the other two ends bear the following motto in early French:—

"IO . SVI . DRUERIE	(I am a pledge of affection)
NE . ME . DUNEZ . MIE	(Do not give me away)
KI . NOSTRE . AMUR . DESEIVRE	(Who dissembles our love)
LA MORT PUIST . . .	(May death . . .)

The end of the last line is illegible.

The work of these hollow ribbons is most beautiful; the letters, which are white, have been woven at the same time with the ground, and no trace of seam or join is visible throughout. The theory of M. Chatel, as to the way in which these love-tokens found themselves attached to the deed, is, that they were given to Richard by the fair Gile herself, and that on her marriage he thus returned them, attaching them to the seal which gave to her husband the lands of Popeville and Varreville, as his "right and inheritance by the said Gile." But whatever explanation be given of the possible history of these ribbons, they are highly interesting as evidence of the perfection attained by the Norman ladies at the beginning of the twelfth century in the art of weaving. M. Chatel says that he frequently finds ribbons of similar texture used for the same purpose on deeds in the public archives. In later times these love-ribbons, with their mottoes and devices, must have become pretty common. We have many dating from about the middle or end of the seventeenth century; *constancy* appears to be the virtue inculcated by them all. JOHN ELIOT HODGKIN.

PALEY AND "THE ATHENÆUM," ETC.

It is good to catch a critic tripping; he kind enough, therefore, to accord space for the following correction of a blunder made in *The Athenæum* review lately (No. 1725. Nov. 17, 1860.) The reviewer, while severely castigating a small work entitled *Dinners and Dinners, &c. &c.*, by E. L. Blanchard, charges Pope with stealing from *Les Pensées* of Blaise Pascal; and then goes on to say: "So with Paley; if he took with both hands from the logic and illustrations of the philosophic Hollander Nieuwenty, he, at all events, built an elegant English mansion with his Dutch bricks,—entitling his edifice *The Evidences of Christianity*." The writer in *The Athenæum* has here evidently mistaken the *Evidences* for the *Natural Theology* of Paley,—a blunder the more strange for this reason, that it was in *The Athenæum* itself (1848, pp. 803. 907. 93.) that the obligations of the *Natural Theology* to the Dutch-

man were first pointed out. It is true, the English editions of Bernard Nieuwentyt, translated by Chamberlayne, and entitled the *Religious Philosopher* furnished the general idea, and many of the illustrations to the *Natural Theology*, and were copied by the archdeacon without the slightest acknowledgment. But out of Butler's *Analogy*, Lardner's *Credibility*, and Douglas's *Criterion*, he quarried the materials for his *Evidences of Christianity*. (See Mackintosh's *Ethical Philosophy*, ed. Whewell, p. 275., *et passim*.) As for the *Moral Philosophy*, he was largely indebted to Puffendorf, who, again, helped himself to much from Hobbes, and to a great deal more from Grotius. To Abraham Tucker he is candid enough to confess his debt. But from Puffendorf, in particular, he borrowed "several minor illustrations, such as the equivocal promises of Timur (called by Paley Temures) to the garrison of Sebastia, and the rules for division of profits in partnership." (Hallam's *Lit. Hist.* vol. iv. p. 178.)

One may learn from his own admission (Preface to *Moral Philosophy*) that his practice was to extract passages without noting down their source, and store them up for future use. Accordingly, he may be held up as an example to all readers of "N. & Q." — an example to be shunned. For this is no trifling matter, nor a subject for the poet's stricture — "rixatur de lanâ sæpe caprinâ." Let every reading man, on booking even a line in his C. P. B., mark the title, page, edition, &c., of the work from which he culls; so that matter may be forthcoming, when wanted for future "Notes and Queries," in that formal precision and exactitude as to references, so acceptable to the editor. F. S.

Churchdown.

[We receive so many communications pointing out errors, or assumed errors, of fact or language in our contemporaries, that we fear an erroneous notion exists that it is the especial province of "N. & Q." to record and correct such mistakes. We decline such an invidious task. Errors, in spite of the greatest care, will occur in the very best conducted journals, and the proper place for their correction is obviously the columns in which they have occurred. We make an exception in favour of the present communication upon several obvious grounds. The error, in itself a venial one, as likely to occur in the hurry of writing, is treated with very good taste, while its correction is made the medium of conveying some useful literary information. But we gave place to the communication chiefly for the opportunity which it affords us of making this explanation, and because we agree with the writer in insisting (which cannot be done too frequently or too earnestly) on the necessity of "every reading man, on booking even a line in his C. P. B., marking the title, page, edition, &c. of the work from which he culls."—Ed.]

Minor Notes.

WINTER WEATHER AT ROME. — As the winter weather of Rome is a subject of interest, on ac-

count of different passages in the classical writers (see "N. & Q.," 2nd S. v. 186.), I subjoin the following extract from a letter of *The Times* correspondent, dated Rome, Dec. 25, 1860, and inserted in *The Times* of Jan. 5, 1861: —

"There has been shocking weather in the Mediterranean, and Rome has been visited by such a fall of snow as is not witnessed here once in twenty years. It fell on Saturday night [Dec. 22], and Sunday's sun, although bright, did not succeed in melting it. The view of Rome, snow-covered, from the Pincio was novel and curious. A heavy rain yesterday, and the return of the scirocco last evening, cleared the last vestiges of the white mantle from churches and house-tops."

Your correspondent F. C. B., "N. & Q.," 2nd S. v. 344., quotes Juvenal as saying that "it is necessary to break the ice of the Tiber in order to get water." The passage to which he alludes occurs in the description of the superstitious woman in vi. 522: —

"Hibernum fractâ glacie descendet in amnem,
Ter matutino Tiberi mergetur, et ipsis
Vorticibus timidum caput abluet."

In this passage, however, the first verse is independent of the second; Juvenal does not imply that the Tiber is frozen. The importance of the morning, for lustratory bathing in the Tiber, is indicated by Horace, *Sat.* ii. 3. 291. L.

"POETRY, A RHAPSODY." — Swift, we are told, received the thanks of the royal family for this poem. This can only be explained, as Dr. King explained it, by the assumption that "irony is not a figure in German rhetoric." It is probable, however, that the royal family had seen only the London edition, from which Swift had struck out the more offensive passages. Sir W. Scott has professedly given these in notes on the poem; but two which escaped his observation I shall here quote for the information of the curious, marking the lines in italic: —

"A prelate who no God believes,
A ——— or den of thieves;
A House of Peers or gaming Crew,
A griping Monarch or a Jew."

From the description of Britain's Monarch the following were also omitted: —

"How well his public thrift is shown,
All coffers full, except his own."

P. A. R.

AN OLD PROVERB. — In a letter dated 2 Oct. 1602, in the State Paper Office, may be seen the following "household" proverb: "For yt is odds that between two stooles somewhat will go to the ground." Perhaps there are as many readings to this well-known proverb as have been attributed to any passage in Shakspeare. It would be rather curious to trace the first or original, and also the earliest period at which it was used. It is evident from the above that the proverb has been in use for more than two centuries and a half.

W. N. S.

CLASSICAL QUOTATION BY THE LATE THOMAS INGOLDSBY. — I happened at dinner to sit next to the lamented gentleman, so well known by this *nom de plume*, when a lady opposite asked for some *duck*. The footman, handing it in a hurry, spilt some *gravy* on her dress. "Oh!" said she, "my dress is *ruined*." I observed to him, "*Gravi labit ruinâ*." To which he replied instantly, "*Dux femina facti*." A. A.

Poets' Corner.

Queries.

CECIL ARMS.

The enclosed extract from a book entitled *Notitia Anglicana*, published in London A.D. 1724, appears to me to possess considerable interest; as, if the story which it relates be true, a claim of antiquity is made out in favour of the coat of Cecil far exceeding in date any ascertained instance of the assumption of armorial bearings, and indeed controverting the opinions expressed by Mr. Planché and other of our eminent writers on blazonry. Hoping for an explanation through the good offices of some correspondent of yours, I copy it *verbatim* from p. 47. of the work in question: —

"The paternal coat of the Cecils appears to be very antient, by a Letter Testimonial under the Hand and Seal of the King of Arms, bearing date the fourth of April, in the fifth Year of King Edward the Third, exhibited to Edward de Beaulif and John de Mowbray, Commissioners appointed by the said King, to determine a Controversy between Sir John Sitsill, Knt., and William de Fakenham, concerning their pretended right to bear the said Coat, which happened at the Siege of Berwick in the said Year, in the Field of Mount Helikon, now called Hallydown Hill, near the said town. It seems they both claimed it by Descent, and were so earnest in that their Claim as to desire a Decision of their Title by the Sword; but the King (as well to avoid shedding noble Blood, and deal Justice between the Claimants) appointed the said Commissioners to determine the Affair, who finding the said Sir John Sitsill by the said Instrument to descend lineally from James Sitsill, Esq., Lord of Halterness and Beauport, and that the said James did Advance the said arms in Ensign at the Siege of Wallingford Castle in the seventh Year of King Stephen, wherein he was slain; it was thereupon decreed by publick Judgement, that the said William de Fakenham, or Feckenham, should not challenge the said Arms, under the Penalty of forfeiting his sharp Sword and gilt Spurs for ever."

This would fix the date of the Cecil arms at the year 1142; but they do not present the appearance of simplicity peculiar to the early coats; and yet Edward III.'s commissioners had surely a better opportunity of judging than heralds of the present day.

It is noteworthy that the book I have quoted, under the title "Exeter," says, the "Earl bears the same as the Earl of Salisbury, without the difference, being Chief of the Name, though youngest

peer;" and accordingly the arms of the Earl of Salisbury are charged with a crescent. In modern peerages this is reversed, and the Marquis of Exeter's coat is differenced.

W. K. RILAND BEDFORD.

LIES AND TRUTH.

Can any of your readers point out to me in any collection of ancient or modern fables, the substance of the following, which I transcribe from Mr. Davies' recently published translation of *Babrius*? —

"Lies and Truth.

"A haughty troop unto a village hies,
A master strong of over-ruling Lies.
Of broidered purple were the robes they wore:
Each of their steeds its golden cheek-piece bore.
Behind, a throng audacious followed quick,
Deceit and Guile, and every knavish Trick.
And lo! they met a maiden on their road,
Her dress and fashion of a simple mode;
Nay, somewhat poor: yet stately was her mien,
And long unfed, poor sufferer, had she been.
Her did these Lies accost, and sought to know
Whither, and on what errand she would go.
She answered: 'Pardon, sirs, if no reply
Comes from a throat with thirst and hunger dry.'
So then the Lies thus answered her again:
'To yon near village follow in our train;
'Tis but a small one, yet 'tis well supplied;
Well-victualled hostels will good cheer provide:
Come as our guest, and you shall eat your fill.'
She followed them, deject and downcast still,
Into the inn: but ne'er a word she said.
Mine host on their arrival quickly spread
For them a table filled with various meats,
Whence each one, as he lists, his fancy treats.
This done, they bridled steeds, and cried 'to horse!'
When for his reckoning asks the host, of course.
On this the Lies were wroth at his demand,
Which they nor paid, nor yet would understand.
The brood of impudence in vain he sues:
They answered straight 'that he has had his dues:
That they have paid, like gentlemen, the cost.'
To press each for his share was labour lost:
And much less could he force the banded throng:
Against a troop was ever one man strong?
Upon the door-step stayed the fellow-guest,
Without a word, but still with look deprest.
The landlord now despaired to see his own,
And 'Truth, where art thou?' cried in heightened tone,
She answered: 'Here, good sir: but what to do
I knew not: till I met yon reckless crew,
My want of food was wholly unsupplied;
Aye, and without them, I had long since died.' "

J. C.

ANGEL HALFPENCE. — Will some one kindly refer me to an explanation of the above source of churchwardens' revenue in early times? It occurs thus in some parish accounts for 1524: —

"Mem. Ther ys remaynyng of angell halpens and other ayll money vj^s viij^d."

I have searched in vain through all my books of reference. J. EASTWOOD.

BOMB.—Can any of your readers furnish information upon the first use of the iron ball named a bomb?

The work entitled *English Military Discipline*, 8vo. Lond. 1680, p. 88., says the bomb was not used in France before the year 1635, at the siege of Dole. Wraxall points out an earlier use of the bomb: he says it is described by Cayet, as thrown into Nimeguen by Maurice, Prince of Orange, in 1590. FUSEE.

CHEQUERS.—The fruit of the service, or sorb-apple tree, are so called, not only popularly, but by John Evelyn in the *Sylva* (*sub voce*). Whence is the word derived? A. A.

Poets' Corner.

HARVEY COMBE.—In 1714, Sir John Pakington, Sir William Wyndham, Harvey Combe, and others were committed to the Tower for high treason. Can any of your readers tell me who the said Harvey Combe was, and what became of him? W. H. C.

THE LATE RT. HON. WILLIAM ELLIOT, OF WELLS, M.P. FOR PETERBOROUGH.—This gentleman, who was Chief Secretary for Ireland in 1807, was a leading politician, it is believed, during the greater part of his life. He was a frequent speaker in the House, and his opinions were much respected. The first Lord Minto, to whom he was related, and who became Governor-General of India, kept up a great intimacy with him. He died in 1818, having bequeathed his estate to Sir William Francis Elliott, the present possessor, who was his distant relative. Can any of your readers point out where any of the speeches or pamphlets, which he is believed to have published, can now be found? T.

FREEBAIRNE'S TRANSCRIPTS FROM THE VATICAN.—Thomas Hearne states in his *Diary* (July 28, 1723), that Mr. Freebairne, a Scottish printer, who had resided long at Rome with the exiled royal family, "had the use of the Vatican Library as he pleased, and transcrib'd a great many excellent papers from thence relating to the English Reformation, not taken notice of by our public writers."

Is it known what has become of these papers? It is possible that a notice in "N. & Q." may bring them to light. K. P. D. E.

MR. S. GRAY.—Can any of your readers give me any information regarding Mr. S. Gray, author of a book called *The Messiah*, published about 1842? Mr. Gray was, I believe, a native of Scotland, and was at one time in the War Office. Is the author still living? X. Y.

HANDLEY AND PICKERING.—In a MS. heraldic painter's book, I found the following coat, &c., inscribed, "Handley and Pickering at Barns. March, 1738. Crest, a hand holding a bunch of

quills, ppr. Motto, Equity. Arms: Gules, a bend or between six mascles of the second impaling, ermine a lion rampant azure, crowned or." Can any of your correspondents assist me in identifying the possessor of this coat? The arms attributed to Handley are totally unlike any given in Burke's *Armory*. C. J. ROBINSON.

NEVISON, THE HIGHWAYMAN.—Can your correspondent EBORACENSIS inform me where I can meet with a copy of one of the provincial ballads of "Nevison's famous ride to York," mentioned in "N. & Q." 2nd S. ix. 433. A ballad on his capture is given in the *Ballads and Songs of Yorkshire*, beginning—

"Did you ever hear tell of that hero,
Bold Nevison, that was his name?
He rode about like a bold hero,
And with that he gained great fame."

C. J. D. INGLEDEW.

North Allerton.

NORDEN'S "SURVEY OF LINDSEY."—In the *Diary* of Thomas Hearne, Nov. 5, 1726, mention is made of several manuscripts then about to be sold by auction. They belonged at that time to Sir Norton Knatchbull. Among them is one which I am very anxious to trace:—

"John Norden's Abstract of the General Survey of the Soke of Lindsey in the County of Lincoln, with all the Mannors, Townships, Lands, and Tenements, within or belonging to the same; being a Parcel of the Dutchy of Cornwall, 1616, fol."

If it be in private hands, the owner will confer a great favour if he will communicate with me.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

JOHANNES PERCY.—Was Johannes Percy, who was a burgess in parliament for the town of Grimsby in the 36 Edward III. and other succeeding years, a member of the noble House of Northumberland? GRIME.

"PROTESTANT MAGAZINE."—Can any of the readers of "N. & Q." state how many volumes *"The Protestant Magazine, or Christian Treasury"*, designed to encourage a perfect Knowledge of the Protestant Religion, by several eminent Divines of different Denominations, assisted by many private Gentlemen, 8vo., London, printed by R. Denham, Primrose Hill, Salisbury Square, 1781, &c. reached, and who was the editor?

DANIEL SEDGWICK.

Sun Street.

RICHMOND HOUSE, HOLBORN.—Among the records and papers in the State Paper Office, there is one of the year 1623, a warrant for the delivery at Tower Wharf of 1000 tons of Portland stone, for the use of the Duke of Richmond for Richmond House, Holborn. Also for payment of sums not exceeding 800*l.* to Henry Wicks, paymaster of the

works, for the same. Can any of your readers inform me in what part of Holborn this Richmond House stood? Y. S.

SEVERE WINTERS. — The records of these are of value both to the natural philosopher and the historian, but the accounts we ordinarily have do not appear to be practically satisfactory. Some take the average range of the thermometer, but this is no index of what is commonly called a hard winter. We may get cold drizzly weather early in autumn, which will continue till April; and yet we may have no frost at all. Nevertheless, with a low average for five months, it may be registered as a cold year. On the other hand, the minimum of the thermometer is also no guide. We may have warm weather up to Christmas, then an unusually sharp frost for a week or ten days, which may break up at once, and leave us comparatively warm weather till spring. In other words, a low minimum with a high average. It strikes me that a very good practical index would be a record of how many days in a year there is ice enough to allow of skating. I should think there must be some persons, connected with the different skating clubs about London, who have noted the number of days in each year the ice was practicable: if so, I think it would be a very desirable thing if they would kindly send the results to "N. & Q." A. A.

Poets' Corner.

WELCH WHITSUNTIDE. — In a little work of great rarity, the *Autobiography of Arise Evans*, 1653, p. 6., he records that in 1611, he being "about fourteene yeares of age, —

"hearing some say that whatsoever one did aske of God upon Whitsunday morning at the instant when the sun arose and plaid, God would grant it him. Having a charitable belief of the report, being willing to try all the wayes possible to obtaine my petition, I arose betimes on Whitsunday morning, and went up a hill at a place called Gole Ronnw to see the sun arise; and seeing the sun at its rising, Skip, Play, Dance, and turne about like a wheele, I fell downe upon my Knees, lifting up mine Eyes, Hands, and Heart unto God: I cried, saying, O Lord most high, that hast made all things for my glory, give me Grace, Wisdome, and Understanding, that I may glorifie thee, as this instrument doth now before all the World."

Evans does not say that this prayer was answered, but intimates as much when he states (p. 7.), "God hath a purpose to make me like his Sonne in opening the mysteries of Scriptures." He, like Naylor, considered himself to be Jesus Christ, and was hunted by an enraged mob from Spital Square till he found refuge in Bishopsgate Church.

Have any of your readers met with such a custom, or saying, about Whitsunday? What can be the meaning of the sun skipping, playing, dancing, and wheeling? GEORGE OFFOR.

Queries with Answers.

SATIRICAL ALLUSION TO JOHNSON. — I have a pamphlet of twenty-four pages entitled *The Last Masquerade at Mrs. C—y's, with a Plate of the Characters*, London, 1772. The plate is unfortunately lost. The matter is not very intelligible or interesting, but the following lines excite curiosity, as directed against Johnson: —

"Much fear'd and much flatter'd by people of note,
With cash in his pockets for turning his coat,
Surly J—n, as Crispin the Second, comes pat in,
Talking Latin in English and English in Latin.
Successor of S—e, but missing the wood,
Where, pamper'd by B—e, his prototype stood;
Though with him neither M— nor C— could cope,
Dr. H— came up boldly with towel and soap;
He started, he trembled, he made for the door;
He had seen, but not taken, such physic before."

"Why Crispin the Second?" and who was Crispin the First? I shall be glad if any of your correspondents can tell me, and also if they can fill up the other blanks. H.

[Not being able to get a sight of the pamphlet in question, we will not hazard a conjecture as to the immediate occasion of the satire on the "surly" Doctor. The principal allusion, however, in the above lines is to Johnson's well-known objection to teaching by lectures. "I know nothing," said he, "that can be best taught by lectures, except where experiments are to be shown. You may teach chymistry by lectures: *you might teach making of shoes by lectures.*" We presume his friend Richard Savage, the poet, who narrowly escaped the gallows, is only here associated with him because he had been originally apprenticed to a shoemaker. Of the other included names we are able only to recognise B—e (Burke) and Dr. H— (Dr. John Hall). The masquerade, — of which amusement, by the way, Johnson entertained the lowest opinion, — appears to have been held at Carlisle House, Soho Square, the residence of Mrs. Teresa Cornelys, "the Heidegger of the age," who, from 1763 to 1772, gave a series of balls, concerts, and masquerades unparalleled in the annals of public fashion.]

BLEMUNDE'S DICHE. — This is said to have been the name of a large fosse somewhere between the parishes of St. Giles in the Fields and St. George, Bloomsbury. Can anyone throw light upon this point of metropolitan topography? C.

[The manors of St. Giles and Bloomsbury were originally divided by a great fosse or ditch, called Blemunde's Diche, which ran east and west at the back of the north side of Holborn. It was subsequently called Bloomsbury Great Ditch and Southampton Sewer. Its course is clearly shown in a map of St. Giles's in the Fields between the years 1200 and 1300, engraved in Parton's History of the latter parish, p. 63.]

ROWLEY AND CHATTERTON. — Among the books relating to the Rowley controversy is one entitled *Rowley and Chatterton in the Shades; or Nugæ Antiquæ et Novæ*, 1782. Is this work noticed in Mr. Gutch's Sale Catalogue, 1858? Who was the author? ZETA.

[This is one of the burlesque performances of George Hardinge, the Welsh judge, author of *Chalmeriana*, 8vo,

1800, and of *The Essence of Malone*, 8vo., 1800-1. Two copies of *Rowley and Chatterton* were in Mr. Gutch's library. In 1800, Mr. Hardinge had made considerable progress in a Letter to Mr. Walpole on the subject of Chatterton and Rowley, which is now lost.]

SECONDARY MEANING OF "DRUG."—How has the word "drug" acquired its secondary meaning of "anything without worth or value?"

C. J. ROBINSON.

[Tooke (*Diversions of Purley*, ii. 414.) has the following note: "DRY, A.-S. DRUG, is the past participle of Drough. As is also DRUGS, a name common to all Europe, and which means *Dried* (subaud. Herbs, roots, plants, &c.) When we say, that anything is a mere DRUG; we mean *dried up*, worthless."]

"FLIM-FLAMS," ETC. — *Flim-Flams! or, the Life and Errors of my Uncle, and the Amours of my Aunt*. Murray, 1805, 3 vols. Was this performance (a kind of novel, satirising many literary characters) really the production of the elder D'Israeli, to whom it is attributed? The style and manner of it are so extremely different from those of the *Curiosities of Literature*, and other acknowledged works of D'Israeli, that it seems hardly possible to believe that it proceeded from the same hand. The present Mr. D'Israeli, in his Memoir of his father, prefixed to Routledge's edition of his *Works*, makes no allusion to *Flim-Flams*. May the novel have been a joint production of Isaac D'Israeli and some other person or persons?

LESBY.

[The Rabelaisian romance of *Flim-Flams* and the novel of *Vaurien*, written in all the lurid blaze of French conventions and corresponding societies, have both, we believe, with authority, been attributed to Mr. D'Israeli.—*The Times* biographical sketch of Mr. Isaac D'Israeli, Jan. 21, 1848. Both editions of *Flim-Flams* are also attributed to Mr. Isaac D'Israeli in the Catalogue of the British Museum.]

Replies.

JAMES I. AND THE RECUSANTS.

(2nd S. x. 351. 413.)

It is only within the last two or three days that circumstances have permitted me to look at the November monthly number of "N. & Q." In it I find there is a reply from MR. GARDINER to my communication, published on the 3rd of November; but it is written with so much courtesy, and generally with so much candour, that it leaves me but little more to do, than to acknowledge the one, and thank him very cordially for the other.

Of course I cannot for a moment assent to arguments and inferences, many of which are based on mere conjectural possibilities. At the same time, I entered on this correspondence, not, as I at first observed, with a view to discuss the general question of James's conduct to the Catholics, but simply to relieve myself from an imputa-

tion, which MR. GARDINER appeared to have cast on me. That imputation, however, he has at once most handsomely disavowed; and, for the rest, as our respective statements and conclusions are before the world, I think I may very safely leave the readers of "N. & Q." to compare our arguments, and form their own judgment between us.

To one only point in the reply will I venture to direct their attention, and this more particularly because the passages connected with it may not otherwise be within their reach. Referring to a remark of mine ("N. & Q." x. 353, 354.), MR. GARDINER says:—

"It is not the case that Parry was invested with power to treat with the Nuncio 'in any manner,' nor that the instructions about negotiating through a third person were only given 'privately' to Parry. 'Illo' (Dodd, *App.* lxviii.) plainly refers to 'homine,' not to 'Nuncii.'" ("N. & Q." x. 414.)

Now, in the first place, as we shall see presently, the words, by which Parry's power to treat is accompanied, are—"quotiescumque utriusque vestrum, et quoquo modo videbitur." Surely, this can only mean that he was to treat, as I have expressed it, "at any time, and in any manner, he might choose."

Secondly, the words "*quoquo modo*" are in the Latin letter, which was to be shown to the Nuncio: but, in the letter of private instructions sent at the same time to Parry, we find the following passage:—

"Now, Sir, for the conduct of your correspondence with the Pope's Nuncio, as it doth not appear that you have yet in person met him, so the King doth hold it very convenient that you should no ways give any such scandal, as such a meeting would breed. *You must therefore choose some third person, by whom you may, at all times, impart your minds one to another.*" (Cecil to Parry, France, Nov. 6, 1603.)

Finally, if MR. GARDINER will reperuse the passage, to which he alludes in my Dodd, he will, I am sure, perceive, in common with every one conversant with the Latin language, that the word "*illo*" refers, and can only refer, to the Nuncio. The Pope had suggested the appointment, on the part of James, of an agent to confer with the Nuncio, on any matters that might arise between the two Courts. James, in his letter, professes to adopt the proposal. He has, he says, the greatest confidence in the character of the Nuncio: and therefore, he adds, addressing Parry, I reply at once to the suggestion, and give to you yourself (*tibi ipsi*) full power to communicate with him on our common affairs. I subjoin the passage:—

"Denique quod propositum est de homine quodam constituendo, qui cum ipso Nuncio (ut occasio postulabit) consilia conferat, facit quidem illa opinio, quam de fide et integritate ipsius Nuncii concepimus, ut facili assentiamur, impromptue responsio sit; ob eamque causam *tibi ipsi* mandamus atque auctoritatem concedimus, ut,

omnibus temporibus (*quotiescumque utrique vestrum, et quoquo modo videbitur*), cum illo de rebus nostris communices." (Dodd, iv. Append. lxviii.)

M. A. TIERNEY.

Arundel.

FISHER (NOT FICHER): A COMMONWEALTH POET.

(2nd S. x. 487.)

His name was Payne Fisher, not Ficher (*Pagānus Piscator*, he sometimes used to style himself), nor can he be very well termed a Commonwealth poet, except as far as regards his living in that era: for he was Presbyterian, Royalist, Cromwellian, all by turns; and, finally, wheeled round again to the dominant power at the Restoration. Four of Fisher's unprinted poems, relating to Ireland, extracted from a MS. volume of his own writing in the British Museum, with a short account of his life, and a few notes written by myself, were published in the last July number (vol. viii. pp. 153—167.) of the *Ulster Journal of Archaeology*. Among those will be found "News from Lough Bagge"; and as the querist acknowledges he knows little of the history and locality, I beg to refer him to the above-mentioned work.

Notices of Fisher will be found in the *Athenæ Oxonienses*, and other biographical compilations. He wrote an immense number of all descriptions of poems, on all varieties of subjects, yet I very much doubt whether "A Contemplation on the Sight of a Tombe" were written by him. I have a vague recollection, however, of seeing it, or something very similar, in Latin, and Fisher was no mean proficient in Latin versification.

I must confess that I have a considerable curiosity to learn a little more of ß.'s "small collection of inedited poems"; and, if he will gratify that curiosity, either by private communication or through "N. & Q.," I may probably, in return, be able to afford him some useful information.

In our own days of sudden acquirement of riches, when not pedigrees alone, but ancestral portraits are made to order, a "dodge" of this very Fisher is worthy of being fished up out of the limbo of forgotten frauds, to show that men are pretty much the same at all periods. The great civil war, though it ruined numbers of the nobility and gentry, enabled many of the trading classes to acquire immense fortunes. These last were sadly in want of pedigrees, and Fisher undertook to supply them in a rather ingenious manner. St. Paul's, and many of the city churches, having been destroyed by the great fire, Fisher, styling himself Student of Antiquities, announced that, previous to the fire, he had copied all the monumental inscriptions in those churches, and intended to publish them by subscription. The reader will at once see the trick, which for a time

was successful. Fisher, according to the amount of subscription received, gave in his books (three of which, I think, were published,) marble monuments and grandiloquent inscriptions to persons never so recorded in city church, or elsewhere; but pseudo-grandfathers, great-grandfathers, &c., of his pedigree-desiring subscribers. I may add, that those inscriptions are curious studies to persons interested in that description of literature. They are in Latin; their similarity of style show they were all written by one person, while they also prove that Fisher had a most extraordinary facility in that kind of composition. To such deceptions, reduced by poverty, fell the unfortunate Fisher—the gallant scholar volunteer, who left his college to "trail a pike," under the Prince of Orange, at the siege of Breda; the Parliamentary lieutenant under Sir John Clotworthy, in Ireland; the Royalist captain, under Prince Rupert, at Marston Moor; the poet laureat of the Protector Cromwell. Probably he might have succeeded better in life by wielding the sword than the pen; for he himself acknowledges that he was "a better pikeman than a poet."

W. PINKERTON.

Hounslow.

Should not your correspondent read P. Fisher for P. Ficher? Payne Fisher, a poetical writer of the period, is styled *Laurent* to Cromwell, and also figures in a volume of his poems as Sergeant Major P. F., which latter would account for the poet being with the army in Ireland. He would also appear to have been of a *sepulchral* cast of mind, having late in life (besides other congenial pieces) published *The Tombes, Monuments, and Inscriptions lately visible in St. Paul's*, which apparently identifies him as the writer of the *Contemplation upon a Tomb*, supplied by your correspondent. A long list of Fisher's works will be found in the new edition of Lowndes, with a reference to Wood's *Athenæ Oxon.*, for an account of the author.

J. O.

Oliver Cromwell's poet laureat, Payne Fisher, must surely be the person alluded to. As to him, see Wood's *Athen. Oxon.*, ed. Bliss, iii. 108. 749. 1045. 1080. 1189.; *Bibl. Anglo-Poetica*, 229.; *Censura Literaria*, 1st ed., iii. 273., vi. 229.; *Cowie's Cat. of MSS. in Library of St. John's Coll., Camb.*, 84, 85.; *Elrington's Life of Usher*, 279.; *Gent. Mag.*, lxvi. (1.) 367.; N. S. xlii. 147.; *Gough's Anecd. of Brit. Topogr.*, i. 606, 607.; *Granger's Biog. Dict. of England*, 5th ed., iv. 37 n.; *Moule's Bibl. Herald.*, 217.; *Pepys's Diary*, 3rd ed., i. 118. 121, 122.; *Restituta*, i. 366.; and *Willmot's Lives of Sacred Poets*, i. 348.

C. H. COOPER.

Cambridge.

PRÆD'S VERSES ASCRIBED TO MOTHER
SHIPTON.

(2nd S. x. 451.)

I heard Præd make his maiden speech at the Cambridge Union, and I also heard him on several other occasions, but I was absent on the night your correspondent E. J. P. refers to. I think, however, I can help him to the verses he alludes to, which were repeated to me the next morning; and which, though I did not make a note of them, I perfectly recollect. I am not quite sure about the first two lines of the last stanza; perhaps some other correspondent can supply a better version. To explain the allusions, I must premise that one of the leading topics of the day was the forthcoming sale of the Duke of York's estate at *Oatlands*; that the subject of the debate was the Corn Laws; and that the previous speaker, to whose "prophecies" Præd replied, was a Mr. *Ryland*, who had argued, that one consequence of the repeal of the Corn Laws would be, the ruin of those landowners whose heavy *wheat-lands* would be thrown out of cultivation. It was in reply to this argument, that Præd said that the speech of the Hon. Member brought to his recollection the following prophecy of Mother Shipton, which, of course, he had manufactured on the moment:—

"When Nobles get drunk on their arrack,
And the people grow thin without meat,
When soldiers look red in the barrack,
And beggars look blue in the street;

"When taxes, for places and pensions,
Are levied without any qualms,
By a King of the purest intentions,
Who reads in the Prophets and Psalms!

"Then the weal and the wealth of these Islands
Will be lost in that turbulent weather,
And *Oatlands*, and *Wheatlands*, and *Rylands*
Knocked down by the hammer together."

And now permit me to inquire, through "N. & Q.," when we may expect to see an English edition of the poems of one who was one of our most successful writers of *vers de société*? The American edition is full of the most stupid blunders. C. H.

Leeds.

The debate took place in the Præcutlean age, when we did not make notes. The verses were talked of till the next Union night, and from that time till the Query appeared, nothing has occurred to revive them in my memory. I can only offer what is probably a very inaccurate recollection, and beg that it may not be inserted, if you receive a better.

We were not then allowed to discuss matters of later date than 1800. We observed the law with tolerable honesty, but sometimes evaded it by, "If at any future time a state of things should arise,

&c." I do not remember the subject of the debate, but Ryland of St. John's had made a very energetic tory speech, and in the discussion, the Holy Alliance, Madame Krudner, Agricultural Distress, "the Six Acts," and the habits of George the Fourth had been alluded to. Præd spoke, well answering others, and finishing with Ryland, whose prophecies, he said, were borrowed from Nostradamus*, "as done into English by Mr. John Dean of the Custom House."

"When princes get tipsy on arrack,
And farmers grow thin on cold meat;
When soldiers look red in their barrack,
And beggars look blue in the street;

"When monarchs, with purest intentions,
To settle all national qualms,
Assemble in holy conventions,
And study the prophets and psalms;

"Strange things upon wet land and dry land,
On wood land and waste land shall be,
And Oat-land, and Wheat-land, and *Rye-land*,
Together be sunk in the sea."

"A jest's prosperity lies in the ear
Of him that hears it."

Very likely what was then so clever to us who were ready and excited, may be flat to readers in 1860. It has called up so many pleasant recollections that I am not a competent judge.

ONE OF PETERHOUSE.

CLASSICAL SURVEYING OF ROMAN
ROADS, ETC.

(2nd S. ix. 242.)

There is no doubt the Romans made careful surveys and levels, both of their roads and aqueducts, before they were made. In fact the latter could never have been constructed without complete plans and sections. Your correspondent, SMITH, will find an excellent article on the Agrimensores or land surveyors of antiquity in Smith's *Dictionary of Classical Antiquities*, *sub voce*, and also much information in Goesius, *Rei Agraria Scriptores*. They seem to have used an instrument called a *Groma*, which is supposed to have been something like our cross-staff. One is figured in the *Bolletino Napolitano*, vol. i. plate 5. fig. 3., and there is a very good dissertation thereon at p. 68. It is taken from the tomb of a Mensor buried at Ivrea, and seems to have been a sort of metal cross with plummets, and probably sights. Delambre, who entered very deeply into the subject (*Histoire de l'Astronomie Ancienne*), is of opinion that the chief instrument used by Hipparchus, Ptolemy, and the astronomers of that period, was an armillary sphere. When we know the proficiency of the ancients in this science, and in mathematics, it seems easy to suppose that both

* Not Mother Shipton.

surveyors and engineers also used some similar instrument for taking angles both horizontal and vertical. For levelling they used a *Dioptra* mentioned by Vitruvius, viii. 6. This, Suidas says, is used by geometers to ascertain the heights of towers, and was probably a sort of quadrant. The former author, however, says he prefers an instrument which he calls *Chorobates*, which from his description appears to have been a long level with a groove at the top filled with water, and which served the purpose of our spirit level. Both these instruments are described in the *Dictionary of the Architectural Publication Society*, who are now making careful inquiries as to the exact form and use of the *Groma*. Lengths were generally taken by the *Pertica* or pole, called also from its length *Decempeda*.

The only ancient plan, of which there are any remains, is the very curious one of Rome, which was incised in the marble pavement of the temple of Romulus in the Forum; but unfortunately broken to pieces by ignorant workmen, before anyone found out what it was. The fragments which were preserved are now fixed to the walls of the Capitoline Museum. They have been most carefully published by the celebrated Canina in his noble work, *Roma Antica*; and have been found extremely correct, and very valuable in the investigation and restoration of existing monuments. They are to such a scale, as to show every house and shop; every temple and colonnade, in fact, almost every column, is carefully marked. If the surveyors of those times could map a city like Rome so well, there would be no difficulty as to their making plans of roads. A. A.

Poets' Corner.

CHANCELS.¹

(2nd S. x. *passim*.)

In consequence of the discussion as to the deflection in chancels, I wrote to Mr. Robinson, of Whitby, as to the deflection of the nave in Whitby Abbey, which he had noticed in his excellent *Guide to Whitby* (p. 82.), and I have received from him the following particulars and remarks:—Many years ago, when he was talking with the late Mr. Pugin as to the bend in the nave in Whitby Abbey, Mr. Pugin spoke of it as having a symbolical signification, and said, "A bend is a sign that the debt of our redemption has been paid; for, after our Saviour had expired on the cross, his head would naturally lean or incline to one side." On this, Mr. Robinson observes, that Mr. Pugin's meaning appears to be only applicable to the deflection of a chancel or head of a cross, and not to a nave or foot of a cross, as at Whitby.

Mr. Robinson mentions another reason which he has heard assigned; viz. a double dedication—

the nave being dedicated to one saint, and the choir to another; but he cannot point out any instance where the nave and choir have ever been thus separately dedicated. The whole of Whitby Abbey was dedicated to St. Peter and St. Hilda; and St. Peter's Day is the 29th of June, and St. Hilda's the 25th of August.*

Mr. Robinson remarks, that the point of orientation, or that point in the heavens, in which the sun rises on the anniversary day of the saint to whom the church is dedicated, was carefully ascertained, so that the building might be placed in that precise direction; and thus we can perceive the cause for a deflection in the choir or nave when the saint's day, to which the one was dedicated, occurs at a different part of the year from that of the other; and I venture to suggest, that where an abbey, like Whitby, was wholly dedicated to two saints, one part of it may, peradventure, have been built in the precise direction of the orientation of one saint, and another part in that of the other saint.

The dimensions of Whitby Abbey are as follows:—The external length of the nave is 140 feet; the external length of the choir, 105 feet; the distance across the north transept, between the nave and the choir, 65 feet: so that the total length, from east to west, is 310 feet. The nave exhibits a deflection at the west end of nine feet towards the north, from the line of the choir. The choir is said to have been built between 1148 and 1175; the north transept at the beginning of the fourteenth century; and the north wall of the nave, in which the deflection is, about the middle of that century.

There was nothing whatever to prevent the builders of Whitby Abbey from building the nave and choir in the same line, if they had thought fit so to do.

It seems to me that Mr. Pugin's opinion, given to a gentleman so well versed in antiquarian knowledge as Mr. Robinson, was probably the result of his deliberate conviction; and is, therefore, worthy of more attention than his statement which has already appeared in "N. & Q.," 2nd S. x. 357.

C. S. GREAVES.

THE ORIGIN OF SPECIES.

(2nd S. x. 447.)

In the *Life of St. Francis Xavier*, by F. Bohours, translated by Dryden, an account is given in Book V. of the famous conference between the saint and the Japanese Bonza Fucarandono, which shows at least some resemblance between the latter's system and that of Dr. Darwin. After the Bonza had fixed his eyes earnestly upon the saint,

* The inscription on the Abbey seal is—"Sigil. scilicet Petri et scilicet Hildæ de Wyteby Monas." (Robinson's *Whitby*, p. 84.)

"I know not," said he, with an overweening look, "if thou knowest me; or, to speak more properly, if thou rememberest me." "I remember not," said Xavier, "that I have ever seen you." Then the Bonza, breaking out into a forced laughter, and turning to his fellows, "I shall have but little difficulty in overcoming this companion, who has conversed with me a hundred times, and yet would make us believe he had never seen me." Then, looking on Xavier with a scornful smile: "Hast thou none of those goods remaining," continued he, "which thou soldest me at the port of Frenajoma?" "In truth," replied Xavier, with a sedate and modest countenance, "I have never been a merchant in all my life, neither have I ever been at the port of Frenajoma." "What a beastly forgetfulness is this of thine!" pursued the Bonza, with an affected wonder, and keeping up his bold laughter; "how canst thou possibly forget it?" "Bring it back to my remembrance," said Xavier mildly, "you who have so much more wit, and a memory happier than mine." "That shall be done," rejoined the Bonza, proud of the commendations which the saint had given him. "'Tis now just fifteen hundred years since thou and I, who were then merchants, traded at Frenajoma, and where I bought of thee a hundred bales of silk at an easy pennyworth; dost thou yet remember it?" The saint, who perceived whither the discourse tended, asked him very civilly, of what age he might be: "I am now two-and-fifty," said Fucarandono. "How can it then be," replied Xavier, "that you were a merchant fifteen hundred years ago; that is, fifteen ages, when yet you have been in the world, by your own confession, but half an age? And how comes it, that you and I then trafficked together at Frenajoma, since the greatest part of you Bonzas maintain that Japan was a desert and uninhabited at that time?" This brought out a pompous profession of the Bonza's theory, from which it will suffice for the subject before us to give the following few words bearing upon it. "Thou art then to understand," said Fucarandono, "that the world had no beginning; and that men, properly speaking, never die. The soul only breaks loose from the body in which it was confined; and while that body is rotting under ground, is looking out for another fresh and vigorous habitation, wherein we are born again. . . . These alterations in our birth produce the like changes in our fortune."

F. C. H.

"COLLINO CUSTURE ME."

(2nd S. x. 506.)

Perhaps the results of the last half century's philological studies are not so well known in New York as they are in London. No European philologist would now affirm that "a specimen of the

Irish language" appears in "Plautus." Thanks to the labours of Gesenius, and other scholars, Phœnician (in its Punic variety) has taken its proper place amongst the other Semitic tongues.

General philologists—such as Pictet and Zeuss—following in the path traced out by Pritchard, have given Irish its proper position with the other Celtic languages, amongst the outlying members of the Indo-Germanic family.

Vallancey and the like were incompetent to enter upon an investigation, for which they had neither the abilities nor the attainments required.

General knowledge of language and languages, special knowledge of the Celtic languages, are the attainment: power of patient research, and the faculty of strict methodical induction, are the abilities of which the Celtic philologist must be possessed.

Unfortunately, until lately, the Celtic scholar has not often been a general scholar; and the general philologist has known but little of the Celtic tongues.

And perhaps the faculty of strict methodical induction is, of all things, that which is most "conspicuous by its absence" in the reasonings of philological amateurs. W. C.

Mr. Dowse, in his charming note upon these words, has not only explained satisfactorily a dark allusion of the great English poet, but has also opened up to the English mind the fact (or the probability) that Queen Elizabeth and her courtiers knew, and no doubt appreciated, what we now call Moore's *Melodies*.

I should mention, that the commencing words of the air as I know them are: "Taimse am' chodla, s'na daisigh me"—that is, "I am asleep, do not wake me." The last verb being given actively, while Mr. Dowse has put it in the passive form.

I will also mention, for the benefit of the mere English reader, and to assist his comprehension, that the "d," as being *in regimine*, is quiescent; or rather is pronounced like "g," in the polite Munster dialect. Without this explanation, an Englishman might ask what had become of the "d."

After these premises, I will put a Query. The "fonn," or air, known by the words given by Mr. Dowse and myself, being the one to which Moore has wedded his words—"Erin, O Erin!"—is to be found in every musical edition of Moore's *Melodies*. But is it the air which the Virgin Queen thrummed on her virginals? It can be easily ascertained, whether it is so or not, by a reference to Mr. Chappell's book. Will any reader of "N. & Q." make the comparison between "Erin, O Erin!" and the airs in the *Virginal Book*? If the result be affirmative, it will prove a fact of some interest both to England and Ireland. H. C. C.

MR. DOWE is quite mistaken in supposing that he has given the real Irish words, of which this is a corruption. His line will not *fit*, as it must be of no more than seven or eight syllables; being, of which he seems not aware, the burden of an English song of the four-foot measure:—

"When as I view your comely grace."

"*Collino castoré me.*"

In the old copies this is printed *Calmie custure me*; but Malone discovered the song, and gave the passage as it stands now, and got from an Irish teacher, of the name of Finnerty, the following translation—"Little girl of my heart for ever and ever"—of which the two first words alone are right. How Finnerty got the "for ever and ever," I am unable to guess; but he seems to have had an indistinct idea of the true meaning of the whole. I presume the real Irish may have been—

"*Colleen óg a stór mo chree.*"

(*Carlin óg an tóir mo chree.*)

"Young girl, the treasure of my heart."

In *Love's Labour's Lost* (Act III. Sc. 1.), Armado says, "Warble child," &c.; and Moth begins, "*Concolinel.*" This we are told is some Italian song which cannot now be discovered; but surely no Italian song began with *Con colonnello*, the only Italian words that would agree with it. My own opinion is, that it is Irish, the second and third syllables being the Irish *Colleen* (*collin*); and if, with my very slight knowledge of Irish, I might venture to give a guess at the original of the whole, I would say it was "*Do'n colleen alwin*" (*Do'n carlin alwin*)—"To the lovely girl,"—the printer giving C for D. This conjecture, however, I give under correction; it may perhaps lead some better Irish scholar than myself to a more probable solution.

THOS. KEIGHTLEY.

DUTCH TRAGEDY OF BARNEVELDT (2nd S. x. 472. 518.)—I can inform F. H. that this tragedy is by the celebrated poet Vondel. Its title is *Palamedes, oft Vermoorde Onnooselheyd* ("P. or Murdered Innocence"), alluding to the murder of Barneveldt. The poet was fined 300 florins, and had to take flight. Thirty editions were sold in a few years. K.

DOLDRUM, KING OF THE CATS (1st S. vi. 70.; 2nd S. x. 463.)—This tale is told in Ireland also, "with a difference" which makes it somewhat more poetical. [By the bye, Doldrum, not Dildrum, was the Lancashire cat-king: in these days of dynastic vicissitude, "N. & Q." should be especially correct about royal matters; posterity might be puzzled else.] A county-of-Meath farmer was riding home at nightfall, when, in hastening past a suspicious-looking churchyard, a cat jumped

from the wall on his horse's back, clawed up his shoulder, and whispered in his ear: "Go home, and tell Maud that Maudlin is dead." Home he sped; and taking off his boots at the kitchen fire, where his own cat gravely superintended the operation—"I have just had a beautiful fright, my woman," says he; "I was bid to go home and tell you, Maud, that Maudlin is dead." Into the middle of the room jumps she; sets up her back and likewise a terrible howl, dashes through the window, and was never seen or heard of from that hour. Maudlin, I suppose, was the Irish Queen of the Cats, or at least the Lady-Lieutenant; and Maud was, perhaps, one of her Maids of Honour. Any how, the story is religiously believed in Ireland by every true PUSSEYITE.

This is a Scandinavian legend, probably, like some others, brought in by the Danes. Its more complete form will be found in the legend of "The Troll turned Cat," one of the Scandinavian legends in the Fairy Mythology. K.

SEPARATION OF SEXES IN CHURCHES (2nd S. vii. 326., &c.)—Allow me to add to the list of churches where this custom is observed: Coton, Cambridgeshire; Stanton Harcourt, Oxfordshire; and Durham Cathedral.

"The custom (says *The Ecclesiologist*, vol. v. p. 166.) continued in St. Pratt, Blisland, Cornwall, even after pews had superseded open seats; and so natural was the feeling, that when a conventicle was opened about thirty years ago in the parish, the men and women arranged themselves on opposite sides, and have continued the practice!"

G. W. M.

IRISH MANUFACTURES (2nd S. x. 510.)—I take leave of "N. & Q.'s" delightful Tenth Volume, expecting no less delight in its Eleventh, with a pendant to this scaffoldish story.

In 1814, when the French Legion of Honour was under discussion among the revolutionary embarrassments of the Restoration, somebody (whose name, he being yet surviving, it is as well not to set down) suggested that its decoration should be sported by the *Exécuteur de la Haute Justice* on the first guillotining day.

During the last half-century I have read Irish speeches, and letters, and pamphlets enough to bring in question my countrymen's antipathy to "flowered fustian." OLD MEM.

SMYTNITES (2nd S. x. 518.)—In answer to INQUISITION, Mr. Smytan was an Antiburgher minister at Kilmaurs, Ayrshire; and a dispute having arisen between him and his associate brethren about lifting the whole bread to be used in the sacrament, and holding it during the prayer of consecration, Mr. Smytan refused to hold communion with those who continued the old practice of lifting a portion, and the synod expelled and deposed him. It then became a ques-

ion who had right to the meeting-house, and the Court of Session decided in favour of Mr. Smytan and his adherents. The swarm that went off built a new meeting-house, and the two bodies were vulgarly called the Lifters and Antilifters, or the New and Auld Light. The Burghers and Anti-burghers, the Lifters and Antilifters, and the New and Auld Light, have associated and re-associated, and are now principally connected with the United Presbyterian Church. The Smytanites have sunk into oblivion.

S. B. B.

HENSHAW (2nd S. x. 331., &c.)—Since my Query relative to the name of Henshaw, I have referred to Elisha Coles's *English Dictionary*, and found the word *haw* means *black*. May not the name have been adopted in allusion to the arms—argent, a chevron between three *heronshaw*? In all the various drawings of the arms, the birds are always *sable*.

G. W. M.

STATIONERS OF THE MIDDLE AGES (2nd S. x. 514.)—As a help to MR. GOUGH NICHOLS, in his wish to discover some example of the early use of the Latin word *Stationarius* in this country, I would refer him to the council held at London by the Abp. of Canterbury, Thomas Arundel, A.D. 1408, against the Wycliffites and Lollards. In its sixth decree it ordains:—

“Quod nullus libellus sive tractatus, &c. amodo legatur in scolis, &c. nisi per universitatem Oxonii aut Cantabrigie primitus examinatur, &c. et universitatis nomine ac auctoritate stationarius tradatur ut copietur, et facta collatione fideli potentibus vendatur justo pretio sive detur, &c.”—*Concil. Britan.*, ed. Spelman, ii. 665.

From the unqualified and ready way in which the archbishop uses the word, it seems that both the name as well as trade were well known, and of somewhat old standing in England, at the beginning of the fifteenth century.

The celebrated English canonist, William Lyndwood, who died, A.D. 1446, in his gloss upon this very constitution, says:—

“*Stationarius*, i. e. His, in quorum statione libri sunt expositi ad vendendum. Est enim *statio* locus ubi naves vel merces tute stare possunt ad tempus. . . Et sic similiter potest *statio* dici locus ille ubi aliquis pro tempore exponit aliquas merces venales.” &c.—*Provinciale*, &c., ed. W. Lyndwood, Oxoniæ, 1679, p. 285.

D. ROCK.

Brook Green.

MR. NICHOLS says in his Note on this subject, that he is “desirous to discover some example of the early use of the Latin word *Stationarius* in this country.” The following note from the catalogue of Sir J. Savile's books, appears to give exactly what is desired:—

“A leaf of contemporary MS. is preserved in this volume (a French Livy of 1486) of very peculiar curiosity and interest as regards the first printer at Oxford. The heading is as follows:—

“*Secuntur Inventorium librorum quos ego Thomas*

Hunt, stationarius Universitatis Oxoniensis, recepo de Magistro petro actore et Johanne de Aquisgrano, ad vendendum, cum precis ejuslibet libri et promito fideliter restiturus libros aut pecunias secundum precium inferius scriptum prout patebit in sequentibus, anno MCCCC. octogesimo tertio.”

The extract is certainly most curious and interesting for the history of bookselling, and worthy of being printed in a place where it can more easily be found than a sale catalogue.

F. S. ELLIS.

33. King Street, Covent Garden.

HADDISCOE FONT (2nd S. x. 411.)—There is at Pewsey, in Wiltshire, an arrangement similar to that described by MR. D'AVENY as existing at Haddiscoe. I have not been into the church at Pewsey for many years, and therefore feel incompetent to describe details with accuracy; but I recollect that the font is placed *close* to the south-westernmost pier of the nave, and that immediately above the font is a niche sunk into the pier, which is, by tradition, considered to have been a receptacle for the holy oil used in baptism.

PATONCE.

PRINCE MAURICE (2nd S. xi. 11.) R. R. does not give any idea of the information he himself possesses relative to Prince Maurice. He thus leaves rather a wide field for reply. Should R. R. not have seen the following works, he may consult them with advantage:—

History of the Wars of Flanders, by Cardinal Bentivoglio, Englished from the Italian, by Henry Earl of Monmouth, fol. 1678, commencing at p. 189. Though written by an enemy to the Low Country struggle, the learned Grotius commends it for its impartiality.

Hugo Grotius's *De Rebus Belgicis; or the Annals and History of the Low Country Wars* by T. M. (T. Manley), 12mo. 1665, pp. 145-937.

Little is said in *Bentivoglio* of Barnevelt. At p. 375. (mispage 373.), he is styled the Advocate-General of the Province of Holland. His speech, in 1607, against Prince Maurice, is there given at length. Barnevelt's name does not appear in the Index of Manley's *Grotius*, but it occurs in the text at pp. 917. 938., and elsewhere.

Among the Cottonian MSS. in the British Museum are many papers of great interest and value concerning the prince. R. R. will find them in Galba, C. vii. pp. 302. 306., viii. 176. b. 180. 189. b. 407. 409.; D. ii. 80. 338., iv. 222., v. 300., viii. 104. 129., x. 20. 148., 183. b., xi. 73. 131. 202., xii. 115.; E. i. 120. 124.; Cal. E. xi. 204.; Nero, B. vi. 331. 333.

M. S. R.

Brompton Barracks.

NAMES ON JAMAICA MONUMENTS (2nd S. x. 404.)—SPAL is informed that the last in his list of Jamaica names, “Hill Hochryn,” misrepresents Hill *Hotchkin*, the wife of Robert Hotchkin, Esq., Attorney-General. Her maiden name was Boul-

ton, of an Irish family. She married, firstly, John Childermasse, a planter; 2ndly, Henry Brabant, Esq., Provost-Marshal; and, lastly, my collateral ancestor, the Attorney-General. She died childless. Will SPAL communicate by letter to

ROBERT C. H. HOTCHKIN?

Thimbleby Rectory, Horncastle.

STORY OF A SWISS LADY (2nd S. x. 348.)—The story is Voltaire's. The lady, on her wedding-day, is in a pleasure-boat, which is upset in the Lake of Geneva, and she is apparently drowned. Two physicians, Bonnet and Covelle, give her up. Lord Abingdon, who is on his travels, arrives at the moment, and asks what is the matter—

"Bonnet disait, 'Notre art n'est que trop vain;
On a tenté des baisers et du vin;
Rien n'a passé. Cette pauvre bourgeoisie
A fait son temps; qu'on l'enterre, et buvons.'
Milord reprit, 'Est-elle Genevoise?'
'Oui,' dit Covelle. 'Eh bien! nous le verrons.'
Il saute en bas, il écarte la troupe,
Qui fait un cercle en lui pressant la croupe;
Marche à la belle, et lui met dans la main
Un gros boursou de cent livres sterling;—
La belle serre, et soudain ressuscite."

La Guerre Civile de Genève, chant iii.

W. D.

SIR JOHN LE QUESNE (2nd S. v. 216.)—In the register of burials at St. Benet Fink, London, occur notices of the children, Francis, Jane, and Maudlyn, and of the wife of James Le Quien, who is described as "stranger, lying within the Cock." These deaths occurred within a few days of one another in the year 1570, and were apparently from the plague.

In 1708, May 14, is the burial entry of Mrs. Elizabeth Le Quesne.

In the registers of St. Peter le Poor may be found the marriage of Sir John Lequesne and Mrs. Mary Knight, performed by the Bp. of Norwich in 1738; the baptism of a daughter (Mary) to the above in the following year, and the burials of—

Sir John Le Quesne, Knt., in 1741.

David Le Quesne, Esq., in 1753.

Mrs. Susanna Le Quesne, in 1760.

C. J. ROBINSON.

NEW MODE OF CANONISATION (2nd S. ix. 383.)—Perhaps either your correspondent T. LAMPRAY, or the writer in the *Gentleman's Magazine*, would not object to give their authority for the statement "that St. David's Chapel in the Lewisham Road is so named in honour of the late Alderman Wire," who, by-the-by, was not an Independent at all. At present the story reads like a hoax.

ALFRED COPLAND.

A CHRISTMAS DITTY OF THE FIFTEENTH CENTURY (2nd S. x. 471.)—In reply to POLECARP CHENER's Query respecting the word *palde* in the the term *palde wine*, I would beg to suggest that

the word *palled* is intended, which, according to Bailey's *Dictionary* (1788), means "stale, also flat, dead, without spirits, as wine, liquors," &c.

J. BRAITHWAITE.

CURIOUS REMAINS IN NORWICH (2nd S. x. 446.)—In the very interesting account given by MR. D'AVENEY there are one or two points upon which I am in hopes that he may be able to throw some farther light.

The pitchers are stated to have a hand-hold, and a mouth for pouring off the contents; evidently, therefore, they were meant to be moveable, and yet they are described as being placed horizontally in the perpendicular walls, and bedded in mortar with their mouths open to the trough. This appears to be so very singular, that I am led to inquire whether I am correct in interpreting the description as meaning that the pitchers were placed on their sides, and let into the substance of the wall, with their mouths flush with the surface?

The pavement of the chancel appears to have shown no indication of the troughs below. Can it be ascertained when this pavement was laid down, and whether there ever was any contrivance for opening part of the trough by means of a wooden lid, or otherwise?

I would also beg to inquire what is the distance of the trough from the side wall of the chancel?

P. S. CAREY.

ARMS OF HAYNES (2nd S. x. 387.)—The arms, No. 1., inquired after by SPALATRO, appeared to be those of Haynes: Argent, three crescents Barry undée azure and gules; confirmed to Nicholas Haynes of Hackney, Middlesex, 1578.

J. G. N.

GREENE FAMILY (2nd S. x. *passim*.)—In addition to the marriage of Dr. Thomas Greene in 1681, the Register of St. Olave's Jewry records that of "Mr. Hadsley Greene, of Shelley Hall, co. Essex, gentl^e and Bach^r," and Mary Nicholls of Stondon Massy in s^d. county, 11 Aug^t, 1692," and (with others of the name), "1707. Aug^t. 26. My brother, Mr. Jermyn Greene, was buried in my vault."

C. J. R.

"SO IN THE PAINTER'S ANIMATED FRAME" (2nd S. x. 370.)—The author of the lines beginning as above is Tickell. They are an extract from "A Poem on the Prospect of Peace," and are printed in Dodsley's *Collection of Poems*, in 6 vols., 1758.

HENRY W. LIVETT, M.D.

SAVOY AND SAXE-COBURG GOTHA (2nd S. x. 409. 454.)—It appears from a work entitled *The Antient and Present State of Germany*, London, 1702, p. 197., "Lothair, Duke of Saxony, being elected Emperor in the year 1135, resigned his Electorate to Henry Guelph, commonly called Henry the Proud." From which it seems

"Guelph" is the family name of the House of Saxony.

W. W. L.

East View, Cork.

THE O'DRISCOLL FAMILY (2nd S. x. 521.)—In the Miscellany published by the Celtic Society in 1849, your correspondent THETA will find ample information regarding the O'h-Eidirsceoil, now barbarised into "O'Driscoll." Prefixed to that volume is the genealogy of CORCA LAIDHE, a district or barony in the west of the co. of Cork, the ancient patrimony of the O'Driscolls, with an illustrative map of the territory.

"In the year 1413, Simon Wickin, Mayor of Waterford, Roger Walsh and Thomas Sault, Bailiffs, surprised and took prisoners O'Hedriscol, his family, and the rest of his followers, in his strong Castle of Baltimore, in the Co. of Cork. They took with them a strong band of men in armour, on board a ship belonging to the City, and arrived at the Castle on Christmas-day at night. The Mayor landed his men and marched up to the gate, and called to the porter, desiring him to tell his lord that the Mayor of Waterford was come to the Haven with a ship of wine, and would gladly come in to see him; upon this message the gate was set open, and the whole family made prisoners."—*MS. in T. C. D. Library.*

In the year 1450, stat. 28 Hen. VI. No. 10.:—

"As divers of the King's subjects have been taken and slain by Finin O'Hedrischol, Chieftaine of his nation, an *Irish enemy*, enacted that no person of the ports of Wexford, Waterford, &c. shall fish at Korkly (*Corca Laidhe*) Baltimore, nor go within the country of the said O'Hedrischol with victuals, arms, &c., and that proclamation be made of this by Writs in the parts aforesaid, under the penalty of the forfeiture of their goods and ships to those who shall take them, and their persons to the King; and the town who receives the said O'Hedrischol or any of his men shall pay £40 to the King." (*See the Statute itself; see also Rot. Stat. 28 Hen. VI. a 10.*)

The Irish name for Baltimore in Dun na Sead, i.e. *the fortress of the jewels.*

CLARACH.

THE BEGGARS' PETITION FROM WINCHESTER (2nd S. x. 401.)—I cannot agree with T. B. P. in looking upon this as a petition against an existing corporation. If I understand it rightly, it is a petition consequent upon the dissolution of the corporation.

The facts to be inferred from the petition appear to be, that a surrender had been made in the time of King Charles II.; that this surrender was enrolled on the 23rd of March, 1687-8; that the corporation was thereby dissolved; and that the beggars had, consequently, ceased to be relieved out of the corporation estate.

The prayer of the petition is, in effect, that the fines to be imposed upon the officers of the late corporation should be distributed among the beggars, and that a Commission of Inquiry should be issued to members of the late corporation not having held office.

If, as T. B. P. suspects, the petition was got up to serve a purpose, the main object probably was, by means of a Commission, to further the interests

of such of the townspeople as sought to be appointed to the vacant offices, and to have the management of the estate; the distribution of the fines being introduced with no other view than to gain the signature of the beggars.

Perhaps some of your correspondents, acquainted with the history of Winchester, may be able to explain what were the legal proceedings taken with reference to the surrender; and what were the consequences that resulted from it?

P. S. C.

HOPPESTERES (2nd S. x. 227. 523.)—I am acquainted with most of the explanations of the word offered by commentators. Speght interprets it, *pilots*; Tyrwhitt, *female dancers*; MR. BORS, in your pages (2nd S. iv. 409.), suggests *upholsteries*, i. e. places where ships are built and fitted out,—dockyards.

All these explanations are, to say the least, unsatisfactory; and I humbly offer mine as more reasonable than any yet given.

I used the word *composants*, from having heard it commonly employed by sailors; but, as it is evidently corrupted from the Spanish designation of this meteor, *cuerpo santo*, E. G. R. is quite right in supposing *corpusants* to be its orthography.

T. Q. C.

IS ASTRAL SCIENCE STILL PRACTICABLE? (2nd S. x. 500.)—PHILOMATH is clearly correct in believing that the science is still studied in England; but the nature of the books used in learning its principles, which are chiefly applicable to advanced students, and are generally of a dry and repellent character, is a serious drawback in the case of the amateur, who will find in the *Manual of Raphael* an exception to this objection; as it is as readable a work upon the subject, generally, as the inexperienced traveller to the Temple of Urania can desire to have, and is well calculated to explain some of its numerous curiosities. All the authorities named by PHILOMATH are orthodox, but the *Manual* is for the young artist especially.

MERCURY.

LATE HARVEST (2nd S. xi. 9.)—Your correspondent X. quotes, from the *Suffolk Chronicle*, an instance of harvest in December in the late extraordinary season. I may mention as a parallel case, that a field of wheat in the parish of Lindridge, co. Worcester, not usually a late district, was partly uncut at the commencement of January, 1861. And a field of oats, in a neighbouring parish of Upper Sapey, co. Hereford, was only secured at the close of December last.

T. E. WINNINGTON.

GUN-MONEY OF JAMES II. (2nd S. xi. 13.)—The Roman numerals vi., xii., xxx., were intended to denote the current value of each piece in pence, and not the day of the month.

JOSEPH RIX.

St. Neots.

"THINKS I TO MYSELF" (2nd S. ix. 64.)—This work was republished in Dove's *English Classics*, and was some few years since to be bought for a mere trifle. ALFRED COPLAND.

"LIFE OF PETER D'AUBUSSON" (2nd S. x. 513.)—If J. M. will go to the British Museum and consult the Grenville Catalogue, Part I. p. 114., he will find three articles under the name of "Caoursin" which will give him the information he requires. All these three books are rare and interesting. F. H.

Miscellaneous.

NOTES ON BOOKS.

Carthage and her Remains: being an Account of the Excavations and Researches on the Site of the Phœnician Metropolis in Africa, and other adjacent Places. Conducted under the Auspices of Her Majesty's Government. By Dr. N. Davis, F.R.G.S. (Bentley.)

The recent discoveries at Carthage—that Carthage of which it has been said that all traces of it are so completely lost, that the very ruins of it have disappeared—have excited so much interest among scholars and antiquaries, that a narrative of the excavations which have led to such important results cannot fail to attract a large share of public attention. And although classical students and admirers of ancient art will be among those who will peruse with the greatest anxiety Dr. Davis's narrative, its perusal will not be by any means confined to such classes. The volume abounds with so many pictures of the natural scenery of the country, and of the social condition of the people, as to make it one of considerable interest to the general reader. It is profusely and admirably illustrated, and must take its place among the most interesting books which the present season has produced.

The Greatest of all the Plantagenets. An historical Sketch. (Bentley)

Although distance may lend enchantment to a view, we doubt if it tends at all to give interest to history. Our sympathies are more alive to the times and contemporaries of our grandfathers than to the events and heroes of half-a-dozen centuries since. But despite of this disadvantage, and thanks to his own talents and researches, no less than the personal character of his hero, "the most sagacious and resolute of English princes," as Walter Scott describes him, the author of this historical sketch of the life and times of the first Edward has produced a most interesting volume—one which will well repay the time bestowed on its perusal, but which we fear will not be received with the same favour north of the Tweed, with which it will be regarded in England.

The Bibliographer's Manual of British Literature. By William Thomas Lowndes. *New Edition, revised, corrected, and enlarged.* Part VI. (Bohn.)

Manuel du Libraire et de l'Amateur de Livres, &c. Par Jacques Charles Brunet. Cinquième Edition Originale, entièrement refondue et augmentée d'un tiers par l'Auteur. Tome I. 2me partie. (Williams and Norgate.)

Le Bibliomane, No. I. (Trübner & Co.)

This week has brought us three valuable additions to our stock of bibliographical knowledge. The new Part of Bohn's *Lowndes*, which extends from M to O inclusive, contains not only a number of names not contained in Lowndes's original work, but so much additional matter that the present part is fully one-fourth larger than the corresponding division of the first edition.

The second part of the new edition of *Brunet*, which occupies upwards of 900 closely printed columns, extends from *Bibliothek* to *Chytraus*, and will be welcome to all lovers of books and students of literature.

The third work on our list is a new periodical devoted to Bibliography, written in French, beautifully got up by our old friend Richards (the printer of the pretty *Percy Society's* books), and in its materials principally devoted to English Bibliography.

BOOKS RECEIVED.—

The Bee and the Wasp. A Fable in Verse, with Illustrations designed and etched by George Cruikshank. (Pickering.)

A fable with a good moral, gracefully told; and admirably illustrated by the immortal George.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A. *Parts XIX., XX., XXI., XXII., and XXIII.* (Routledge.)

Mr. Wood seems to be on as familiar terms with the feathered creation, and as much master of his subject, when he comes to treat of them, as he was with the Mammals. The illustrations are of the same excellence, and we have no doubt the popularity of the book keeps pace with its progress.

Correspondence between the Bishop of Exeter and the Rt. Hon. T. B. Macaulay, on Certain Statements respecting the Church of England. (Murray.)

This interesting correspondence, which took place in 1849, is indispensable to the completion of Lord Macaulay's History.

Medals of the British Army, and how they were Won. By Thomas Carter. *Parts IV. V. and VI.*

The medals treated of in these three parts are the Sardinian and Turkish, and that, noblest of all, "for distinguished conduct in the field."

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Notices to Correspondents.

THE INDEX TO VOLUME TEN, SECOND SERIES, will be issued on Saturday, January 19.

COSTARD MONROE. Mr. Chadwick is referred to Richardson's Dictionary for the etymology of this word.

E. C. GRESFORD (Wrexham.) We have a letter which we are anxious should reach our correspondent. How can we address him?

R. G. O. USED POSTAGE STAMPS are of no use. See Reports on Post Office. On supposed object of collecting them, see "N. & Q.," 2nd S. iv. 339, 421, 600.

A CONSTANT READER will find the Rev. C. Cotton's death noticed in our 2nd S. v. 238. Consult also any modern biographical dictionary.

G. N. The incident in the life of Dr. Goldsmith has been noticed by his biographers.

ERRATA.—2nd S. x. p. 205. col. ii. l. 7. from bottom, for "London" read "England;" p. 512. col. i. l. 44. for "omme" read "omni;" p. 515. col. i. l. 29. for מְשִׁיבִית read מְשִׁיבִית; p. 516. col. i. l. 21. for "decreta" read "decreto;" l. 23. for "optimatum" read "optimum;" p. 518. col. ii. l. 34. for "assiled" read "fell upon;" p. 519. col. ii. l. 10. for "Grea" read "Great;" p. 550. col. ii. l. 25. for "muleto" read "mulo."

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LONDON, SATURDAY, JANUARY 19. 1861.

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SPENCEANA.

SOME ACCOUNT OF THE LIFE, WRITINGS, AND CHARACTER OF DR. SWIFT.

(Concluded from p. 23.)

Dr Swift was now arriv'd to the highest character as a writer of politics with all the party, and to a near and settled friendship, both with the Treasurer and L^d Bolingbroke; and seem'd, at that time, to stand the foremost for any preference that might become vacant. But by the very means that he obliged those two great men so much, he had disobligh'd many others very greatly; and on the apprehensions of his being in the fairest way for a mitre, some of these made very strong remonstrances against him. That real good man, Dr Sharpe, Archbishop of York, in particular, waited upon the Queen, by the desire of his brother of Canterbury, to represent to her Majesty of what prejudice it might be, if a man of Dr Swift's character should be promoted to the lawn, whom several people had not scrupled to accuse of irreligion, and who certainly had shown too much levity in some of his actions and writings. The Dutches^s of Somerset, who had

the Queen's ear, had also misrepresented him to her. L^d Nottingham carry'd things so far, as to speak against him in the House of Lords¹; and Walpole and Aislabie, in the House of Commons. All or part of this had made so strong an impression on the Queen, that she in a manner put her negative upon him; and his two great friends, tho' they had the sincerest desires for his higher promotion, found themselves unable to effect it, and so were forced to banish him (for in that light he always regarded it) to the Deanery of St Patrick. He went thither to be installed; but received so many letters from the ministers (who cou'd not well be without him), to hasten him back to London, that his stay in Ireland was no longer than a fortnight. I doubt not but that he had been of use to them by his advice in the Cabinet, as well as by his writings with the publick; and he continued to be so in both, as long as they held together.

The condition of his two great friends was (in a point very fatal to themselves, but very happy perhaps, for the nation) like that of Cæsar and Pompey; L^d Oxford cou'd bear no equal, and L^d Bolingbroke no superior. In the beginning of their differences, Dr Swift used all his endeavours, by writing², by advice, and by entreaties, to restore peace and to re-establish a friendship between them; and when he found that neither was practicable, and forswan that their feuds must be the ruin of them, he retir'd³ to a friend of his in Berkshire⁴, ten weeks before the Queen's death⁵; and immediately after that fatal blow to all the party, returned to reside at his Deanery in Dublin.⁶ As the generality of the people there had entertain'd very strong suspicions of the Queen's late ministry being engaged in designs which, had they had time to ripen, wou'd probably have terminated in the destruction both of our church and state; and as the Dean of St Patrick's had been connected so closely with some of the chief and most suspected of those ministers, and had been so particularly active in the defence of them and their avowed measures; he was also very strongly suspected of being concerned in their most private designs. No Dean, therefore, was ever worse received than he was at his first coming to settle among them. The Chapter of St Patrick⁷ thwarted him⁸ in every thing he propos'd; they avoided him as

¹ Mr Swift, p. 157. "Having been driven to this wretched kingdom by his (ye Lord Treasurer's) want of power to keep me in what I ought to call my own country; tho' I happen'd to be dropt here, and was a year old before I left it."—Dr Swift's Letter from Dublin in 1737 to the then L^d Oxford, son of the Treasurer. Mr Swift, 343.

² Hawkworth, p. 23.

³ Pope's Letters, vol. ix. p. 17. 8vo.

⁴ Mr Hawkworth says "A few weeks," p. 242.

⁵ Lives of the Poets, v. 86.

⁶ Lives of the Poets, v. 86.

⁷ Mr Swift, p. 183.

¹ Archbishop Sharpe, and a lady of the highest rank.—Lives of the Poets, v. 86. This lady was the Dutches^s of Somerset: Mr Trapp, from his father, who was Chaplain to L^d Bolingbroke.

one would an infected person¹; and look'd upon him as one who had been contriving the invasion and ruin of his country. When he walked thro' the streets, he was frequently pointed at, and treated with abusive language by the shopkeepers and mechanics, and the meanest of the people flung dirt and filth at him as he passed. All this the Dean got over by degrees. The indignities he receiv'd from the populace he regarded, probably, not without a secret indignation in his breast, but outwardly, with a superior contempt; and the prejudice and animosities of his Chapter he conquer'd to such a degree, that when presiding over them, "he looked," as L^d Orrery says in a high stile, "like Jupiter in the synod of the gods,"² governing them all by his nod. Tho' the stroke which the Dean had received from the quarrel between the ministers was a very severe one, and was extremely aggravated by the death of the Queen soon after, yet it did not render him wholly unactive. He wrote a sketch of his *History of the Four Last Years of her Reign* during his stay in Berkshire; just warm from the occasion, and with all the heat of party upon him, and gave it a fuller form in the first year after his return to Ireland [1715]. Immediately³ after this was finish'd, he began his *Travels of Gulliver* [1716], and carried that work on, at intervals, for 3 or 4 years. I am apt to imagine, too, that in this period [1720] of six years after his return to Ireland, he might employ himself a good deal in considering the distresses of his native country, and in laying in part of that fund of knowledge of its wants and interests which he made appear at times, in his writings, through a series of almost twenty years after it.

Dr Swift's acquiring so absolute a power over his Chapter, when they had been so violently prejudiced against him, is a strong proof of his great knowledge and dexterity in the management of affairs; but what is more strange, this so much hated and despis'd Dean at his first coming to settle in Dublin, in a few years after, became the highest favorite and idol of the people in general. He saw their poverty, their misery, and sufferings; he consider'd their causes, and how they might be alleviated or remedied; and his compassion for them, still the more animated, perhaps, by his hatred to the men in power, made him enter on that great task of becoming their patron and defender in his writings.

In the beginning of the year '21, he published a treatise to recommend the use of their own manufactures only to his countrymen, for which the printer⁴ was so ill us'd by Lord Chief Justice Whithshed, and Whithshed himself so much lashed and persecuted in songs and epigrams by the

Dean. About 3 years after, he defeated the imposition of Wood's adulterated coin on the people of Ireland¹ by his *Drapier Letters*; which gave so much offence to the government, that a reward of 300*l.* was offered by proclamation for the discovery of the author of the Fourth Letter; and a new² printer that he had employed was on the brink of being try'd before Whithshed, but escaped by the Grand Jury's³ not finding the bill.

"These *Letters* united the whole nation (to use Mr. Haworth's⁴ words) in the praises of the Dean, filled every street with his effigies, and every voice with acclamations." Swift, on this occasion, redoubled his strokes on the Chief Justice, who had used the Grand Jury (as he represents⁵ it) illegally, on their not finding the bill; and, in spite of all opposition and persecutions, continued his writing for the good of people, as long⁶ as he was capable of writing anything that required thought and pains.

The Dⁿ had been almost twelve years since the Queen's death in Ireland, without making a single visit to his friends in England, when he gave them one in the summer of '26, and repeated it in that of '27. The writers on his life and actions have not given the reason for these two journeys, but I think they may be easily accounted for.

About 10 years before the first of them, the Dean had been privately⁷ married to the Stella of his poems, M^{rs} Johnson—a most agreeable and sensible lady. Her constitution began to break in '24, and she died in the beginning of '28. 'Tis probable, therefore, that he might make these two journeys in this interval, partly to avoid the miseries he must have felt in seeing her in so languishing a condition, and partly on a scheme which was then set on foot for an exchange of his Deanery in Ireland for some preferment in England. This continued a good while in his thoughts, and was much desired by some of his old friends on this side the water, and particularly by M^r Pope. I have good reason to think, that the latter had engaged a lady⁸ of particular influence at Court, about that time, in his favor; and it is confirm'd by several of the letters⁹ that passed between Swift and Pope in this period.

It appears, from the same, that this thought was kept up (at least by his friends) for several years on; but all their invitations could never prevail upon him to cross the water after the year '27.

He continu'd on in Ireland from that time to his death: sometimes writing little pieces of hu-

¹ Mr. Swift, p. 186., and Haworth, 42.

² Harding.

³ P. 42.

⁴ Mr. Swift.

⁵ *Id.*, see p. 286.

⁶ *Id.*, see p. 286.

⁷ Married in 1716, Mr. Swift, p. 92.; and Haw-

orth, p. 36.

⁸ Mr. Swift, p. 181.

⁹ Mrs. Howard, afterwards Countess of Suffolk.

¹⁰ See first papers, A 3., Nos. 1-4., with Pope's Letters.

¹ Lives of the Poets, v. 87.

² M^r Swift, p. 182.

³ Waters; Mr. Swift, p. 184.

⁴ Waters, Mr. Swift, p. 184.

mour, sometimes even idle things, for his diversion; and sometimes more useful ones for the service or direction of his countrymen. Among these was his share in the paper call'd *The Intelligencer* [1728]; his *Modest Proposal* the year after [1729]; his pieces, relating to the taking off the Test Act, in '31 and '32; his *Advice to the Freemen of Dublin*, in '33; and his *Proposal for giving Badges to the Beggars in Dublin*, in '37. It has been mentioned, toward the beginning of this account, that the Dean had been troubled with a coldness of stomach, and a giddiness, before he was twenty. Some time after, he began also to be very subject to deafness. Both these latter ailments grew upon him, and affected his spirits very much. On the loss of his Stella, this gloomy cast of his thoughts was greatly increased: but the cloud did not obtain entirely over his mind till after¹ he was '70. From that unhappy period, he was lost to the world, to his friends, and to himself. He died in a *very easy*, and almost imperceptible manner, toward² the close of the 78th year of his age [1745].

[Here the MS. breaks off, with the following memorandum in pencil: "Not finished: *Writings and Character* wanting. See Hints and Materials for these two parts among Papers annexed."]

[VAN LENNEP'S "HEER VAN CULEMBURG."]

I am desirous of calling your attention to a circumstance relating to a Dutch work, *Nederlandsche Legendes*, by Van Lennep, who, both as a poet and a novelist, enjoys a deserved reputation in Holland.

In the first canto of the legend "Jacoba en Bertha," I find a song introduced entitled "Heer van Culemburg," which resembles so closely the celebrated song "Young Lochinvar" in *Marmion*, that one may be considered as the translation of the other, with such alterations as are necessary to adapt it to another locality.

I enclose a copy of this Dutch song, so that you may place before your readers the whole of it, or such extracts from it as you may deem advisable:—

"DE HEER VAN CULEMBURG.
Lied van Bertha.

"O! Culemburgs Heer kwam gereden met spoed,
Geen paard aan de Lek als het zijne zoo goed;
Geen wapenen droeg hij dan 't heupzwaard alleen:
En zonder gevolg kwam hij voorwaart gereën;
Zoo trouw aan zijn liefste en zoo kloek in 't geweer,
Was nimmer een Ridder als Culemburgs Heer.

"Hem stuitte geen hoogte, geen diepe moeras:
En vond hij geen brug, hij zwom over den plas;

¹ He was 70 in the year 1737; his will is dated 1740; and that was his last writing, as well as his last will.

² Oct. 19, 1745, Mr. Swift, p. 375.

Maar toch, toen hij afsteeg aan 't Benthemsch kasteel,
Daar vond hij de Bruid reeds gedoscht in 't fluweel:
Een lafbek in 't minnen, een knaap zonder eer,
Verloofd aan de liefste van Culemburgs Heer.

"Het Benthemsch kasteel kwam hij binnen getreën,
En vond er verwanten en speelnoots bijeen;
De Vader der Bruid sloeg de hand aan 't gevest,
En sprak: (want de Bruijgom hield zwijgen het best)
— 'Zeg! brengt gij hier krijg en verschijnt ge in 't
geweer?

Of komt gij als speelnoot, o Culemburgs Heer?"

"Lang vrijdde ik uw dochter, 'k heb vrucht'loos gehoopt,
Zwelt liefde als een duinwel, een duinwel verloopt;
En nu kom ik hier en mijn hart is weër vrij,
Eén dans will ik leiden, één beker voor mij.
Uw dochter moog' fraai zijn, ik ken er wel meer
Die graag zouden huwen aan Culemburgs Heer."

"De Bruid schonk den kroes in en kuste den rand,
Hij leégde de kelk en hij wierp ze uit de hand.
Zij bloosde en zag neder: zij zuchtte en zag op:
Een lagheje op de lippen: in de oogen een drop:
Hij nam (spijt de moeder) haan handje zoo teër,
'Nu ééns in de rondte,' sprak Culemburgs Heer.

"Zoo minzaam een blik, een gestalte zoo stout,
Was nimmer in feestzaal noch leger anschouwd.
De moeder keek spijtig, de vatter verstoord,
De Bruijgom stond suf—maar hij sprak niet een woord.
De speelnootjens lispden, 'Het voegde veel meer
Dat nichtje de Bruid waar' van Culemburgs Heer."

"Eén drukje in de hand en één woord in het oor,
Zij naakten de zaal deur: de klepper stond voor—
Toen zwaaide hij 't meisje gezwind op het ros,
Sprong zelf in den zadel en draafde in het bosch;
'Mij 't Bruidje! gereden door heide en door meer,
Wie 't lust, moge ons volgen,' riep Culemburgs Heer.

"Toen stegen de Benthems en Gemens te paard,
En volgden het Bruidje met lans en met zwaard.
Men joeg en men rende door heide en door woud.
Maar nooit werd de Bruid meer te Benthem aanschouwd;
Zoo koen in zijn liefste en zoo kloek in 't geweer,
Was nimmer een Ridder als Culemburgs Heer."

Among the notes appended to this legend there is one expressly referring to this song, which, nevertheless, makes no allusion to Walter Scott, or to "Young Lochinvar."

The note, however, purports to explain the origin of the story, and is to the following effect:

"The beautiful Bertha seems to have a spirit of foresight, since the occurrence with the Lord of Culemburg took place certainly ten years later than the time which my legend embraces.

"The story is this:—John, the 4th of that name, the 11th Lord of Culemburg, had for his first wife the daughter of the Lord of Gemen, by whom he had no children.

"After the death of this wife he was invited by his brother-in-law, the then Lord of Gemen, who was betrothed to Aleide van Gutterwijck, sister of the Count of Benthem, to come to his wedding feast.

"The Lord of Culemburg came and proceeded to salute the intended bride by way of courtesy, upon which the young lady said,—

"'Wat wild y van Ian van Gemen kallen, kalt van uzelen.'

"They understood each other at once, and he set his sweetheart behind him on his horse, and carried her to his castle at Waert."

Van Lennep appends as authorities for this note, — Zueder de Culenburgh; *Origines Culenburghicae in Matth. Anal.*, tom. iii. p. 628.; *Historie ofte Beschrijvinge van't Utrechtsche Bisdom*, deel. ii. bl. 595. No. 15.

I cannot believe that Van Lennep intended to mystify his Dutch readers by this elaborate note, and thus to take credit for the song as his own. On the other hand, I find it impossible to doubt the originality of "Young Lochinvar," which was published long before Van Lennep's legend.

Perhaps one of your correspondents may be able to throw light upon this subject, and may point out some passage in the preface or notes to the legend, which may have escaped my observation, indicating the source from which the author obtained the song.

It is right that I should add that, in the same work, in another legend, "Het huis ter Leede," I find twenty lines, or thereabouts, very closely imitated from the remarkable passage in Lord Byron's *Lara*, beginning —

"Night wanes, the vapours round the mountains
curled," &c.

SENEX.

PAROCHIALIA: CHRIST CHURCH, CORK.

Of all the public records in this county, none have experienced more neglect, and consequent decay, than the ancient written memorials of our parish churches. As regards parish registers their loss may be accounted for in many ways. In the first place, it was customary in former times to entrust these documents to the care of ignorant parish sextons, who, provided they could secure their portion of the fee for entry, &c., had little regard for the safety of their charge; secondly, for the want of a safer depositary they were often kept in the parish clergyman's house, on whose removal, by preferment or death, they were in many cases forgotten and lost; and thirdly, they have often been borrowed and stolen with a downright, dishonest intent to rob some rightful inheritor, by destroying the evidence such a document could testify to; other causes could be assigned for the paucity of ancient parish registers now existing. I am aware of the fate of some valuable records of this description in this county, but as any allusion to them would be attended with a mention of the names of those now departed, silence shall be observed. Another class of document akin to them, is the old vestry account book: these point out the nature of the parish expenditure, the cost of the church furniture, ornamentation, &c. In August, 1857, my attention was directed to an old chest in a small apartment under the organ gallery in Christ church, Cork; it was fastened with three locks as usual (Canon xcvi.). On mentioning the circumstance to the

respected rector of the parish, he promptly had the chest opened; when the ancient parish register, and parish account book (the oldest in this city or county), and other highly interesting documents concerning this church were brought to light. The register is written on thick vellum, and contains forty-eight folios, each folio is 17½ inches long by 7 inches in breadth. The parish account book is slightly imperfect. The following items will give some insight as to the working of a parochial vestry in the seventeenth century: —

£ s. d.

"1665, May 30. From Mr Neptune Blood, Deane of Kilfanora, being in satisfaction of the plate he tooke away (when minister of the said parish) belonging to said parish and church -	14	0	0
May 8. Paid for washing the surplice and the Communion table cloath six tymes -	0	9	0
Paide for a paper book to enter the parish accounts in -	0	7	0
Paide the Coroner for taking an inquisition upon the body of Michael Fisher, being accidentally killed, and his wife so poor as not able to pay him -	0	13	0
Paide for two yards of Green Ribbon for the book -	0	1	0
Pd a poore man to bear his charges for England -	0	3	0
1664, May 8. Pd William Sexton for repairing the Charnell house in the Churchyard -	0	19	0
Pd do. for levelling the grave stones in the Chancell -	0	4	0
Pd John Poynts for Lymning the ten Commandments with the Effigies of Moses and Aaron, and colouring the Rayles and enlarging the King's Armes -	15	0	0
1666, May 2. Pd for a bell rope -	0	5	0
Jan. 26. Pd Bridget Pembroke for keeping Margaret Weldon two weekes -	0	5	0
Jan. 31. Pd for fower yards of cloath and halfe (being French cloath) to make a shroud -	0	6	10
Pd for fower pottles of beare when she was buried -	0	1	0
1667, May 17. Pd to Captin Godwine, Book-seller, for two Common prair books for the minister and clark -	1	2	0
March 25. Pd for mending the Surplis against Easter -	0	1	0
1668. For repairing church, and covering chancell, pd for twentie and seven thousand of Cornish tyle, and landing them -	13	13	0
Pd for beare that the Tylers had -	0	11	6
1674, May 20. Pd for backing the King's Armes -	0	12	0
Pd the painter for drawing the King's Armes and washing the Commandments -	6	0	0
Pd for drawing the letters on the table -	1	3	0
For helping up the King's Armes -	0	2	0
1677, 7 th 24. Pd a shroud for Merry Andrew's wife -	0	5	2
1680, Feb. 14. It was agreed upon that all the parishioners of said parish should be seated in their seats, suitable to their quality in the said parish church, notwithstanding the claims of several other persons of other parishes to several of the said seats."			

From this book we learn that it was customary

at this period to bury in shrouds, for procuring which the parish was at considerable expense; jaliceo appears to have been the usual material: 3½ yards made a shroud for a woman. There was always an allowance for drink. On the first page of the Parish Register is the following note:—

"This booke was provided for the Registringe of all Marriages, Christenings, and Burials within this pish of Christ Church in Corke, An^o Dñi. 1643, Robert Kinge and George White being then Churchwardens of the said pish, &c. And given by John Bayly of Corke, Gent., in consideration of the seate which the above said Churchwardens have now erected upon there owne proper cost and charge. Doe give and appoynt freely unto the said John Bayly for to sitt with the said Robert King and George White in the foresaid seat. As witness our hands this 15th June, 1643. Robert King and Georgé White, Church Wardens."

The following are amongst the most remarkable entries. The first in the Register is probably the father of him who gave the book:—

"John Bayly, the elder, late Clarke of the City and the parish of Christ Church, Cork, deceased 26 July, 1643.

1645, Sept. 9. Margaret, dr. of Morogh O'Brainn, Lord Baron of Insequin, Lord President of Munster, baptised.

1646, Aug. 14. Roger, s. of Roger Boyle, Lorde baron of Brohil, and of . . . his Lady baptised.

1646, July 19. Teige Don married Anastase ne Teige.

1644, Dec. 3. Ser Arter Hide, Knt., buried.

1644, Mar. 11. Elinor Braine, dr. to my Ld. Inchiquin buried.

1645, Feb. 7. Nicholas Dallison, s. to Sir Maksennon, buried.

1645, Feb. 19. Mr. Will. Conyers, Jentman of my Ld. Pr^{or} hors, buried.

1646, Ap. 14. Henery Spenser, Precher of God's word, buried.

1646, Ap. 24. Dorety, dr. to Sir Percy Smith, buried.

1646, Sep. 4. Rich^d Sterton, who was most cruelly murdered by the enemy.

1646, Nov. 6. Sir Andra Barott, Knt., buried.

1646, Jan. 28. Mr. Cornelius Gray, Precher of God's word, buried.

1647, Dec. 2. Mager Generale Craig, beeing wounded in the Battel at Chocknonoss, buried.

1647, Dec. 2. Sir W^m Bridges, beeing wounded in the Battel, was likewise buried.

1647, Dec. 4. Cornet Nightengale, buried.

1655, Ap. 23. Will., son of James Feeld, an Irishman and Cateren, bap.

'Joqsane Blod went to Killfenora out of the Citie of Cork with mene wepin tears the sicint day of Aprel, 1655.'

[This entry is on the top of a blank page.]

1656, Feb. 26. Frances Hering, one of Lieut-Coll. Finches Comp^t, buried.

1657, June 2. Esay Thomas, Recorder of this City, buried.

1658, May 1. Henry Pepper, Sword-bearer of the City of Cork, buried.

1659, Sep. 18. Jaene Blundell, buried in the night, dy'd in Childbirth.

1660, Nov. 4. Dame Margaret, wife of Sir Robt. Copinger, buried.

Jan. 10. Henrie Bill, being unfortunately slaine with a great gun.

1662, May 17. Richard, son of Sir Rich^d Kyrl, buried.

1664, Mar. 30. John Tucker being 100 and 10, buried.

'Charles the Second of that name, King of gret brittan, france, and Irland, was proclaimed in this City of Corke the 18 of May, 1660. Whom God prosper, Amen, Amen.'

This is also written on the top of a blank page. From the irregularity of the dates, it is most probable that the items were at first written on small pieces of paper and filed, and subsequently entered in the Register: this would appear to be the case from the following item in the parish account book:—

"1666, May 20. P^d the Clarke for writting in the Register the names of the children which were christened and buried in the pish of Christ Church in M^r Bloods dayes, and since the same - £1 0 0"

R. C.

Cork.

RICHARD HOOKER.

ON THE FIRST EDITION OF THE "ECCLESIASTICAL POLITY."

Mr. Keble, in his Preface to the writings of Hooker, and with reference to the *Ecclesiastical Polity*, says:—

"The *Editio Princeps* is itself a small folio, very closely, but clearly, and in general most accurately printed."—P. vii.

He adds, in a note:—

"The Editor takes this opportunity of acknowledging his obligations to the Rev. Dr. Bliss, Registrar of the University of Oxford, for the use of a copy of this rare volume, including also the fifth book, first edition, in correcting the press; and also for the following note regarding the two:—"The four first books were, according to Maunsell, printed in 1592-3. Walton, however, and he is probably right, says that they did not appear till the year 1594. The fifth was published by itself in 1597, the printer being the person who executed the first part in 1594. It is singular that neither Ames nor Herbert (who notice the first part, *Typograph. Antiq.*, vol. ii. p. 1230.) knew anything of the fifth book. What they say of the first is quoted from Maunsell (*Cat.*, Part i. p. 59.), and the *Stationers' Register*."

Happening to possess copies of both the editions here mentioned, and knowing the deep interest which everything connected with Richard Hooker awakens in so many minds, I record a few particulars of the first of these volumes, reserving a notice of the second, rather larger, though containing only the fifth book, for a future opportunity.

The following is the title-page:—

OF
THE
LAWES
of Ecclesiasticall
Politie.

Eyght Bookes.

By Richard Hooker.

Printed at London by John Windet, dwelling at the Signe of the Crosse Keyes, neere Powles Wharffe, and are there to be soulede."

There are engraved devices on the top and at the middle of the page, but no date appears.

We must, therefore, look elsewhere for the confirmation of Mr. Keble's statement: "The first edition bears date 1594."*

In Andrew Maunsell's *Catalogue*, printed by John Windet, 1595, is the following entry:—

"Richard Hooker, of the Lawes of Ecclesiastical Politie, written in defence of the present government established, against the new-desired discipline.

"Printed by John Windet, 1593, in folio."

Again I quote from Ames's *Typographical Antiquities* (vol. iii. p. 1250.), in notice of printers, article "John Windet":—

"1593. Ric. Hooker's Lawes of Ecclesiastical Politie, written in defence of the present government, established 1592.

"Maunsell, p. 59. Licensed. Folio."

I have extracted these two quotations from copies of the respective works in the Bodleian Library.†

Again, Walton, in his *Life of Hooker* ‡, says:

"His first four Books, and large Epistle, have been declared to be printed at his being at Boscum, anno 1594."

These are the passages which, so far as I can gather, fix the date of this first edition of the first four books. And now to the volume itself.

It begins at once with Hooker's own Preface. This occupies 45 pages, addressed "To them that seeke (as they tearme it) the reformation of Lawes, and orders Ecclesiasticall in the Church of England."

The 46th page contains the summary of "things handled in the Bookes following," of which eight are numbered. It need scarcely be mentioned that only four are here printed. This is alluded to at the close of the volume in "An Advertisement to the Reader," prefixed to the list of errata by Hooker himself. I quote the passage more readily, from its being omitted in Mr. Keble's edition:—

"I have for some causes (gentle Reader) thought it at this time more fit to let goe these first four books by themselves, then to stay both them and the rest, till the whole might together be published. Such generalities of the cause in question as here are handled, it will be perhaps not amisse to consider apart, as by way of introduction unto the bookes that are to follow concerning particulars. In the meane while thine helping hand must be craved for the amendment of such faults committed in printing as (omitting others of lesse moment) I have set downe."

I look forward to another opportunity of offering, for "N. & Q.," a similar notice of the fifth book; of which, as mentioned above, the first edition is before me, printed by the same John

Windet, "dwelling at Powle's Wharfe," with the date added, viz. 1597.*

FRANCIS TRENCH.

Islip, Oxford.

Minor Notes.

SINGULAR RESTORATION OF THE ANCIENT SEALS OF GRIMSBY.—More than one of the Lincolnshire admirers of "N. & Q." will be obliged to the editor if he will preserve in its columns the following account of the discovery of the ancient seals of the borough of Grimsby:—

"A meeting of the Council was held on Friday evening last: present Mr. Leppington, Esq. (Mayor), Aldermen Harrison and Bennett, and Councillors Skelton, Bennett, W. T. Winttingham, Coatsworth, Kennington, Weightman, and Veal.—The first business on the notice-paper was to receive a communication from the Town Clerk relative to the restoration of the ancient common seal and Mayor's seals of the borough. The Town Clerk stated that some two years ago, Mr. Tolmin Smith, a barrister-at-law, who was about to deliver a lecture on Havelock, applied to him for examples of the corporation seals, as he understood there was some reference in the old seal to a remote ancestor of Havelock. He wrote in reply, giving the best information he could procure, and informing Mr. Tolmin Smith that the seals had been missing many years, and were supposed to have been stolen, and that he thought it very probable they had found their way into the possession of some antiquarian society. Mr. Tolmin Smith, in a recent lecture delivered before the Islington Literary Society, referred to the loss of the Grimsby corporate seals, and stated how highly they were prized. Mr. Frederick Carritt, solicitor, of Basinghall Street, London, was present at the lecture, and at its close communicated to Mr. T. Smith that the long-lost seals were in his possession, though he was not aware of their value, and that he should be happy to restore them. The Town Clerk immediately received communications both from Mr. Carritt and Mr. Smith, and Mr. Carritt had since forwarded the seals to him to be restored to the Corporation. The Town Clerk produced the seals, which were inspected, and there is no doubt of their being the genuine seals, as Councillor Skelton remembered having seen them before they were lost. A vote of thanks was passed to Mr. Carritt for having immediately and voluntarily, on ascertaining that these long-lost seals were the property of and valuable to the Corporation, forwarded such seals to the Town Clerk of the Corporation, as also to Mr. Smith, for having mentioned in his lecture the loss of the seals, which had led to Mr. Carritt's knowledge of their value and their restoration. The seals are supposed to have been lost about thirty-six years since. It appears to have been the custom, under the old Corporation, for these old seals to be handed over to the Chamberlains, and it is probable that instead of passing them on to his successor, one of the Chamberlains had retained

* The Bodleian Library has the first edition of the two works. As in the case of my own copy (with which they exactly correspond), they are bound in one volume. Though one was printed some years after the other, the type, paper, general form, and appearance, are very much the same both in the Bodleian copy and my own. The two distinct publications issued from the press of the same printer, and have all the appearance of having been not only bound together, but brought out—I do not mean as editions, but as copies—at the same time.

* Pref., p. vi.

† In a MS. note on the passage in Ames (*Bodleian copy*), it is stated that "the price of the book was three shillings, as appears from a MS. book of expenses in the reign of Elizabeth."

‡ P. 70., Keble's edit.

them, or they had been stolen from him, and had passed through various hands until they came into possession of a relative of Mr. Carritt, who lived at North Coates, and recently into Mr. Carritt's possession as his executor. The old seals are supposed to have been in use by the Saxons before the period of William the Conqueror, and to have been discontinued about the time of the Commonwealth, when the present seal was adopted. The seals will be deposited with the ancient charters and muniments of the corporation." — *Stamford Mercury*, Dec. 21, 1860.

GRIME.

REGISTERS OF ST. LEONARD'S, SHOREDITCH. — These registers contain the burial entries of two persons who, I think, were among the original actors of Shakspeare's plays, viz. —

"12 March, 161½. Richard Cowley, player.
16 March, 161½. Richard Burbadge, player."

May we not also trace the influence of Shakspeare's dramas in the following names, which occur in the same registers? —

"1591. Bapt. Troylus Skinner.
" Coriolanus Hawke.
1608. Burd. Juliet Burbage.
1609. " Desdemonye Bishop."

C. J. R.

PLUCK. — M. Esquiros, in the *Revue des Deux Mondes*, defines this word ("dérivé de l'ancien Saxon") thus, "le courage uni à la fermeté, à l'obstination, au sang-froid, à une résolution croissante et qui ne cède jamais."

C. J. R.

THE GRASSHOPPER ON THE ROYAL EXCHANGE. — No doubt some of your readers may remember that during a thunderstorm last summer the grasshopper of the Royal Exchange was surrounded by the electric fluid to such a degree as to produce a very remarkable effect. This circumstance was deemed worthy of a paragraph in *The Times* of Aug. 11, 1860, which I cut out and have now before me. After observing that this insect was the crest of Sir Thomas Gresham, it runs thus: —

"By many it is believed that the present grasshopper is the same which adorned the spire of the original structure; but if not, it is at all events the identical emblem which has surmounted the three subsequent towers, viz. that erected after the fire of London; that built by Mr. Smith in 1813; and after the last fire it was preserved and used again by Mr. Tite, &c."

Now in juxta-position to this I wish to place the following, and to found a Query upon it. Having occasion to refer to a recent No. of *The Builder*, I observed a notice of auction in the following terms: —

"The original Grasshopper and Stone Statues from the late Royal Exchange, &c. &c. — Mr. Frederick Indermans will sell by Auction, on the premises, Kent Place, Old Kent Road, &c."

From which it would appear that the present golden insect is not the real Simon Pure. Can any light be thrown upon what must appear to be rather a questionable mode of dealing with that

which ought to be a highly-prized relic? The stone statues, I presume, were damaged by the fire.

H. W.

WINTHROP MACKWORTH PRAED. — A Query (which I am unable to answer) in reference to this charming poet prompts me to ask why there is no English edition of his works? I have an American edition in two volumes, published by Redfield of New York; but it is full of errors, and a great part of the second volume is occupied with ridiculous replies in verse to Praed's famous charade. Some years ago it was stated that Praed's poems were to be edited by his fellow-Etonians, the Rev. Derwent Coleridge and Moultrie, and published by J. W. Parker & Son. It is a disgrace to England that we are obliged to send across the Atlantic for the works of so original and felicitous and thoroughly English a poet.

MORTIMER COLLINS.

Queries.

ARMS WANTED. — In the Harl. MSS. 2151., Randle Holme gives the following arms from a stained-glass window in Bunbury church, Cheshire: S., two bars A., on a canton G. (?), a fleur-de-lis O. To what family do they belong?

G. W. M.

BURYING IN LINEN. — When, and for what purpose, was the law first enacted which prohibited the use of linen in burying the dead? An anonymous writer (William Taylor, of Norwich), in the *Monthly Magazine* for February, 1800, p. 53., remarking on this law says: —

"Another beneficial consequence flows from it which is of great importance, especially at the present time, when the price of paper and of books is become so enormously high. For it appears that by the prohibition to clothe the bodies of the dead in linen, at least 200,000 lbs. of rags are annually saved from untimely corruption in the grave, and in due time pass to the hands of the manufacturers of paper."

It may well be doubted whether the observance of such a law, if it really exists, or ever did exist, could be enforced, although the profits derived from the rag bag, which was formerly kept, more commonly I suspect than at the present day, by careful housewives and domestic servants, would naturally hold out a strong inducement. If 200,000 lbs. was a fair estimate sixty years ago, what would the annual saving be now? Q.

CALVACAMP, IN NORMANDY. — At p. 147. vol. iv. of Mr. Forester's translation of *Ordericus Vitalis* (Bohn's edition), the Toeni family are said, in a foot-note, to have sprung from a Frank named "Hugh de Calvacamp." Will any learned correspondent versed in early Norman antiquities kindly say who this personage was, and where

"Calvacamp" is situated. Sir F. Palgrave could, were he to see this Query. SENEX.

CARTHAGE AND THE KNIGHTS OF MALTA. — With reference to the late important discoveries made at Carthage and Tunis, can anyone inform me if any *modern* inscriptions, rudely cut as if with a knife, have been deciphered? I am told such to be the case, but should be glad of the particulars. These inscriptions, or scratchings, are attributed to the Knights of Malta, when they were on detachment duty on the coast of Africa, and that when time hung heavy on their hands they amused themselves by recording their names on the ruins. I have been an interested reader of *Carthage and her Remains*, by Dr. Davis, F.R.G.S., but he makes no allusion to the subject. I should feel much obliged if any correspondent of "N. & Q." could afford me information as might serve to elucidate the military history of the Knights of S. John of Jerusalem.

J. W. BRYANS.

CHARLATAN. — Can any of your readers point out an early instance of the use of the word "Charlatan" as applied to a quack doctor; or a satisfactory derivation of the word used in that or any other sense? X. O.

LATIN POEM ON THE DE WITTS. —

"Ad Manes violatos Jani Wittii, Libertatis Bataviæ Vindictis, quondam, ac victime."

Gent. Mag., March, 1757, p. 134.

"Wittiadum cineres, et Barneveldia busta,
Urnaque ab impurâ non temeranda manû;
Quicquid et heroum fatalis a cæde supersit,
Ossaque vix terris jam tumulata suis;
Ecquid, honorati Manes, sentitis in umbris,
Curaque vos diræ tangit inulta necis?
Ecquid in Elysiis, nondum secura, viretis
Otia, defunctis liberiora, patent?
Invidia et vulgi nondum satiata veneno
Cessat, in insontes semper acerba viros?
Quicquid et adrosit mentita calumnia vivis,
Post obitum duplici fenore livor agit.
Vestraque deteritur conducto fama libello,
Nomina qui fœdâ labe gravanda notet.
Nomina quæ Batavis horrorem annalibus addunt,
Et pia quæis Batavo sanguine vena calet;" &c.

The above lines are the commencement of a poem in vindication of the De Wits, too long to be transcribed whole for insertion in "N. & Q." They appear to me to be elegant and classical. The metre throughout the poem is correct, with the exception of some niceties in versification not understood, or not attended to, in those days. The editor of the *Gent. Mag.* says they were sent to him by a correspondent from Amsterdam, where a controversy on the merits or demerits of the two brothers was then raging. Can anyone acquainted with Dutch literature give me information as to the authorship of the verses? W. D.

FONTENELLE AND THE JANSENISTS. —

"Fontenelle had long been suspected of a leaning to

the Jansenists, which became apparent after his dispute with Bossuet, and his banishment from the Court. His intentions were good, and had his courage allowed him to go on, he would have become a Protestant." p. 21. — *A Letter concerning Enthusiasm*, addressed to the Rev. John Wesley, by a Layman, London, 1769, pp. 64.

If there is any authority for this I shall be obliged by a reference to it. F. B.

MAYORS OF GRIMSBY. — Where is there to be seen a list of the Mayors of Grimsby, co. Lincoln? GRIME.

HUTCHINS'S "DORSET." — The gentry of this country are making great exertions to have a correct new edition of Hutchins's *Dorset*, and Messrs. Ship and Hodson have kindly undertaken the work at our request. I wish to forward to them a few correct genealogical trees, and you will much assist me, and indeed the work itself, by printing the Queries I send you in your next publication.

Were the Peverels of Bradford Peverel, co. Dorset, descended from the Peverels of the Peak, Nottingham, Whittington, Dover, Brunne, London, Sampford Peverel, co. Devon, or Ermington, co. Devon?

Was Drogo De Bardolf, *temp.* Edward III. (referred to in Hutchins's *Dorset*, first edition, 1774, vol. i. pp. 475. 488.) descended from Donn Bardolf by Beatrice de Warren, his wife?

Was John Coplestone of Exeter, *temp.* Henry VIII. (mentioned in Hutchins's *Dorset*, first edition, 1774, vol. i. p. 444.), descended from the Coplestones of Coplestone, co. Devon?

Were the Warhams of Okeley, co. Hants, *temp.* Henry VIII., descended through any maternal channels from noble houses? To what period could they trace their descent paternally?

Was Archbishop Warham, *temp.* Henry VII., of the kin of William of Wykeham?

THOMAS PARR HENNING.

Leigh House, Wimborne.

A JACK OF PARIS. — Sir Thomas More in his *Works*, vol. i. p. 675., speaks of "*A Jah of Parys*, an evil pye twyse baken." Can any of your readers explain this? E. H.

CHARLES LAMB. — I remember once seeing in a collection of miscellaneous poems some exquisite verses on the "South Wind," attributed to Charles Lamb. Are they his? They do not (so far as I am aware) appear in any edition of his works — his "Plays," as he used to call them.

MORTIMER COLLINS.

LATIN GRACES. — Will any of your obliging correspondents favour me with a reference to some published work containing the Latin "graces," chaunted, or said before and after meat at our Universities and Public Schools; or give me the benefit of any private collection of the same through the medium of your columns?

F. PHILLOTT.

CREST OF THE MINCHIN FAMILY. — Being connected with some members of this family, I am anxious to obtain correct information with regard to their crest. In a late publication on crests, I find the following entry: "Minchin, Eng. a lion's tail, erased." Now I have reason to believe that all the branches of this family in Ireland have for their crest a naked arm rising out of a ducal coronet, the hand holding a truncheon. The name is mentioned but *once* in the catalogue of the work to which I have alluded. Some one of your correspondents may possibly be able to satisfy my curiosity, and to inform me which of these crests is the correct one. CLERICUS (D.)

DATE OF MISSALS. — Is there any general rule for ascertaining the age of ancient missals? Would the last-named canonized Pope in the Litany afford any clue? U. O. N.

Bristol.

MYSTERIOUS KNOCKINGS, ETC. — In a rare and curious volume, printed in 1841, under the title of *Bealings Bells: An Account of the Mysterious Ringing of Bells at Great Bealings, Suffolk, in 1834, &c.*, by Major Edward Moor, F.R.S., there is a letter from the Rev. John Stewart, of Syderstone parsonage, near Fakenham, Norfolk, to the author, stating that there had been unaccountable disturbances in that house for nine years. The reverend gentleman adds: —

"In 1834, I had prepared my diary for publication. My work was purchased by Mr. Rodd, the eminent bookseller of Newport Street, London; but as the end had not arrived, I postponed my intention from day to day, and year to year, in hopes of such consummation. My diary has now assumed rather a formidable appearance."

Can anyone give, through "N. & Q.," information regarding this diary; whether it was ever published, — where, if not published, it could now be heard of, — or generally any information about the alleged mysterious noises at Syderstone parsonage? JŪDIARŪS.

CHAPEL, NUNEHAM REGIS. — On Lord John Scott's estate of Nuneham Regis, in Warwickshire, there was an ancient chapel, which was pulled down and destroyed about fifty years since. The walls were covered with fresco paintings, and the people who were on the spot, at the time of the destruction of the chapel, say that the paintings were bought by Ireland the antiquary, who also purchased other things, such as old carvings, &c. belonging to it. If any one can give any information as to these relics, in whose possession they now are, and how they may be recovered (re-purchased), I shall be sincerely grateful to him. L. M. M. R.

REV. WM. THOMPSON. — This gentleman was the author of "Sickness" and other poems, and was a warm lover of our elder bards. After having

held the livings of Weston and Hampton-Poyle in Oxfordshire, Alex. Chalmers (*Poets*, ed. 1810) states that he became Dean of Raphoe in Ireland; but Archdeacon Cotton (*Fasti Eccles. Hibern.*, iii. 363.) informs us that "Antony Thompson succeeded Dr. Arthur Smyth as Dean of Raphoe by patent dated Sept. 14, 1744." Which is correct? Can any one furnish the date of the death of Wm. Thompson the poet? J. Y.

TRISSINO'S "SOFONISBA." — Below a print, placed as a frontispiece to a copy of Trissino's *Sofonisba*, Vicenza, 1629 [1529?], is the following inscription: —

"Lungi dal patrio nido: da te scaccio me lassa,
Soggetta a' duri colpi: del fato reo:
Ed i nuziali talami miei lasciai
Per l'altre turpi nozzi."

The subject is a warrior leaning on his sword, and a woman with one hand on his shoulder, and the other on her breast; a helmet, and something like a tambour-frame are on the ground. The engraving looks more recent than the date of the book, and the inscription is not in the play. Perhaps it belongs to another, and some contributor to "N. & Q." can tell me what it is. A. A. R.

ULTRA-MONTANE. — When did this expression come into use in its present sense? J. E. T.

YORKSHIRE WORDS. — What are the meanings and derivation of *gare*, *ameuse*, and *forthput*, three words which I have occasionally heard used in Yorkshire, but have not been able to find in any dictionary? J. S.

Queries with Answers.

LOUIS MAIMBOURG. — I have

"An Historical Treatise of the Foundation and Prerogatives of the Church of Rome, and of her Bishops, written originally in French by Monsieur Maimbourg, and translated into English by A. Lovel, A.M. London, Printed for Jos. Headmarsh, Bookseller to His Royal Highness, at the Black Bull in Cornhill. 1685."

The above-named work is frequently quoted in controversy, but in looking over the life of M. Maimbourg in the *Biographie Universelle*, Paris, 1820, I perceive it is not included in the list of his works! I wonder why? I beg also to ask a few questions on the following: —

"Le Roi le gratifia d'une pension, et lui accorda une retraite à l'abbaye de Saint Victor de Paris, où il mourut d'apoplexie le 13 Août, 1686, dans les temps qu'il travaillait à l'Histoire du Schisme d'Angleterre."
"Le recueil en a été publié à Paris, 1686-7, 14 vols. in 4°, on 26 vols. in 12°, dans l'ordre suivant."

Qy. Was the *Histoire du Schisme d'Angleterre* completed by a subsequent hand; if so, by whom, and when? Were all M. Maimbourg's works translated into English? Up to this time I can only trace *Histoire des Croisades*, translated by

John Nalson, LL.D., London, 1685; and *Histoire de la Ligue*, by Mr. Dryden, London, 1684; and the above-named *Historical Treatise*.

Who is the translator of the last, A. Lovel, A.M.? The Lovel family are frequently named in "N. & Q.," but not this individual.

GEORGE LLOYD.

[We presume that the first *Historical Treatise* to which our correspondent refers, is excluded from the list in question of Maimbourg's numerous publications, because it was directed against the pretensions of the Church of Rome, and written in support of the liberties of the Gallican Church, and for which the author was, by command of Pope Innocent XI., expelled from the body of the Jesuits. Of the translator (Archibald Lovell, M.A.) of that treatise, we know nothing, further than a passing allusion to him in Wood's *Athen. Oxon.* iii. 828, edit. 1817, where he is described as a member of the University of Cambridge, and as one "who lives by scribbling." We are not aware that Maimbourg composed any work specially relating to the Reformation in this country; but in the year 1679 (according to Ebert) he published, in two vols. 12mo., *Histoire du Grand Schisme d'Occident*, of which no English translation, we believe, has been made. Besides the works enumerated by our correspondent, the following have been also translated into the English, viz.:—*La Méthode pacifique pour ramener sans dispute les protestants à la vraie foi*, sur le point de l'eucharistie, by T. W., 8vo. Par. 1671, and 4to., Lond. 1686.; and *Histoire de l'Arianisme*, with two introductory discourses, by Will. Webster, 4to., Lond. 1728. Ebert states that the series of Maimbourg's historical writings, in 14 vols. 4to., or 28 vols. in 12mo., is no longer sought after.]

THE VIKINGS.—What is the derivation and meaning of the word *Vikings*, the name of the famous sea-rovers of Norway? S. K. P.

[The following note, from Laing's Introduction to his translation of *The Heimskringla*, or *Chronicle of the Sea Kings of Norway*, will furnish a satisfactory reply to our correspondent:—

"Viking and Sea King are not synonymous, although, from the common termination in *king*, the words are used, even by our historian, indiscriminately. The Sea King was a man connected with a royal race, either of the small kings of the country, or of the *Haarfager* family, and who by right received the title of King as soon as he took the command of men, although only of a single ship's crew, and without having any land or kingdom. The *Viking* is a word not connected with the word *king* or *king*. *Vikings* were merely pirates, alternately peasants and pirates, deriving the name of *viking* from the *viks*, *wicks*, or inlets on the coast in which they harboured with their long ships or rowing galleys. Every Sea King was a Viking, but every Viking was not a Sea King."—Laing, i. p. 45., note.]

RICHARD MILBOURNE, BISHOP OF CHICHESTER.—I should be very glad to receive information about this prelate, who was Rector of Sevenoaks in 1597, and successively Dean of Rochester, 1611; Bishop of St. David's, 1615, of Chichester [Carlisle], 1621. He died about 1624.

C. J. ROBINSON.

[Richard Milbourne was born at Hellerbeck, co. Cumberland, and was admitted a scholar of Queen's College, Oxford, 7th March, 1758. He was chaplain to Prince Henry, "who affected and respected him above all the

rest of his chaplains for his learning, good carriage, and profitable preaching." According to Hasted he was presented to the rectory of Sevenoaks in 1607. On the 4th Dec. 1611, he was instituted Dean of Rochester; and became Vicar of Goudhurst, Kent, 29th April, 1612; but resigned the following year. On the 9th July, 1615, he was consecrated Bishop of St. David's; and translated to Carlisle, 11th Sept. 1621. He died in 1624, and was buried in the churchyard of Carlisle cathedral."—Wood's *Fasti*, i. 268.; Willis's *Cathedrals*, i. 299.; and Le Neve's *Fasti*, by Hardy.]

NICHOLAS GIBBON, D.D.—Where can I obtain particulars of this divine? He was some time Rector of Sevenoaks, and suffered greatly for his loyal attachment to Charles I. C. J. ROBINSON

Sevenoaks.

[Nicholas Gibbon was born at Poole, co. Dorset, in 1605; entered at Queen's College, Oxford, 1622; and removed to Edmund Hall, 1632; where he proceeded D.D. 1639, having been Rector of Sevenoaks seven years. He was sequestered 1645. His attachment to Charles I., who sent for him to the Isle of Wight, 1647, and had a great esteem for him, occasioned his being turned out of Sevenoaks, with eleven children, and obliged to rent a piece of land of 4*l.* per annum, and drive the plough himself; his second son, Dr. Nicholas Gibbon, afterwards a noted physician at Lyme and Weymouth, holding it. He subsequently lived with a farmer as his servant; when, being seized, and brought before the committee in Kent, they asked him how he spent his time. He answered, that by day he wrought for his master, and a great part of the night he spent in study; and showed them his hands, callous and hard by labour. Some pitied, others derided him; to whom he made this spirited and noble return, *Mallem callum in manu quam in conscientia*. After this, they tendered him the covenant, and his living, which he nobly rejected. At the Restoration he was presented to the rectory of Corfe Castle, co. Dorset, where he died, and was buried in 1697, at ninety-two. For a list of his works, see Wood's *Athenæ* (Bliss), iv. 788. Consult also Walker's *Sufferings of the Clergy*, part ii. 251, 252., and Hutchins's *Dorsetshire*, i. 295, 297.]

Replies.

MARY QUEEN OF SCOTS AND DOUGLAS OF LOCHLEVEN.

(2nd S. x. 409.)

Under the name of "SENEX" I sent an article to the *Glasgow Herald*, of which I enclose a slip as published Dec. 13, 1860. It is an answer to an inquiry made in your paper regarding Mary Queen of Scotland. ROBERT REID.

Strahoun Lodge,
Isle of Cumbrae, Buteshire.

In your paper of the 5th December current you have given us an extract from the *London Notes and Queries*, as follows:

"Robert Douglas, a celebrated Covenanted divine, is said in many of the books of the time to have been a natural son of Queen Mary and Douglas of Lochleven. Has this been investigated by any writer, or is there the slightest evidence in support of it? The divine left, I believe, an only son, who left one or more daughters."

I happen to possess a very scarce small work, there

having been only sixty copies of it printed, from a MS. for private circulation, 8vo, 1833. This work contains the Diary of Robert Douglas, when he was with the Scottish army in England in 1644, and also gives us the following account of the said Robert Douglas himself:—

"The diary of Mr. Robert Douglas has been printed from a transcript made for Wodrow of the original MS." (Faculty Library, B. III., 6—11.), which, it is to be regretted, cannot now be found, as innumerable mistakes, especially in proper names, occur in it. Many of the errors have been corrected, but some passages, the editor regrets, he has been compelled to leave as they were, perfectly unintelligible. Some additional interest may attach to this historical fragment, from the belief once prevalent of the royal descent of the author, who, it has been asserted, was the grandson of Queen Mary.

The legend seems to be, that Sir George Douglas (the younger brother of Sir William Douglas, afterwards Earl of Morton), by whose assistance the Queen was enabled to escape from Lochleven, had been the paramour of Mary, and that the produce of the alleged intercourse between them was a son, the father of Mr. Robert Douglas.

However improbable this story may be, there can be little doubt that it was generally believed among the Covenanters. Accordingly, Wodrow states, on the authority of "Old Mr. Patrick Simson," that "Douglas was begotten by his father, one Mr. Douglas, in adultery, and that his father, Mr. Douglas, was a bastard of Queen Mary, begotten upon her when she was a prisoner in Lochleven; yet (said he) God made him a great man, for both great wit and grace, and more than ordinary boldness and authority, and awful Majesty, appearing in his very countenance and carriage" (Analecta MS., vol. iv. p. 226.).

In the original MS. of Burnet's *History of his Own Time*, the following passage occurs, which, it is remarkable enough, was suppressed in all the early editions, and has only been restored in the recent Oxford one:—

"The two eminentest of them (the Covenanted clergy) were Mr. Douglas and Mr. Hutchesone. The former was a bastard of a bastard; but it is believed his father was Mary Queen of Scotland's son, for he was born soon after she was conveyed out of the Castle of Lochleven, and was educated with great care by a gentleman that helped her away; so it was believed there were more than ordinary endearments between them, and that this son was the fruit of these. It is certain Mr. Douglas was not ill pleased to have this story passe. He had something very great in his countenance; his looks showed both much wisdom and great thoughtfulness, but withal a vast pride. He was generally very silent. I confess I never admired anything he said. I wondered to see him express such mean compliances with some silly women of their party, as I have seen him do to my own mother and sister. He went over when he was a young man chaplain to a regiment in Germany," &c. (Bishop Burnet's MS. History in British Museum).

It is certainly within the range of possibility that the Queen may have had a natural son to young Douglas, as she was a sufficient time in Lochleven; but that she should have been brought to bed after her escape from that place is almost incredible, as eleven days only intervened between her departure and the Battle of Langside, which completely extinguished her hopes. In this interval almost every day can be accounted for, and her flight after the defeat to England was immediate. The only thing which gives countenance to the story is the circumstance of George Douglas becoming an apostate to the political principles of his friends, and enabling her Majesty to effect an escape, which, had her party been

successful, would have ruined the noble family to which he belonged. Be this, however, as it may, the readers have the authorities for this antiquated piece of scandal, and are thus enabled to regulate their own opinion on the subject. That Robert Douglas was descended from the George Douglas before mentioned seems to be unquestionable. Robert Mylne, a genealogist of some eminence in the last century, and whose collections are in the library of the Faculty of Advocates (Jac., v. 7—4—2d Alphabet, p. 24.), expressly states that "Sir George Douglas, third brother of William, Earl of Morton, married (the) relict of the Laird of Abbothall, by whom he had a daughter, married to Lord Ramsay. This Sir George had a base son, George, that was governor to Laurence Lord Oliphant, which base son had another—viz., Mr. Robert Douglas, the famous Prysbyterian preacher." Mylne was a keen Jacobite, and his omission to notice the rumour is singular enough, as his practice generally was to note down any defamatory reports against his party, and characterise them as "*base Whig lies*." That he could be ignorant of it is impossible to suppose, from his extensive literary acquaintance, and from his industry in accumulating historical materials.

Douglas was for some time chaplain in the army of Gustavus Adolphus. The indefatigable Wodrow has preserved in his *Analecta* the following facts, chiefly relative to him while in Swedish service:—

"He (this refers to a communication from a person whose name, being in short-hand, the editor has been unable to decypher,) tells me he had the following accounts of Mr. R. Douglas from Old Muir, that was acquaint with him. He was a considerable time in Gustavus Adolphus's army, and was in great reputation with him. He was very unwilling to part with Mr. Douglass, and when he would needs leave the army, Gustavus said to him that he scarce ever knew a person of his qualifications for wisdom, (and) said he (Mr. D.) might be a counsellor to any Prince in Europe; for prudence and knowledge, he might be Moderator to a General Council; and even for military skill, said he, I could very far trust my army to his conduct. And they say that, in one of Gustava's engagements, he was standing at some distance upon a rising ground; and, when both wings were engaged, he observed some mismanagement in the left wing that was likely to prove fatal, and he either went or sent, and acquainted the commanding officer, and it was prevented and the day gained.

"When Mr. Sharp was beginning to appear in his own colours, and his villany beginning to appear a little, for he went up to court, and was consecrate, he happened to be with Mr. Douglass, and in conversation he termed Mr. Douglass 'Brother.' He checked him, and said, 'Brother! noe more brother, James; if my conscience had been the make of yours, I could have been Bishop of Sanct Andrews sooner than you.' He tells me that, for all the different sentiments of Mr. James Guthrie as to the resolutions, Mr. Douglass, a little before his death, said, 'Mr. Guthrie, I love him as my soul.'" (*Analecta*, vol. iii. p. 130.)

Upon the coronation of King Charles II. at Scone, in the year 1651, Mr. Douglas, then Moderator of the Commission of the General Assembly, preached a sermon upon the occasion, which was published at Aberdeen by James Brown, 1651, and has been frequently reprinted. It does not afford a very favourable specimen of the author's abilities. It is said that Douglas was a great favourite of the King, and would have been preferred by him but for the interference of Archbishop Sharpe. The following additional extract from Wodrow may not be unacceptable:—

"Aug. 1717.—Mr. Alexander Douglas, minister at

Logie, son to Mr. Robert Douglas, now towards 80, tells me his father was very much trusted by King Charles the Second, and was very much engaged in the King's interest, and had many private conferences with Monk when in Scotland, and encouraged him very much to appear for his restoration, and pressed him to go to England. When Lambert appeared, and came down with so strong an army, Monk lagged, and retired a little; that a meeting of noblemen and others sent Mr. Douglas from Edinburgh to meet Monk when returning back from the Border; that Mr. Douglas prevailed with him to go back again towards Lambert; that he did go, and Lambert's army melted before him like snow. When Monk was at London, Mr. Douglas thought him very slow in his appearances for the King, and wrote a letter to him, which my informer told me he has a copy (but he could not fall in with it, being now very aged), wherein he urged his, Gen. Monk's, acting more effectually for the King's return, and told him in plain terms that Scotland and Ireland were heartily for the King; and if he would not act effectually, they were resolved to bring home the King without him. That the King signified to Mr. Douglas, after he came to London, that he would call up Mr. D. to converse with him; but Sharpe prevented that. All this, he tells me, he has frequently heard from his father." The period of his demise has not been precisely ascertained. From Wodrow's history, it would appear that the event occurred either in the year 1672 or 1673. "In March," says the historian, "the ousted ministers, who were lurking at Edinburgh, were put to new hardships, many of them obliged to leave the town and flee, they knew not well where. Several of them, through age and long trouble, were now dropping off. I find by an original letter of Mr. George Hutcheson's, that Mr. Walter Greg and Mr. David Ferret about this time got to their rest; and he adds that, towards the end of February, Mr. Robert Douglas was turned so very weak that he was laid by from preaching, and I suppose he got into the joy of his Lord this year or the next." (*Law's Memorials*, p. 58—"Mr. R. Douglas dies in the end of January, 1674, being about 80 years of age.")

"He married, and had at least one son, the minister of Logie. Besides the coronation sermon, he wrote an account of the Assembly, 1638-9, a copy of which is preserved in the same MS. volume from which the diary has been taken.

"With a view of preserving these curious memorials, a few copies have been printed for distribution amongst those individuals who take an interest in such reliques"—(in the original).

ADMIRAL SIR THOMAS DILKES.

(2nd S. x. 449.)

MR. TAYLOR asks whether there be any known circumstances that may "identify" the Admiral with Thomas, the son of Wm. Dilke, by Honor, the daughter of Lord Ward? I think not; and I think that the Thomas referred to must have been a younger man, as he was not born till 1667. I have read in some contemporary journal that the admiral was the son of a clergyman, and in that character presided at or attended some meeting of the Clergy Orphan Society. It was reported, at the time of his death, that he was poisoned. He had been directed to proceed, with the ships under his command, to Leghorn, and thence to carry troops and provisions to Catalonia.

He had some dispute with the governor; and Campbell, in his *Lives of the Admirals*, thus hints at the consequence. "On the 1st of Dec., this dispute being adjusted, he was invited on shore, and died a few days afterwards of a fever, caused, as most people imagine, by an Italian dinner." Where the admiral lived, I know not; probably at Ripley, in Surrey, where, as appears from Brayley, there is a monument to "the Rt. Hon. the Lady Mary, late wife to Sir Thomas Dilkes, who died the 25th April, 1727."

Your correspondent says that Sir Thomas was connected with his family, and that they possess "a silver signet with his arms, a lion rampant; crest, a dove close." I submit that this evidence proves only that Mr. TAYLOR's family possess a signet which belonged heretofore to some one or other of the Dilke family, not that it belonged to the admiral; and I think I can show that it did not, by evidence as to whom, in all probability it did belong.

There lived, contemporary with the admiral, a Charles Dilke, described in his will, as of St. Martin's-in-the-Fields, who died in 1731 or 1732, and had married, I believe, a widow of the name of Carrol, buried at Chatteris, in Cambridgeshire, to which parish she bequeathed property for the benefit of the poor. This Charles had two sons and two daughters—Charles, William, Ann, and Mary. Charles was appointed cornet in the first troop of Life Guards, in 1692; was exempt, equivalent, I believe, to captain, in 1712, and remained in the regiment until Jan. 1722, when he was appointed Lieutenant-Governor of Mountserratt; and he died, *s. p.* in 1723. William was a captain in the navy. Ann married the Rev. T. Taylor. This I believe to be the connexion to which your correspondent refers. Capt. William died, also *s. p.* in 1756, and his widow in her will, dated 1765, mentions Anne Taylor, widow of the Rev. Samuel Taylor, and bequeaths property to Martha Taylor, described as niece to her late husband, Capt. Wm. Dilke.

If your correspondent can give any information showing a connexion between Charles, the father, and Sir Thomas, or any connexion of either with the Maxstoke family, I shall be obliged by it.

A. S. T.

SATIRICAL ALLUSION TO JOHNSON.

(2nd S. xi. 30.)

One of the excellencies of "N. & Q." is, that if anything is stated as of authority, that authority is given that it may be consulted and verified: if as of conjecture, we are also fairly warned it is only so. In this instance you go farther, and say that it is a conjecture, "without having been able to get a sight of the original,"—a candid statement, which disarms all criticism. The fact is,

neither Savage nor Burke are alluded to, however acute the conjecture may be; nor is the wood the gallows, but the pillory. S—e is the notorious Dr. Shebbeare, who was pilloried for a political libel, and was “pampered by B—e”; that is, pensioned through Bute, a little before that nobleman recommended Dr. Johnson for a similar emolument. It was then it was said the King had pensioned, first the *She*-bear, and then the *He*-bear. Savage, in fact, died before Burke was fourteen years old. Crispin the First was, no doubt, the Crispinus of Horace (*Satire* I., i. 120., &c.), a writer of turgid bombast, like “Latin in English, and English in Latin.” The same character figures also in Ben Jonson’s “*Poetaster*”: where he is compelled to swallow an emetic and bring up his hard words, just as Dr. Johnson is served in the noted *Lexiphanes*. The latter, as soon as he got his pension, was an especial mark for the onslaughts of the Wilkes party. Among others, of M— and C— (Murphy and Churchill): the first of whom attacked him in his “*Epistle*,” and the latter in “*The Ghost*,”—but, as your satirist says, with but little success. I should also fancy Dr. H— is not Dr. Hall, but Hill, the quack doctor, who sold balsam of honey, and a lot of other trash, and wrote a quantity of sad doggrel; and against whom the “*Junto*” of the Literary Club, with Garrick at their head, fired off the epigram:—

“Thou essence of Dock, and Valerian, and Sage,
At once the disgrace and the pest of your age,
The worst that we wish thee, for all thy sad crimes,
Is to take thy own physic and read thy own rhymes.”

Probably these are the very lines alluded to by—

“He had seen but not taken such physic before.”

The best account of Mrs. Cornelys is in a pamphlet by Mr. Mackinlay, which is excessively scarce; being, I think, privately printed. A. A.

Poets’ Corner.

[We agree with our correspondent, that it is very difficult indeed to pronounce on any quotation without seeing the context. However, conjectures are very much like the trial shots of the artillery. They do not expect the first to hit; but it shows them how to lay the gun for a truer shot.]

“COLLINO CUSTURE ME.”

(2nd S. x. 506.; xi. 35.)

An article appears, from MR. WILLIAM DOWE, of New York, under the head of “*Collino custure me*,” of which “*collino*,” &c., he confidently gives the interpretation to the would-be-annihilation of every critic who has gone before him, myself included: over whom, indeed, he seems especially inclined to triumph, as my name is twice introduced and pointedly alluded to for that purpose.

MR. DOWE assumes the “*Cambyases’ vein*”: he “understands at a glance;” he “sets aside,” but “with compunction” (tender-hearted gentleman); he “cannot help smiling” how he rides over everybody, and gives “the Open Sesame of the mystery.” Yet, notwithstanding all this *fee fav fum*, I am not afraid to grapple with the Hiberno-American giant.

Before entering on my argument, I must complain of the very uncandid manner in which MR. DOWE has misrepresented the note in my *Lyrics of Ireland**, which, in his hurry or confusion, he calls *Songs of Ireland* (under which title the book could not be found). MR. DOWE says I came to my conclusion “on the authority of an Irish teacher in London named Finnegan.” Such is not the fact; on the contrary, I say in my note, that what Mr. Finnegan declared to be the meaning, is *not* the meaning; moreover, Mr. Finnegan did not give the Celtic text; and whether my Celtic text be the true one or not, at least I am the first person who ever moulded the gibberish in Shakespeare’s *Henry V.* into the form of a known language. MR. DOWE says that I suppose “*collino*” to mean “*colleen-oge*,” and “*custure me*,” “*astore*.” I suppose no such thing. I did not decipher the gibberish bit by bit, but as a whole. I considered the *collin*, in “*collino*,” to mean *colleen*; then gave the final *o* of “*collino*” to the first syllable of “*custure*”—thus forming *o-cus*, very suggestive of *oge as*;—the remainder of the passage offers no difficulty. And now for my argument: in which I hope to prove that MR. DOWE, notwithstanding his large measure of confidence in his critical acumen, is quite at fault.

In the first place MR. DOWE, to make out his case, is driven to the necessity of cutting his Irish refrain in two, and assuming the latter half was used. My interpretation needs no such literary legerdemain. Let us put the lines side by side:—

Henry V. “*Collino custure me.*”

Mr. Lover. “*Collen oge astore me.*”

Mr. Dowe. “*Thaim sh’ am chulla na dhusture me.*”

Both to the eye and ear mine, complete in itself, is more like the original than MR. DOWE’s half line, suppose it be granted that the half might have been used; but it must be remarked at the same time, that when a line is shortened “*per ora volitans*,” as MR. DOWE says, it is the beginning that is generally quoted, not the end.

Secondly, what is the meaning of the two Celtic phrases? MR. DOWE’s means, “I am asleep,—let me not be awakened.” My phrase means, “Young girl, my treasure.” Now, *Collino* (or *Calen o*) *custure me* seems to have been often used as a burden to songs in England, in Shakespeare’s time, as *Colleen*

* The matter in question may be seen by anyone curious in such things under the head of “*The Woods of Caillino*” (*Lyrics of Ireland*, p. 161.), and furthermore in the Appendix.

oge astore was then, and is now, used in Ireland for the same purpose; and seeing how *calen o* was used by English writers, it appears to me that the meaning of the phrase must have been known to them, though they could not give its correct orthography. For example, in the *Handfull of Plesent Delites*, we read as follows:—

"A Sonet of a Lover in Praise of his Lady.

(To *Caleno custure me*, sung at every line's end.)

When as I view your comely grace,

Calen o, &c.

Your golden hairs, your angel's face,

Calen, &c."

And so on for several verses. Now, let it be observed, that the sonnet is that of a lover in praise of his lady; and for such a purpose the meaning of the Irish burden, as given by me, is quite suitable:—

"When as I view your comely grace,

Young girl, my treasure."

Whereas the English of the burden, insisted upon by Mr. DOWE, would be quite unmeaning:—

"When as I view your comely grace,

Let me not be awakened."

Very drowsy, indeed!

Thirdly, we have the written music to refer to of different settings of *Caleno*, and of *Thaím sh'am chulla*, or *Thamama hulla*, as vulgarly written, and this evidence is conclusive against Mr. DOWE. I understand that music is never given in the columns of "N. & Q.," or I would at once supply printed evidence of my musical facts, but I give references to where the evidence may be found by those who think it worth their while to look for it.

Thamama hulla may be found in Bunting (I think), but certainly, and more easily, in Moore's *Irish Melodies*, under the title of "Erin, O Erin!" the first line being,

"Like the bright lamp that lay on Kildare's holy shrine," and this song Mr. DOWE relies on to prove his case, or, in his own modest mode of expression, enables him "to bring sense out of the nonsense of forty Shakspearean critics." He tells us that to this "long-drawn plaintive air" a tailor "fashioned his first breeches." If the tailor kept time to the tune, and the stitches were as long-drawn as the melody, MASTER DOWE must have waited a long while; but

"Worse remains behind."

Not only may the aforesaid melody have retarded the completion of his nether integuments, and thus delayed the indulgence of the first puerile ambition, but it was destined to mar the ambition of riper years, by overthrowing Mr. DOWE's criticism. For, in Playford's *Musical Companion*, ed. 1762, p. 222., may be found "An Irish Tune: words, Calino." And that air is not "Thamama hulla."

Again, in Wm. Ballett's *Lute Book*, D. 1. 21. Trin. Coll. Dub., there is another setting of "Collino." And that air is not "Thamama hulla."

But worst of all, in Queen Elizabeth's own book,—"Oh that mine enemy would quote a book"—the very book of "the Tudor Lioness," as Mr. DOWE grandiloquently calls her, the evidence is dead against him. Mr. DOWE exclaims, "I can fancy that British Queen herself strumming my old tailor's tune on the Virginals before Scotch Melvil, giving the *Collino custure me* the long lugubrious shake natural to it, just to let him see," &c. &c. Alas! Mr. DOWE, fancy played you but a scurvy trick, for the air to which Queen Elizabeth sang "Collino" was not "Thamama hulla," not lugubrious, but a cheerful tripping tune—and not the ghost of a shake to it.

That air may be seen in Mr. Chappell's *Popular Music of the Olden Time*, p. 793.; and, if Mr. DOWE be not immortal, I think he must be open to compunction at what I feel bound to call attention to, in the common cause of Letters. Mr. DOWE says, "I thus give you the Irish 'Open Sesame' of the mystery. I don't suppose any of your critics will allow it (the behaviour of Tom Sayers being fresh in my memory)," insinuating thus that he will not receive fair play in the literary arena of England. So far from this unhandsome suspicion being justified, the very first person who could come to his aid—the editor of "N. & Q."—did so; writing in reference to Mr. DOWE's allusion to Queen Elizabeth's Virginals, thus:—

"There is little doubt that our correspondent is correct in this supposition. On referring to Mr. Chappell's *Popular Music of the Olden Time*, p. 793., it will be seen that among three Irish Airs found in Queen Elizabeth's *Virginal Book*, which, having never been quoted or printed, Mr. Chappell submits to his readers, is *Collino Casturame*, which he describes as alluded to by Shakspeare, and being 'as rhythymical as could be desired.'"

Nothing could be fairer than this; and truly "fair play is a jewel," as the proverb saith; and a precious jewel the reference in question proves to be, though the jewel is not destined to adorn Mr. DOWE's cap, as that which the editor intended for his help, completes his discomfiture; for the melody is relied on by Mr. DOWE, and on referring to Queen Elizabeth's book (the highest possible authority in the question at issue), the air is found to be quite different from that on which Mr. DOWE builds his critical fabric.

Mr. DOWE says, "Mr. LOVER no doubt will be glad to see the critical virtue that may be lurking in an Irish melody," and in this instance only Mr. DOWE is right. I am glad, and have reason to be glad in such critical virtue, as it has baffled a very ungenerous and arrogant attempt to inflict on me a literary humiliation. SAMUEL LOVER.

CHOIRS AND CHANCELS.

(2nd S. x. 357. 393. 430.)

Recent contributions have added considerably to our stock of information respecting the deflection of chancels.

The two instances of the church, dedicated to St. Michael at Coventry, and of that dedicated to St. John the Baptist at Meopham, are strong in confirmation of the views of your correspondent, H. A., respecting what has been (not very correctly perhaps) termed the orientation theory.

From the information that Mr. HOOPER has kindly supplied, we learn that in the church at Meopham there was, till about fifty years ago, a substantial rood-loft. As long as this rood-loft was in existence, the two tables of the decalogue, instead of being nailed up against the wall, one on each side of the east window, were in all probability affixed to the screen, where they could be read from all parts of the church. At all events, I think there can be no doubt that at that time the internal arrangement was such, that the view from the nave eastward was broken, so as to veil any obliquity of line.

We have no information on this point as regards the church of St. Michael, at Coventry. I would, therefore, beg to inquire:—

1. Whether anything is known of any screen that may formerly have existed there?

2. Whether there are discoverable in the masonry any traces of a staircase leading to a rood-loft?

3. From some notices incidentally given by another correspondent, we learn (2nd S. x. 433.) that in the church of Runtun, near Cromer, in Norfolk, the rood-loft has been restored; and that in the church of North Repps, the old oak screen, though miserably defaced and vulgarised, is still allowed to stand. Probably in these churches no deflection has been perceived in the chancel. I should be glad to be informed, whether any such deflection exists. With respect to the church at Barfreston, I would beg to inquire, whether the slant in the jambs of the chancel arch appears to have been part of the original design, or to have been introduced subsequently?

In considering the question of deflection, it is hardly possible to estimate too highly the importance of the instance adduced by Mr. GARDNER of the church of St. Ouen—a church which is justly described by Fergusson as being “beyond comparison the most beautiful and perfect of the abbey edifices of France” (*Handbook of Architecture*, vol. ii. p. 691.). With reference to this church, the following observations may, I think, be fairly made:—

1. If our attention was confined to parish churches, the supposition that the obliquity might be accounted for by the nave and chancel having

been repaired or rebuilt independently of one another, would have a certain air, if not of probability, at least of plausibility. But when this hypothesis is put to the test, by applying it to such an edifice as St. Ouen's, it immediately becomes evident that some other solution of the problem must be looked for.

2. All who are acquainted with the church of St. Ouen, must be aware that there is nothing in the local circumstances to account for the deflection.

3. I am persuaded, that in this instance, no one will imagine that the question is to be disposed of by saying that they did not know how to build straight.

Are we then to be driven back upon the supposition of a symbolism? Here again a difficulty presents itself. It will be borne in mind, that most frequently the deflection is towards the south. In the present instance, it is towards the north. Now, is it conceivable, that the thing to be symbolised should be capable of so general an expression as to account for the chancel of one church slanting in one direction, and the chancel of another church slanting in the opposite direction?

For my own part, I am perfectly satisfied that the architect of St. Ouen's knew what he was about. And I cannot believe that he would have introduced a slant, either to the right or to the left, unless he considered that such a mode of construction was (to say the least of it) consistent with architectural effect. I may add, drawings of the original design are still preserved at Rouen, and might be consulted with advantage: the more so as, if I am not mistaken, there is among them a sketch of the *jubé*, or screen, as designed by the architect.

In considering under what conditions an apparent irregularity may form part of a well-considered design, it may not be out of place to examine into the circumstance noticed by A. A., of one of the windows of the chancel being frequently more highly decorated than the others. The observation appears to have reference to parish churches only. I would beg to ask, whether anything of the same sort is to be found in the choirs of cathedral or collegiate edifices? And also, whether it is invariably the north-west window that is the most decorated.

Should any of your readers be induced to examine any churches in which such a peculiarity exists, I would beg to suggest to them to take note of the general plan and construction of the building, particularly with regard to the following points:—

1. Whether there is any deflection in the chancel? And if so, whether the deflection is to the south or to the north?

2. Whether the principal entrance is at the

west end, or through a porch? And if the latter, whether the porch stands on the south side of the nave or on the north side?

3. Whether there is any doorway opening into the chancel? And if so, in what part of the chancel is it situated?

In answer to an inquiry of Mr. HOOPER's, I may observe, that we have in the church of St. Germain des Prés an instance of deflection much older than the reign of Edward III. The rebuilding of the choir, as it now stands, was completed in 1163. I should be glad to know whether any instance of deflection is to be found in England, in buildings of what is commonly called the Norman style. I need hardly observe, that the specimens best worth examining are those in which the original plan has been most faithfully retained, — such, for instance, as the cathedrals of Chichester and Norwich, the abbey churches of Glastonbury, Lindisfairn, St. Alban's, Romsey, and the Hospital of St. Cross. P. S. CAREY.

THE BORDEAUX NEW TESTAMENT.

(2nd S. x. 331. 372. 416. 445.)

There was a copy of this extremely rare book in the library of the Duke of Sussex. It was bought (as stated in the Catalogue) "at the sale of part of the library of the Duke of Norfolk, 1821." In the year 1827, I was permitted by his Royal Highness to examine the volume, and take extracts. The object of the translators was to make the New Testament speak the language of the Roman Catholic faith. The title is:—

"Le Nouveau Testament de Nôtre Seigneur Jesus-Christ. Traduit de Latin en François par les Theologiens de Louvain. A Bordeaux, Chez Jacques Mongiron-Millanges, Imprimeur du Roy et du College. 1686. Avec Approbation et Permission."

The following appear on the next leaf:—

"Nous soubz-signés Docteurs en Theologie de l'Université de Bordeaux, attestons que la presente version Française du Nouveau Testament Latin, reveu et approuvé de l'Eglise Catholique, Apostolique et Romaine, faite par les Docteurs Theologiens de l'Université de LOUVAIN, et depuis par l'Ordonnance de sa Majesté Tres-Christienne, reveuë et approuvée par plusieurs Docteurs en Theologie de l'Université de Paris, et par la permission des Superieurs, et Magistrats, plusieurs fois imprimée, et tres-utile à tous ceux qui avec permission des Superieurs, seront capables de la lire. En foy dequoy avons signé la present attestation, à Bordeaux, ce 11 Fevrier, 1661.

"LOPES, Chanoine Theologal,
"De l'Eglise Metropolitaine.
"GERMAIN, Carme."

"Permission. Louis D'Anglure de Bourlemont, par la grace de Dieu, et du Saint Siege Apostolique Archeveque de Bordeaux, Primat d'Aquitaine. Nous permettons à la Veuve de G. de la Court, Jacques Mongiron-Millanges, Elie Routier, Simon Boë, et à N. de la Court, Marchands Libraires de la presente Ville, de faire Imprimer le Nou-

veau Testament de Nôtre Seigneur Jesus-Christ, traduit de Latin en François, revu exactement corrigé. Donné à Bordeaux dans Nôtre Palais Archiepiscopal, le 17 Juillet, 1686.

"Louis, Arch. de Bordeaux,
"Par Commendement de Monseigneur.
Cosson, Secrétaire."

Then follows the Catalogue of the Books of the New Testament. There are short Prefaces or "Arguments" to all the Books.

I would offer some observations, but the language of theological controversy is unsuited to your columns. The Catalogue of the Library of the Duke of Sussex contained the following note:

"This is a book of extreme rarity, and constitutes a remarkable incident in theological history. . . . The indignation excited against this abominable corruption of the sacred text induced the candid Theologians of Louvain to suppress and destroy the copies."

J. M. C.

Acadia College, Nova Scotia.

TALBOT EDWARDS (2nd S. x. 510.) — The "ejected memorial," to which OLD MEM. alludes, is in the Tower chapel, and bears this brief inscription:—

"Here lieth y^e body of Talbot Edwards, Gent., late Keeper of His Ma^y Regalia, who died y^e 30 September, 1674, aged 80 years."

The tablet is of stone, cemented, in an untradesmanlike fashion, to the wall of the chapel. From its having frequently received the sweeps of a rude brush in whitewashing the edifice, the simple memorial would pass unnoticed by an ordinary observer. Of mutilation it bears evident marks; the bottom, which may have spoken of some other member of the family, has been broken off, and the portion that remains has a jagged outline.

When the chapel-yard was being converted into a military parade-ground, many of the tombs and stones were removed, so I was informed, to the Fleet. Some alterations, at the same time, were made to the chapel, and the carting away of some apparently unimportant (!) tablets was the consequence. Talbot Edwards's memorial may have been shot away as rubbish when this spoliation took place. Be this as it may, not many years ago the tablet was found (so the clerk of the chapel told me) in the Fleet ditch; and on the discovery being communicated to the Lieutenant of the Tower, he caused it to be refixed in the chapel.

The present gallery of the chapel, a recent addition, seems to have been put up without regard to the memorials on the walls. In this barbarous way, two or three fine tablets are entirely obscured.

Looking at all the incidents of the Blood conspiracy, one is tempted to believe that the merry

monarch himself instigated the infamous Colonel to steal the crown and other regal trinkets. How else can we account for his strange conduct in rewarding the conspirator with a pension of 500*l.* a year, and leaving his wounded servant to die without receiving, in full, the mean reward a Treasury-minute had granted him? M. S. R.

JOHN HUSS (2nd S. xi. 11.).—The writer of this is familiar with the "Dominican monastery at Constance," and the circumstances under which the great "Ecumenic Council" assembled there in 1415. And if VERITAS will refer to a small volume entitled *John Huss, or the Council of Constance*, published many years ago by Messrs. Rivingtons, he will probably find in the notes the information he desires. W. B.

ANÆSTHETICS (2nd S. xi. 10.).—In *Le Vieux-Nœuf-Histoire Ancienne des Invention et Découvertes Modernes*, par Edouard Fournier, 1859 (tom. i. p. 90.), there is an account of Anæsthetics. In the Middle Age, the anæsthetic use of æther was unknown; but they had the wine of Mandragora, and by it the same effects of complete insensibility were obtained without the convulsions—a great advantage over etherisation. All the empirical writers of that period have mentioned this property of that mysterious plant. P. Corbichon mentions it in his *Propriétaire des Choses*, and says plainly, that if its bark, or its root, be given to a person in pain, the pain will be immediately appeased, and the patient will sleep so soundly, that his arm or his leg may be amputated without his knowledge. He also refers to the *Proprietates Rerum* of Bartholomæus*:—

"The bark of the Mandragora, infused in wine, is given to patients about to be submitted to operation; so that, plunged in sleep, they do not feel any pain."

This property of Mandragora is referred by Raspaal to Dioscorides.

About the year 220 of our era, a Chinese surgeon, named Hao-Tho, used in his operations a substance called *mayo*: a preparation of something like the *Cannabis Indica*, or Indian hemp †:—

"He gave to the patient a preparation of hemp (*ma-yo*), and in a few moments he became as insensible as if he had been plunged into intoxication, or deprived of life. Then, according to his case, Hao-Tho made openings (incisions), amputations, and removed the disease; he then applied sutures and liniments. After a certain number of days the patient was restored, without having experienced during the operation the slightest pain."

In 1681, when at Marbourg, Papin wrote a treatise on operations without pain. Unfortunately, whether he was too poor, or whether he was

discouraged by his colleagues, he did not publish it; and when he quitted Germany, he gave it to one of his friends, Dr. Berner, from whose descendants it was purchased by the librarian of the Elector of Hesse, in whose library it now is.

The above is derived from Fournier's book, and perhaps may afford the information required by your correspondent. HENRY JACKSON.

Sheffield.

YEPSOND, OR YEPSINTLE (2nd S. x. 210.).—Halliwell (as your correspondent says), mentions the latter of the above words; but gives only the meaning, no derivation. After some inquiry into the matter, I find that it occurs twice in the celebrated dialogue of "Tummus and Meary," in the 1763 edition of Tim Bobbin's *Works*. It also occurs in a "Dialogue between Tum and Yed," in the *Lancashire Dialect*, published in 1811; but the choiceness of the language precludes my giving it, except to a curious private correspondent. Samuel Bamford re-edited the work in 1850; and in his glossary states, that *Yepsintle* means "two handfulls." So far for the occurrence of the word in various works. As to its derivation: "Yep," in Lancashire, means "heap"; and "yeps" may, and certainly does, mean "heaps." "Hontle" means "handful"; "honful" is still more common. The corruption from "hontle" to "intle," is surely possible. Accepting this, the meaning of the word becomes "heaps of handfulls," or "handfulls heaped up"; and this meaning agrees with the context in the passages quoted above. I had a theory, but no longer hold it, that *Yepsound* was corrupted from "yepson't," or "heaps on't," or "heaps of it," whatever was the subject in hand. It may possibly be so; I simply give it for what it is worth as a suggestion. M. (1.)

CONCOLINEL (2nd S. xi. 36.).—This surely cannot be *con colonello*, "with a colonel." Is it not rather literally as spelt *con Colinello*, that is, "with little Colin," or "young Colin"? The shepherd Corin of Shakspeare's time; and Colin, the hero of many hundred ballads, from his down to the days of Vauxhall, and of which many will be found in Mr. Chappell's pages. In this case, the song may have probably begun:—

"As with young Colin I chanced to stray."

It seems a trifling matter, but every line of Shakspeare deserves all the light that can be thrown on it. A. A.

Poets' Corner.

PARAPHERNALIA (2nd S. x. 523.).—In answer to P. HUTCHINSON, I may state that whatever be the general rule as to the bed being included amongst a woman's paraphernalia, there is no doubt but that in some places, by custom (as for instance, the custom of York), it has been so included. In my article (p. 482.) there should be

* Edition 1548.

† This passage was read at the Academy of Sciences, at Paris, by M. Stanislas Julien, Feb. 12, 1849, from the *Kou-kin-i-tong*, a collection of medicine, ancient and modern, in five volumes, in the Imperial Library.

a full-stop after the word "degree"; and the following word, "It," should be taken as beginning a new sentence. The word "for" may be omitted. I fear that my bad handwriting has more than once been the cause of printer's errors. W. C.

LORD CHESTERFIELD'S OPINION OF MUSIC (2nd S. x. 427).—Pretty much corresponding with the following:—

"The art of *Musick* is so unable to refund for the Time and Cost required to be perfect therein, as I cannot think it worth any serious endeavour. The Owner of that Quality being still obliged to the trouble of calculating the difference between the morose humour of a rigid Refuser, and the cheap and prostituted levity and forwardness of a mercenary Fidler. Deniall being as often taken for pride, as a too ready compliance falls under the notion of Ostentation: Those so qualified seldom knowing when it is time to begin, or give over: especially *Women*, who do not rarely decline in modesty, proportionably to the progress they make in *Musick*: such (if handsome) being *Traps baited at both ends*, and catch strangers as often as their Husbands, no less tired with the one than the other." (*Advice to a Son*, p. 13.; *Works of Francis Osborne*, Esq. 7th edit. London, 1673. 8vo.)

G. N.

BURIAL IN AN UPRIGHT POSTURE (2nd S. x. 159, &c.).—The late Mr. Surtees, in his *History of the Co. Palatine of Durham*, mentions an instance of upright burial. After quoting the following passage from the parish of Easington,

"Sir Christopher Conyers, Baronet, buried October 12, 1693,"

he adds,—

"Fire some unknown reason Sir Christopher is set upright on his feet in the vault; he was the last of his family who was buried here."—vol. i. p. 14.

K. P. D. E.

CENTENARIANISM (2nd S. x. 15.; xi. 19.).—I can help to remove the doubts of your correspondent J. R. M. D. as to whether "there is an instance of any human being having completed their hundredth year in modern times, or that the nobility and gentry do not afford a single instance."

My great-grandmother, the late Mrs. Williams, relict of the late Robert Williams, Esq., of Moor Park, Herts, and Bridehead, Dorset, died at the latter seat on the 8th of October, 1841, at the age of 102 years. She was, according to the inscription on her monument in the parish church, written by her son-in-law, the present venerable vicar of Harrow, "the youngest daughter of Francis Chassereau, Esq., formerly of Nint in France (an exile at the age of 14 to this country in consequence of the Revocation of the Edict of Nantes)." I have often heard her eldest son, the late Mr. Robert Williams, say that he had dined with his mother on Christmas day for seventy consecutive years, *without a break*,—probably an instance *per se* of such a remarkable occurrence in our festive-loving country at that season. It

may be interesting to some of your readers for me to state that, when in her eighty-first year, suffering from cataract in both eyes, she was successfully couched by the late eminent oculist, Mr. Alexander, and perfectly restored to sight on the 22nd November, 1820. As an instance of the remarkable clearness of her intellect at an advanced age, I may add that on her 100th birthday, when the assembled tenantry and others offered her their congratulations and drank her health, she stood up, and herself thanked them in not a very short speech. MONTAGUE WILLIAMS.

Woolland House, Blandford.

WOOLLETT'S MONUMENT (2nd S. x. 450. 513.)—I feel very much obliged, and most truly thankful to your correspondent MR. EDWIN ROFFE, for his kind attention to my inquiry respecting Woollett's monument. In the "Charles Museum," at Maidstone, there is the first drawing-book of Woollett when a boy of twelve years of age. The drawings are made with the pen in Indian ink; and Barlow appears to have been his model, as the Fables by that artist (a folio edition) accompanies Woollett's Drawing-book. The youth's drawings are extremely well done, evincing a firmness of touch, which afterwards gave such life and energy to his engravings. There is also in the same collection, Woollett's last drawing that he ever made; it is a view of his patron Mr. Athawes' residence. These interesting relics of the genius of our townsman were kindly presented to the Museum by the Rev. J. Athawes, the nephew of his patron, of Loughton, in Buckinghamshire, a magistrate for that county. There is also an article in the Museum, stated to be an engraving-tool used by Woollett, when a pot-boy at the Turk's Head, in the Rose Yard, with which he engraved a design on one of the pewter pots. This story I consider very doubtful, as a youth possessing such talent, and possessing a work like Barlow's at that age, would induce us to consider him placed above such a menial situation. In "the good old times" of coaching, it is related of our artist, that when travelling by "Green's Original Coach," on observing a very fine dock by the roadside, he requested the coachman to pull up, to allow him to get out and sketch it. The coachman, I suppose feeling the shilling in his "itching palm," consented; and the passengers very obligingly waited until he had finished his sketch, pleased to have an opportunity of gratifying the artist, of whom they were so justly proud, and, as a native, conferring honour on their town. P.

CLOVIS : BIDLOO (2nd S. x. 228.).—The charge of plagiarism, when not supported by references, should always be received with caution. Otway's *Don Carlos* is accessible, and though there are necessary coincidences, I see no sign of Schiller having even read it. I have looked in catalogues

and bibliographies for Bidloo, and cannot find any dramatic writer of that name. It is not likely that one so good as to be plundered by Schiller, would not be good enough for a niche in biography. *Clovis* is an epic poem by Desmarets, Paris, 1694, 4to. It is solemn and pompous, much ridiculed by Boileau, and so different from Wieland's *Oberon* that, if any passages are transferred, their identity is completely disguised. W. H. P.

HENSHAW (2nd S. xi. 37.)—On the hypothesis of G. W. M., how do we account for the *s* in Henshaw? "Hairon" (French) has been Anglicised into Erne, Hershaw, Hernsue, &c. If G. W. M. be right in supposing that Hershaw means Black Heron, the word ought to have been Hershaw.

Possibly, more probably than that it means "black heron," Hershaw may signify the heron of the thicket (*Ardea cinerea*) in opposition to the heron of the marsh (*Ardeola minuta*, or *Egretta Garzetta*.)

Undoubtedly "black heron" is a good designation for the Hershaw, as distinguishing it from the "purple heron," "buff heron," "white heron," &c. But though a good designation for the bird, it is not the equivalent for the bird's name.

Elisha Cole's authority is not of much value. All he says about the word Haw is just this:—

"Haw (f. hay), a hedge, also a disease in the eye; also black, o, also to have."

Arms are adopted in allusion to names, not names in allusion to arms. *Des armes parlantes* abound in heraldry. W. C.

GOLDEN VERSES (2nd S. x. 369.)—In 1742 there appeared in London an edition of *Hierocles* by R. W. S. T. P. I understand that these initials stand for Richard Warren, D.D. Who was this Rev. Dr. Warren? Was he father of Dr. John Warren, Bishop of Bangor? Was he son of Dr. John Warren, Prebendary of Exeter, who died in 1736? MELETES.

THE BEGGARS' PETITION FROM WINCHESTER (2nd S. xi. 39.)—The city of Winchester had surrendered its charter before the 27th September, 1684, that being the date of the entry in the city accounts of the payments made to the mayor for his expenses on the occasion of the surrender.

Under dates 15th and 16th November, 1688, are entered payments for expenses involved in "disbursement towards renewing the charter," and "in defence of the old, and procuring the new Charter."

The Charter was restored to the city on the 2nd November, 1688; and by the terms of the restoration, all officers and members of the city, appointed "by virtue of any Charter, Patent, or Grant since the year 1679" were displaced. For

many years there had been great dissensions in the city of Winchester (to that point that in the year 1664 the mayor and some of the aldermen were imprisoned until released by a special order in Council), and the interposition of the Royal authority, as well as that of the House of Lords, had continually been required. W. C.

PENCIL WRITING (2nd S. x. *passim*).—My recollection of village schools eight-and-forty years ago confirms the account of the *plummet* being in common use, and it was doubtless the earliest writing pencil. Those who were luxurious in their preparation poured the melted lead into the dried hollow stems of a plant (I believe the hemlock), then called *hexes*, which prevented the lead from soiling the fingers. The marks made with a plummet are, of course, particles of metallic lead. Natural *graphite* cut into slips and inserted in wood was next in use; and as this substance is commonly combined with iron and the pencil lead of modern date largely adulterated with antimony, would not chemical experiment enable the formation of an approximately correct opinion as to the age of any pencil writing, by testing for lead, iron, and antimony? U. O. N.

MIDWIVES (2nd S. x. 524.)—The following items are taken from a copy of the Register of St. Finn Barrs Cathedral, Cork, in my possession. What the previous professional training of a midwife at this period was, I cannot learn; but they must have exhibited some qualification to obtain the license. They appear to have been attached to each parish and country town.

"9^o Nov. 1685. Joana Toogood uxor Jooleffe Twoogood, de Civit. Corck, licentiata fuit obstetrix infra Civit. et Dioces. Corcag.

"15^o April, 1686. M^{ra} f5. Randolph jurata obstetrix et licentiata circa Kinsale.

"19. Nov. 1686. Anna Sarman de parochia Sanctæ Trinitatis admissa fuit et jurata obstetrix infra Corck."

R. C.

Cork.

SEVERE FROST OF 1789 (2nd S. x. 511.)—Consulting some *Scotch* memorials of the weather, I do not find anything relating to the year above-mentioned; but it may be worth a Note to state that—

"The end of the preceding and beginning of the year 1785, were remarkable for a long continued frost; it lasted four months, till the ice upon Clyde broke, 14th March. Upon the 21st December the cold was so intense, that the thermometer showed twenty degrees below the freezing point. At London the continuance of the frost was still longer, being no less than five months and twenty-four days, in all one hundred and seventy-six days, the longest continuance of frost upon record. The great frost in 1789 and 1740 lasted only one hundred and three days."—*The History of the City of Glasgow*, by James Denholm. Glasgow, 1804, 3rd edit. 8vo., p. 91.

G. N.

PROVIDENTIAL ESCAPES (2nd S. x. 265. 417.)—In addition two works may be noted, rather curious and scarce :—

"Wonderful Prodiges of Judgment and Mercy Discovered in above Three Hundred Memorable Histories, &c. Faithfully Collected from Ancient and Modern Authors of undoubted Authority and Credit. By R. Burton, Author of the 'History of the Wars of England, and the Surprising Miracles of Nature and Art.' 12mo., pp. 253."

"The Surprising Miracles," pp. 298.

Both works, Edinburgh, printed by David Paterson, Lawn-market, respectively 1762—1763.

G. N.

CONSCIENCE MONEY (2nd S. x. 511.)—I cannot reply satisfactorily to the Query of ERICA, but I have it in my conscience to compare his figures with the "conscience money" at the credit of the public balance-sheet for the year ending 5th March, 1860.

Hone quotes the "effect of conscience" as a *rara avis* in his *Table Book*, but after all, it was only worth 360*l.*, whereas "the Chancellor of the Exchequer acknowledges," as a matter of business, no less than 16,488*l.* 4*s.* 8*d.*!! Is conscience tenderer now than then? or was human nature less alive to it eighty years ago than now?

GEORGE LLOYD.

THE PRICES OF LLANFFWYST (2nd S. x. 99.)—Will T. W. farther oblige by giving some additional information from his *private collection*, or inform "Glywsig, Glan-Nant-y-Llan, Llanffwyst, Abergavenny," who will render any return in his power to T. W.?

GLWYSIG.

DIARY OF SIR ERASMUS PHILLIPS (2nd S. x. 365. 479.)—"Thomas Rowney, Esq., and his son Tom (the Sir Clement Cottrell on the occasion)." Sir Clement Cottrell was Master of the Ceremonies at the Court of the Georges, and therefore Mr. Thomas Rowney may be supposed to have acted in that capacity.

E.

MARTIN'S MILTON.

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HISTORY OF PARISH REGISTERS, by J. S. Barn. Esq. 8vo.

THE ATHEISM from the beginning to Dec. 1835. Oct. 28, 1837; Index, 1838; Nov. 28, 1840; July 30, 1842; Jan. 6, 1844; Aug. 1852.

Wanted by Edward Peacock, Esq., the Manor, Botolphsford, Brigg.

Notices to Correspondents.

We are this week compelled to omit our usual Notes on Books.

EARLY CONTESTS FOR PRECEDENCE in our next.

PROFESSOR LEO of Berlin has our best thanks.

S. No. A well known book, Camden's Remains.

DOG LATIN. J. E. T. will find this treated of in the 1st, 8th, and 9th vols. of our First Series.

GEORGE LEE. We are requested by the writer of the article on Barnabee's Journal to thank our correspondent for his kind offer of a sight of the edition of 1774. Mr. Bruihuat, however, had already informed him of that edition at p. 519. of our last volume.

X. Y. Z. We fear that the three old Scottish ballads are only to be found in very scarce chap-books. "The Belfast Shoemaker," and "The Middleton Flora," are in the British Museum. "The Curragh of Kildare" has not yet been found.

A. B. Fauvelot de Bourrienne, Secretary to Napoleon I., died of apoplexy on Feb. 7, 1834.

ERRATA.—2nd S. x. p. 511. col. ii. l. 1. for "Papham" read "Parham"; xl. p. 35. col. ii. l. 17. from bottom, for "a" read "y."

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LONDON, SATURDAY, JANUARY 26. 1861.

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Notes.

SPENCEANA.

POPE'S LETTERS.

[The following account of the circumstances attending the first publication of Pope's Letters is in a handwriting so closely resembling Pope's, that one is almost inclined to believe it was given by him to Spence, among whose MSS. in our possession it is now preserved. Its appearance at the present moment, when all are looking anxiously for the first volume of Mr. Murray's long promised edition of Pope's Works, will probably be admitted to be well timed.]

On * Curl's printing the Letters of M^r 1737. Pope & M^r Cromwell (which M^r Thomas, long before, had got from M^r Cromwell; & in her necessity, sold 'em to Curl:)* M^r Pope† rec'd as many of his Letters as he cou'd from his friends; & as there was a great many things in them he was unwilling to lose, he had several of them copied over in two books: part at his own House in the Country, & part at L^d Oxford in Town. Some of the Original Letters too were preserv'd in the same Books.†

On‡ the publishing M^r Wycherley's Posthumous Works, wherein some things were misrepresented: M^r Pope printed some Letters from his Collection, in justice to that Gentleman's memory. These Curl look'd on immediately as his own: & so ad-

vertis'd *A New Edition* of the Letters he had before got from M^r Thomas; with *Additions: & with a promise of Encouragement to any body that s^d send him more in.**

Beside this, Curl talk'd of publishing M^r Pope's Oct. 11, Life:‡ & in—33, Receiv'd a Letter from 1733. a person who subscrib'd himself P. T.; promising him some lights as to the Life of M^r Pope; & soon after another from the same, offering him a large Collection of M^r Pope's Letters, previous to 27; with the copy of an Advertisement of 'em, to be publish'd in the News Papers, if he pleas'd.†

Mar. 22, Above a Year after,‡ Curl wrote to M^r 1735. Pope, under a pretence of Civility, to let him know that several of his Letters &c were offer'd to him to be publish'd; & to propose a friendly interview. M^r Pope answer'd Dally Post Boy. it in an Advertisement, in which he declar'd he would have nothing to do with the said Curl: & Curl immediately declar'd in another

ib. Advertisement, that he wou'd instantly print the Collection.‡

P. T. upon finding by M^r Pope's Advertisement, that Curl had been dealing with him, seems to have put his Collection into other hands; & writes § an

Apr. 4. angry Letter to Curl for having enter'd upon a Treaty with Master Pope. By some means or other Curl soften'd him again; for

on, or before Apr. 22. in another letter, not long after, P. T. offers to let him have the Books, tho' already printed, at such a price; & talks of MSS Letters enough still by him, to make another 5^e volume. § They seem to quarrel a good deal

Apr. 31. about the Articles of Agreement. || P. T. had put off a Meeting that was appointed between them, for fear of being surpriz'd by M^r Pope. Curl, after scolding a good deal in

Apr. 20. his answer, still offers a meeting, if they will be upon fair open Dealing: & this at last actually produc'd a meeting between him, & P. T's Agent, R. Smith the Clergyman: for soon after there is a Letter of Curl's to the Rev^d M^r May 3. * * * on this affair; & another to T. P. in

Apr. 30. which he speaks of having seen his friend the Clergyman, the Wednesday before. In this Letter he mentions his having receiv'd some Letters from another Correspondent, E. F., which he shall print too as vouchers in M^r Pope's life. ||

Upon this ¶ Curl thought all safe; & so publish'd an Advertisement of M^r Pope's Dally P. Boy. May 12. Literary Correspondence for Thirty Years, from 1704 to 1734. In this he mentioned several Lords, as wrote to by M^r Pope; at the same time that he promises the *Respective Answers*

* Narrative, p. 10. † P. 16—19. ‡ P. 11—14. § P. 20, 21. This Letter the first P. T. wrote to Curl for above a Year, from p. 22. & 25.

¶ Cooper's Narrative, p. 22—25.

¶ Ib. p. 26—32.

* Narrative, p. 1—8. † Ib. p. 9. ‡ Ib. p. 10.

of each Correspondent. That very day L^d Islay took notice of it in the House of Lords, as a Breach of Privilege. Curl was ordered to attend the House. On his doing it, & the Book being produc'd, it appear'd that there were not any Letters from the Lords mention'd in his Advertisement; & so he was dismiss'd.*

Whilst this was transacting,† Curl (who was very busy with sev^l of the Lords on this occasion) shew'd some of them a Letter he had receiv'd from P. T. instructing him how to behave. P. T. says in it, that he is not a Man of Quality, (as he imagines;) but one‡ conversant with such: & that, in particular, he was concern'd with a Noble Friend of M^r Pope's, in preparing Wycherly's Letters for the Press. He speaks of the Collection by him, yet unprinted, as much more considerable than all the rest: & promises Curl that he shall have them too, if he conceals him every way in this affair.†

Curl's shewing this Letter soon came to P. T.'s knowledge; & it seems that he, or his Agent Smith, had wrote or talk'd very severely to Curl upon it.§ Curl, in his Answer, is in an open quarrel with them: he even threatens

oath to discover all their Correspondence upon Oath to the Lord Chancellor: & subscribes himself, their abus'd H. Servant. Soon after, he really went so far as to publish a New Advertisement of M^r Pope's Literary Corre-

spondence, with a Supplement of the Initial Correspondence of P. T. E. P. R. S. &c. This was answer'd two days after by another

Advertisement shewing how E. Curl had cheated P. P. & R. S. in this affair: Declaring, that Curl had no right in the Copy: & that since Curl threaten'd to publish their Letters to him, they would print his Letters to them; which wou'd expose his Character to all the world. Accordingly they sent in the several Letters to Cooper, from which this Narrative of his is chiefly composed.§

N. B. M^r Pope printed an Advertisement, on their first publishing his Literary Correspondence; with an offer of 20 G^s, to P. T. or, R. Smith, if either of them will come in & discover the whole affair to him: & double that Sum, if they did it by the direction of any body, and wou'd discover who it was directed them. In this Advertisement, M^r Pope says some of these Letters must have been procur'd from his own Library, or that of a Noble Lord. That they have publish'd some for his, that are not so; & have interpolated those which are. In a P. S. to the Narrative 'tis added, That the Original Letters are still in the Books from whence they were copy'd; & That there are so many Omissions & Interpolations in the printed

Letters, that 'tis impossible for M^r P. to own them in the condition they appear.

EMENDATIONS OF GREEK DRAMATISTS.

Eubulus, ap. Athen., xiii. p. 559. B. : —

Κακὸς ἀπόλοιθ' ὅστις γυναῖκα δεύτερον
ἔγχευ, τὸν γὰρ πρῶτον οὐκ ἔρω κακός.
Ὁ μὲν γὰρ ἦν ἀπειρος, ὁμαί, τοῦ κακοῦ.
Ὁ δ' ὅλον ἦν γυνὴ κακὴν πεπεισμένος."

In l. 1., κακὸς should be omitted with one MS., and the Editio Princeps. v. 5. Porson reads πεπυσμένος, and the conjecture has been received by Dindorf in his edition of Athenæus, and by Meineke, Fragm. Com. Gr., vol. iii. p. 260. The reading of the MSS. is however correct, and ought to be retained. Eubulus means to say, that the man who has been married has been convinced by experience (not that he has simply heard) what an evil a wife is.

Alexis, ib. p. 561. A., after enumerating the contradictions of love, concludes thus: —

"Καὶ τοῦτ' ἐγὼ, μὰ τὴν Ἀθηνᾶν καὶ θεούς,
οὐκ εἶμ' ὅτι ἔστιν, ἀλλ' ὅμως ἔχει γέ τι
τοιοῦτον, ἔργός τ' εἰμὶ τοῦ δνόματος."

For τοῦ δνόματος, the reading of the MSS., Dindorf corrects τοῖνόνματος. What the sense requires, however, is not "the word," but "the idea." Read, therefore, τοῦ νοήματος, which completes the verse. The conjecture of Dobree, εἰμὶ που τοῦ πράγματος, recedes farther from the manuscript reading.

In p. 587. D., a verse of Menander is cited, containing the names of four hetæra: —

"Χρυσίδα, Κορώνη, Ἀντίκυρα, Ἰσχάδα."

According to an explanation previously given, p. 586. F., Anticyra was a nickname derived from hellebore. One of the towns, Anticyra, was therefore the origin of the name. In later times the penult was short: see Horat. Sat. ii. 3. 83. 166., Art. Poet. 300.; but the earlier forms were Ἀντίκυρα or Ἀντίκυρα, as the name should be written in Menander.

In the words of Syrianus quoted by Meineke, Frag. Com. Gr. vol. iv. p. 617. read ὡς καλὸς γ' ὁ παρθενόν, i. e. ὡς, as, veluti.

Eurip. Antiop. Frag. 20. is cited in Aristot. Problem. xviii. 6., where the verses are confounded with the text, and τυχάνη, the reading of the manuscripts, is incorrectly altered by Bekker. See Rhet. 1. 11. p. 1371, Bekker.

The following are remarks upon the collection of fragments of Sophocles, in the new edition of that poet by Prof. Dindorf, lately published at Oxford University Press (ed. 3, 1860): —

νῆ τὰ Λατέρσα, νῆ τὸν Εὐρώταν τρίτον.—Frag. 339.

Strabo derives the name Λατέρσα from the Laconian town Λᾶς; but if this derivation was cor-

* Cooper's Narrative, p. 26—32. † P. 29, 30.

‡ See p. 19. insign^r. § P. 82—86.

rect, the first syllable would be long. Lycophron, v. 511., calls the Dioscūri Διόσκουροι; in v. 1369, he speaks of a Ζεὺς Διόσκροισ, on which passage Tzetzes says that Διόσκροισ is a Demus of Attica, where there is a temple of Jupiter Agamemnon. Stephanus of Byzantium states that Διόσκροισ, in the feminine gender, is a mountain of Laconia, so named from the Dioscūri. The explanations of this word, as an epithet of the Dioscūri, seem to be merely conjectural.

Fragn. 548. τῇ παντομόρφῳ Θέτιδι, Dindorf refers to Æsch. *Prom.* 210.; but *Themis* is mentioned in this passage, not *Thetis*. The metamorphoses of *Thetis* are explained by Pind. *Nem.* iv. 62.; Apollod. iii. 13. 5.; Paus. v. 18. 5.

Fragn. 599. Ἀκασταῖος is restored by Dindorf for Ἀκασταῖος. Compare Steph. Byz. Ἀκέστη, πόλις Σικελίας, καὶ Ἀγέστα, παρὰ τὸν Ἀκέστην, where, for Ἀγέστα, read Ἀγέστα, with Meineke, or Ἐγέστα with Holsdein and Berkeley. Concerning *Acestes*, as the eponymous king of *Egesta* or *Segesta*, see Heyne, *Exc.* i. ad *Æn.* v.

Fragn. 655. φοῖβον τε παλαιὸν κῆπον. Dindorf now expunges τε; but his own note in *Poeta Scenici*, Præf. p. xxix. ed. 1830, showing that it ought to be retained, appears to be right.

Fragn. 731. Read κομπαστὰ λοιδορήματα. The word κομπαστὸς does not indeed occur; but the forms κόμπασμα, κομπασμὸς, κομπαστῆς, and κομπαστὶδος are used.

Fragn. 896. The form κέκονα is from καίνω.

The anecdote concerning the Ajax of Augustus in p. 208., shows that in the Augustan age writing was obliterated with a sponge. G. C. LEWIS.

EAST ANGLIAN WORDS.

Will any of your readers give me a probable derivation of "*Dufin*, the bridle in cart-harness," as explained by Moor and Forby, but without any etym., by either. *Gast* or *Ghast-cow*, a cow net in calf when she should be, as also interpreted by them; Forby only proposing "A.-S. *Gast*, *Spiritus*:" and Moor, quoting "Gast-ware," and "Gast-beast and Heifer," from two Suffolk inventories of the seventeenth century.

And, lastly, a word that Moor only notes, spells, and explains: "*Futnon*, now and then; 'every Futnon.' Ray calls it a Sussex word, '*Fel'n anon*.' It may be derived from *future* and *anon*, after and soon; '*Every foot anon*,' every now and then. Cullum's *Hawstead*." So far Moor. I never heard the word "from the fountain," but only as reported by a clergyman, whom a poor sick woman had been telling of her "getting a little sleep every *futnon*." So he pronounced it.

Having asked for information about these words, will you take it about two others which have "suffer'd a sea-change" along these coasts, and are

not recorded in our local Glossaries? (I think, indeed, most provincial glossarists have kept mainly inland, neglecting the sea-board, where some "ancient and fish-like" phraseology still subsists.)

Spoon-drift, spray. A sailor, telling me of the gale on last 3rd October, said, that though it was a cloudless mid-day, the *spoon-drift* flew so thick over the vessel as to "cut the sun right into little stars." I was wondering at the word (which I have since found is pretty generally used), till I remembered old Dryden's "barbarous" line (he owes much of his vigour to the vigorous slang he caught up):—

"When Virtue *spooms* before a prosperous gale,
My heaving wishes help to fill the sail."

The word in this its first stage of alteration I find quoted in Richardson from Brooke and Beaumont and Fletcher. It then naturally got to *spoon* among the sailors, I suppose; and Halliwell quotes from a Sea Dictionary of 1708,—"To *spoon*—or *spooning*—is putting a ship right before the wind and the sea," without any sail; it says, unless fore-sail, as being generally done in a storm, when Dryden's good wishes would scarce have helped the good ship *Virtue*.

Surely this "barbarous" *spoom* is a word we may be glad to recover under Dryden's sanction: how spoilt if properly spelt!

I cannot say so much for my second word, which, however, I consider the "prize enigma" of lucky discovery, and worth recording to show what changes a word may go through and come to. A young sailor was telling me how, one blowing night at sea, they had *Composites* on the mast-heads. I was beginning to wonder at "Price's Patent" in such a place at such a time, when an older hand corrected us. "*Composants* he mean, Sir;" the meteors that are well known to light on vessels at such seasons. But, then, why *composants*? I then remembered Dampier's telling of a "corpus sant" appearing on his masthead, "a Spanish or Portuguese corruption of *corpus sanctum*," he says, and considered by them, as also by those then with him, as a good sign (when seen aloft, at least), so much so that "I have been told that when they see them they presently go to prayer, and bless themselves for the happy sight." When seen on deck the Englishmen thought it a bad omen. "I have heard some ignorant seamen discoursing how they have seen them creep or (as they say) travel about in the scuppers, telling many dismal stories that happen'd at such times," &c.

Query, Why will no one reprint the whole, or a good abstract, of Dampier's fine *Voyages*?—and (now one is about it) all Dryden's Prefaces, which Johnson notices as things *sui generis* quite?

PARATHINA.

EARLY CONTESTS FOR PRECEDENCE.

THE ARCHIEPISCOPAL PRELATES OF CANTERBURY AND YORK.

Questions of precedence, at first view, appear to many an idle subject for discussion, and a matter of indifference. From the earliest periods, however, of English history, few subjects have at times excited more angry feeling, and engendered more discontent amongst persons of all ranks, both of the clergy and laity, between dignitaries spiritual and temporal.

Selden * says that the ancientest question he remembered concerning precedence judicially raised between temporal dignities since the time of the Roman Empire (between ecclesiastical the questions are as ancient as between Rome and any other of the old patriarchats) is, that in a Parliament at Nantes, held in 1087, under Alan, Duke of Bretagne, where the priority of place was questioned between the Seigneur d'Ancenis and the Seigneur du Pont.

Selden then refers to a case in a provincial synod, held at London, in the reign of William I., Lanfranc† being then Archbishop of Canterbury, and president of it, touching the place and precedence of the Archbishops and Bishops of England, and observes —

"that in truth of the decisions that concern precedence, the most are upon questions which have arisen between ecclesiastical persons; but there is scarce any of these decisions but give good light by way of authority or reason to some questions that arise also between temporal dignities; especially cases wherein some of our subordinate temporal titles have part in the controversy.

"In the disputation of such questions the Canon Law was much used, but rarely without intermixture of the Imperial Civil Laws."

The case here referred to by Selden was the dispute for precedence between the two archiepiscopal prelates, Canterbury and York (but which does not appear to have concerned the bishops), respecting which the following account is given by Fuller in his *Church History*: ‡ —

In the 22nd year of the reign of King Henry I., 1176, the Archbishop of York §, claimed precedence over the Archbishop of Canterbury ||, and at a synod held at Westminster in that year, the Pope's legate being present, Richard, Archbishop of Canterbury, sitting on his right hand, as in his proper place, when in springs Roger of York ¶,

and finding Canterbury seated, sits down upon Canterbury's lap; and hence began the controversy for precedence between the two sees.

For the Archbishop of York's pretensions it was argued —

1st. When Gregory the Great* made York and Canterbury Archiepiscopal Sees, he affixed precedence to *neither*, but that the archbishops should take place according to the seniority of their consecration.

At length Lanfranc usurped the seniority over the See of York.

2nd. The Archbishop of York contended that before the time of Gregory, York was the See of an archbishop, whilst Pagan Canterbury was never dreamt of for that purpose. Lucius†, the first Christian King of Britain, founding a cathedral therein, and placing Samson in the same, who was succeeded by others in the same.

3rd. If the extent of jurisdiction be measured, York, though the lesser in England, is the larger in Britain, and which at the time had the entire Kingdom of Scotland subject thereto; besides which, if the three bishoprics (viz. Worcester, Lichfield, Lincoln), formerly injuriously taken from York were restored to it, it would vie English latitude with Canterbury itself.

For *Canterbury* it was argued —

1st. No Catholic would deny that the Pope is the fountain of spiritual honour, to place and displace at pleasure. He first gave the primacy to Canterbury. The proper place for Canterbury in a General Council was next the Bishop of St. Rufinus. † Anselm and his successors were advanced by Pope Urban to sit at the Pope's right foot, as "Alterius Orbis Papa."

2nd. The English kings have allowed the prio-

et laicis turpiter dejectus et cum baculis et pignis ad terram" . . . "tandem resurgens cum capa sua turpiter discissa, regis prostratus vestigis, in Cantuariensem Archiepiscopum calumpniarum intulit mendosam."

* Gregory the Great, born circa 544, Pope 590. His contest for ecclesiastical superiority with John, Patriarch of Constantinople, laid the foundation of the schism between the Greek and Latin Churches, which has lasted to the present time.

† Lucius, a supposed King in some part of Britain somewhat later than the middle of the second century, is said to be the first of any King in Europe that received the Christian Faith. By many historical writers this "Great Luminary," as the Welsh termed him, is mystified by the confused and contradictory accounts given of him. That he was a King and a Christian, however, is established by the preponderating evidence of ancient writers. At what time, and in what part of Britain, did this Lucius flourish? asks Mr. Thackeray; and whereto may be added, where was the cathedral founded? That writer has discussed this point, and the various contending authorities, in his *Researches into the Ecclesiastical and Political State of Great Britain under the Roman Emperors*, vol. i. pp. 131—148.

‡ Anselm, Abbot of Bec, in Normandy, appointed 1093, died 1109.

* *Title of Honour*, ed. 1692, p. 754.

† Lanfranc was archbishop, anno 1070 to 1089.

‡ *Church History of Britain*, fol. Book III. pp. 38, 39. London. 1655.

§ Roger of Bishopsbridge, consecrated 1154, died 1181.

|| Richard, Prior of Dover, elected 1173, died 1184.

¶ This indecent scene is described in *Fasti Ecclesie Anglicane*, 8vo, 1854, vol. iii. p. 100., edit. Hardy, who places the account, on the authority of a MS. referred to, in the year 1172, when the king came to London with the Pope's legate Hugh — "cum domino Hugone Papæ legato." Roger, it appears, was severely used: "a clericis

city to Canterbury: for a duarchie in the church, viz. (two archbishops in equal power) being inconsistent with a monarchy in the State, they have ever countenanced the superiority of Canterbury, that the Church government might be uniform with the Commonwealth.

3rd. Custom hath been accounted a king in all places, which, time out of mind, hath decided the superiority to Canterbury.

The controversy lasted many years, which was first visibly begun between Lanfranc of Canterbury and Thomas* of York, in the reign of the Conqueror, continued betwixt William† of Canterbury and Thurston‡ of York in the reign of King Henry I., increased between Theobald§ of Canterbury and William|| of York, at the coronation of King Henry II., and now revived between Richard¶ of Canterbury and Roger** of York, with more than ordinary animosity.

Here the Pope interposed, and to end old divisions, made a new distinction—Primate of all England, and Primate of England, giving the former to Canterbury, and the latter to York.††

"The last flash of the flame," says Fuller, "was in the reign of King Edward I., when William Wickham‡‡, Archbishop of York, at a council at Lambeth for Reformation, would needs have his

cross carried before him, which John Peckham*, Archbishop of Canterbury, would in no case permit to be done in his province."† G.

DICTIONARY OF ANONYMOUS WRITERS.

The importance of such an addition to our literature, as a "Dictionary of English Anonymous and Pseudonymous Works," has been urged by several writers in the pages of "N. & Q." By no one, however, has the subject been brought forward with so much earnestness, or affording stronger hopes for its being undertaken and carried out, than by Mr. Halkett, Librarian to the Faculty of Advocates, Edinburgh. That gentleman has stated his views so ably and explicitly, that I cannot do better than quote a portion of his own words from his communication to "N. & Q." (2nd S. i. 130.):—

"In these circumstances, should no one better qualified than myself undertake the task, I feel strongly disposed to continue the researches in which I have been engaged, and to arrange the results with a view to publication. But though willing, I am by no means anxious that the duty should devolve upon myself. My object in making the present announcement is simply to hasten, if I can, the completion of a work which is confessedly a great desideratum. On the one hand I shall be glad to afford to anyone better prepared than I am, all the assistance in my power; and on the other, should the undertaking be left in my hands, I shall look with confidence for the advice and co-operation of all who take an interest in it."

I would now ask, is Mr. HALKETT still willing to undertake the task of superintending such a work, should he find his claims for assistance generally responded to, which it cannot be doubted, would be the case? All who have the pleasure of knowing Mr. HALKETT will admit, that with his extensive acquirements and experience, the work could not be committed to better hands. As an instalment, and for the encouragement of others, I am prepared to place at his disposal a list of titles already tolerably extensive, which I would willingly endeavour to augment. The French have long had their Barbier; the Italians have now their *Dizionario di opere Anonime e Pseudonime di Scrittori Italiani*, etc., di G. M. (Milano, 1858-59, 3 vols. 8vo.); and it is full time that English literature should be similarly represented.

J. D. HAIG.

King's Inns Library, Dublin.

* John Peckham, elected 7 Edw. I., 1279; ob. 8 Dec. 1292.

† Fuller, deprecating these contests between such high authorities, and the miseries resulting therefrom, refers to the contest just before the Saviour's death (Luke, ch. xxii. ver. 24.), "Quis esset major?" which of them shall be the greater? when the question should have been "Quis esset mestior?" not who should be the highest, but who should be the heaviest for their departing Master.

* Thomas, a Canon of Bayeux, appointed 4 Will. I., 23 May, 1070; died in 1100 at Ripon.

† William de Curbellio, Prior and Canon of St. Osyth, elected 1123, died 1136.

‡ Thurston, a Canon of St. Paul's, elected 1114, resigned 21 Jan. 1139; died, 5 Feb. 1139.

§ Theobald, Abbot of Bec, in Normandy, elected 1138, consecrated 1139; ob. 1161.

|| William of York. This should be Roger of York.

¶ Richard of Canterbury, a Prior of Dover, elected 19 Hen. II. 1173; ob. 1184.

** Roger of Bishopsbridge, Archdeacon of Canterbury above mentioned.

†† Bishop Godwin (*De Præsulibus Ang.* 665) remarks that before the Conquest, by a Constitution of Pope Gregory, the two archbishops were equal in dignity, and in the number of bishops subject to their authority: that William the Conqueror gave precedence and superiority to Canterbury; but Thomas, Archbishop of York, was unwilling to acknowledge his inferiority to Lanfranc, Archbishop of Canterbury, and appealed to the Pope, who referred the matter to the king and the barons; and at a council held at Windsor Castle, they decided in favour of the Archbishop of Canterbury.

This decision, however, did not satisfy the Archbishops of York, for the contest was renewed at subsequent periods with considerable pertinacity.

Vaughan in his *Revolutions of English History*, vol. i. p. 366, says King John, in the 6th year of his reign, with the advice of the assembled prelates and barons, put an end to the controversy which had grown up between the Archbishops of York and Canterbury for precedence. The decision was in favour of Canterbury.

‡‡ William Wickwane (not Wickham), Chancellor of York, elected 22 June, 1279, consecrated 17 Sept., resigned shortly before his death, and retired into France, where he died, 27 Aug. 1285, at Pontinnic.

BARONIES BY TENURE.

A few words on the much-agitated question of baronies by tenure, offered, with all diffidence, by one who is no lawyer, but a lover of truth and justice, who it is hoped, be deemed presumptuous or ill-timed, now that the period is rapidly approaching when the case which has been argued before the House of Lords in more than one Session of Parliament will be again opened.

The learned pleadings hitherto advanced have been occupied chiefly (as far as we can gather from newspaper reports) *not* with the question, "Do baronies by tenure still exist?" but, in proving that they did formerly exist, and that the case before the Court is one of them, and in examining the arguments and evidence used in similar cases on which the House have formerly adjudicated. Thus the Court has been insensibly diverted from discussing the only question really at issue, — "Do such baronies now exist?"

Surely this question lies in a nutshell — and, with the Act of 12 Car. II. c. 24. before us, may be readily disposed of. That Act declares, *inter alia*, that "all fines for alienation, tenures by homage, knight-service, &c. — and all tenures of the king *in capite* be likewise taken away."

Tenures "per Baroniam," to all intents and purposes, were strict feuds, and essentially tenures *in capite* by knight-service of the highest kind, and proportionably burthened; as such, they were for ever swept away by this Act, whose sole object was to relieve the subject from the burthens of feudal tenure, and, with the tenure, "the *dignity*" itself must necessarily have gone, but for the saving clause of the Act, that nothing therein "shall infringe or hurt any title of honour, feudal or other, by which any person had, or might have, a right to sit in the Lords House of Parliament, as to his or their title of honour, or sitting in Parliament, and the privilege belonging to them as Peers."

The *dignity*, then, was preserved, but the *tenure* by which it was held was for ever abolished. It was put exactly on a par with manors and lands held, like it, by knight-service. In the words of the Act, "all sorts of tenures held of the king, or others, shall be turned into free and common socage." Thus, the manors and lands remained with their owners, but were no longer held by the tenure of knight-service. In like manner, the *dignity* of the barony remained, but the tenure by which it was held was changed; and, if the term may be so applied to a personal dignity, it was, thereafter, to be held in free and common socage, — to be, in fact, like other dignities of the peerage, descendible therefore to the *legitimate* heir, without interference or claim of the crown.

If this view be correct, all arguments founded on precedent, prior to 12 Car. II. are irrelevant.

Tenures "per Baroniam" were either swept away by that Act, as tenures by knight-service, or they remain a feudal tenure untouched by it. If they do so remain, does it not follow as a necessary consequence, that their incidents also remain? If so, the "*caput Baronie*," the castle and manors by which the dignity was held, and all the domains, must descend, as well as the dignity itself, to the *legitimate* heir, unless alienated by license, under the Great Seal; for "License of Alienation" was one of the most indispensable incidents of tenure by knight-service *in capite*, and this condition, by the way, at once disposes of the apparent anomaly that a tenure "per Baroniam" enabled a subject to create a peer by alienation of his estate. He could not alienate without license from the Crown under the Great Seal. These arguments are offered with sincere diffidence by AMICUS CURIAE.

Minor Notes.

HERALDIC BOOK PLATES.—The REV. F. G. LEE, of Fountain Hall, Aberdeen, being a collector of armorial book-plates, would be glad to exchange duplicates with any other collector.

STORY OF THE YOUNGER PUGIN.—A little before this talented man exhibited marks of his derangement, he received a letter from a Roman Catholic prelate, requesting designs for a new church. It was to be *very* large — the neighbourhood was *very* populous; it must be *very* handsome — a fine new church had been built close by; it must be *very* cheap — they were *very* poor, in fact, had only £ — : when could they expect the designs? Pugin wrote: —

"My dear Lord, — Say *thirty shillings* more, and have a tower and spire at once. Yours,

"A. W. P."

Not a bad answer for those who expect bricks made without straw.

A. A.

Poets' Corner.

INDISTANCY: UBIETY.—Bishop Pearson, alluding to a difficult question of the place or *ubiety* of a spirit (that is, how a *spirit* which is *immaterial* can have any *place* — a relation which seems necessarily to imply *extension* and *circumscription*, qualities which again necessarily imply a *material* subject), says that the soul, "existing after death, and separated from the body, though of a nature spiritual, is really and truly in some *place*; if not by way of *circumscription* as *proper bodies* are, yet by way of *determination* and *indistancy*; so that it is true to say this is really and truly present here, and not elsewhere" (*Exposition of the Creed*, Art. V., tit. "He descended into Hell," p. 334., 21st edit.). What does the word *indistancy* mean?

I am not going to raise any discussion upon the

very difficult question of the *ubiquity* of a spirit: I merely wish to remark, that after all that can be said about it, we can get no farther than our own consciousness carries us, namely, that we are conscious that our own spirits, though *immaterial*, have a *place* as truly and really as if they were *material* substances; but *how* such a relation can exist between the *immaterial* and the *material* is one of those mysteries which we are utterly unable to explain.

DAVID GAM.

CURIOUS NAMES.—Many of your correspondents have contributed instances of curious names given by the Puritans and others to their children. I subjoin a few from the registers of St. Leonard's, Shoreditch, and a Note on the subject from Bp. Hurd's Common-place Book, as quoted by Mr. Kilvert in his Biography of that prelate, p. 276.

In the burial register occur, —

" 1563. Evangelist Hamerton.

" William By-the-Grace-of-God.

1610. Philemon Milton.

1658. Pretteteaser (?) Baxter."

"Bp. Hurd says, 'The custom that prevailed in the fanatical times, of giving *Godly* names to children, such as God-be-praised Barebones, &c., was not peculiar to that age. We find the same usage in the fifth century, which makes mention of a holy Quod-vult-Deus, Bishop of Carthage, and another holy Bishop, Deo Gratias!'"

C. J. ROBINSON.

SIR M. A. SHEE, P.R.A. — In the *Life of Sir Martin Archer Shee, P.R.A.*, London, 1860, 2 vols. 8vo., mention is made of two portraits, by means of which, Sir Martin used to say, he *rode* into the Academy. It may interest some readers of "N. & Q." to learn that one of these portraits, Luke O'Shea, Esq., is in the possession of his descendant, Luke O'Shea, Esq., Solicitor, Upper Sherrard Street, Dublin. It is life-size, introducing his horse, and is spiritedly and carefully painted. It is *not*, however, as stated, in a foreign uniform, but in that of the Yeomanry Cavalry of the period; the scarlet, that "difficulty" of the portrait painter, most skillfully treated.

I may add that the picture is in good preservation, and much prized by its owner. F. R. S. Dublin.

HISTORICAL PORTRAITS.—In the diocesan library of Clogher (now removed to Monaghan) a number of portraits of the bishops of that see are preserved. I believe they originally were kept at the palace in Clogher. The fact of their existence may be useful to some inquirer. A. IRVINE.

Fivemiletown.

BARN CLOTH.—An apron is so called in many parts of England. A late writer supposes it to be barn, or properly bairn cloth—a cloth for children to sit on. Is it not rather from the A.-S. Beapm, the lap (Lat. *Gremium*), the cloth to cover the lap with? A. A.

Poets' Corner.

Queries.

THE WALKINSHAWS OF BARROWFIELD, NEAR GLASGOW.

I am desirous to obtain some information regarding this old Lanarkshire family. John Walkinshaw, who died *circa* 1734, was the last of the name who owned the Barrowfield estate. He espoused, in 1703, Katherine Paterson, whose father was Sir Hugh Paterson of Bannockburn, and whose mother was a daughter of Sir William Ruthven of Douglas. John Walkinshaw was a keen Jacobite, and was taken prisoner at the battle of Sheriffmuir, during the insurrection of 1715, but escaped from Stirling Castle through the address of his lady, who changed clothes with him, and remained in his stead. The subsequent amnesty enabled Mr. Walkinshaw to return to Barrowfield, where he died, about the year 1734, as already mentioned, the estate having been previously sold.

He left no sons, but *ten* daughters. Now, what I wish to know is, 1st. *What became of all these ladies?* 2nd. *If married, to whom?* and 3rd. *Who now represent them respectively?*

Their names were Barbara, Margaret, Anna, Elizabeth, Mary, Jean, Helen, Lyonella, Clementina, and Eleonora. They all reached majority at the least; and I have seen the signatures of the whole to deeds, dated 130 years ago.*

The following is the extent of my present information respecting *seven* of these Misses Walkinshaw; but I shall be happy to have it corrected, confirmed, or enlarged, by any of your correspondents.

It has been said that—

1st. Lyonella married her cousin William, son of James Walkinshaw of Walkinshaw, in Renfrewshire.

2nd. Margaret espoused her cousin James, son of John Hynd of Glasgow, whose wife was a daughter of the said James Walkinshaw.

3rd. Mary married James, the son and heir of Colin Campbell of Blythwood, and died childless on 24 September, 1771.

4th. Eleonora married Alexander Grant of Arndilly, now, or lately, represented by William Macdowal Grant, younger, of Arndilly, who married the Hon. Eleonora Frazer, daughter of Alexander, fifteenth Lord Saltoun.

5th. Helen married William Murray of Jamaica, whose descendant Sarah Murray espoused the Hon. Charles Ashburton, third son of the Earl of Ashburnham. Another descendant of Helen Walkinshaw, named Mary, was married to Major-General Sir Henry Floyd, Baronet.

* In 1730 the law agent for John Walkinshaw, his wife and daughters, was Mr. Archibald Campbell, Writer to the Signet, Edinburgh, in the preparation of certain family papers.

6th. Clementina was mistress to Prince Charles, by whom she had one child, the Duchess of Albany, who died without issue.

7th. Another Miss Walkinshaw, whose Christian name I do not know, was maid of honour to the Princess of Wales, mother of George III.

This leaves unaccounted for Barbara, Elizabeth, Anna, and Jean; but one of these was the maid of honour, which reduces the list to three only. What was the Christian name of the member of the royal household above referred to?

I may mention the following particulars regarding Mrs. Walkinshaw, the mother of these ten ladies, and some of her connections.

She outlived her husband about forty-six years, and died in 1780, at the great age of ninety-seven, much respected. She seems, at one time (1730), to have lived at Carrubers, near Edinburgh. She had two brothers and one sister, viz.:—

1st. Sir Hugh Paterson of Bannockburn (named after his father), who married Lady Jane Erskine, daughter of Charles, tenth Earl of Mar, now represented by Mr. Kollo of Edinburgh.

2nd. James Paterson, who entered the service of the King of Sardinia *circa* 1738. He married an English lady, and died without issue. He held the rank of Lieut.-Colonel in the Sardinian army.

3rd. Elizabeth Paterson married Hugh Smith, merchant, Boulogne. They had, 1st, a son, Hugh, who espoused "Betty Seton," the heiress of Touch, from whom are descended the present Setons of Touch; and, 2nd, a daughter, Margaret Agnes, who married Sir John Stuart of Allanbank, grandfather of the present baronet.

In the curious *Autobiography of the Rev. Dr. Alex. Carlyle of Inveresk*, lately published, allusion is made (pp. 153. and 518.) to these Smiths, and to the Patersons, with the latter of whom the Doctor appears to have been connected. From the extensive range of acquaintances, and of information respecting Scotch families, which this indefatigable old divine possessed, it is highly probable that he knew Mrs. Walkinshaw, and the history of her daughters, living as they did, after quitting Barrowfield, in or near Edinburgh, and being contemporaries of his. Probably some notice of these Walkinshaws may be found among his unpublished papers; and, failing information otherwise, I point to that quarter, lest the present inquiry may meet the eye of those in charge of his MSS. J. B.

SONG OF THE CUCKOO.

What is the meaning of the words—

"Bullic sterteth, Bucke verteth,

in the song of the Cuckoo, given in vol. ii. p. 93. of Hawkins's *History of Music*, and in vol. i. p. 11. of Ritson's *Ancient Songs and Ballads*? Sterteth is explained by them as *leaps about*, gam-

bolts, and *verteth* as *goeth to harbour in the fern*. But is there any authority for either the one or the other of these interpretations? Bullocks are not much in the habit of gambolling at any time, and it is plain that the meaning attached to *verteth* is incorrect, for at the season which the poet describes, there is no fern in which they could harbour. The only plant of the tribe which grows on forest glades, parks, and heaths, is the common brake, *Pteris aquilina*, and this dies down at the approach of winter, and does not appear again till about midsummer. Now, although the poet says that "Summer is come in," i-cumen in, yet the song of the cuckoo, the growing of seed, and the bleating of lambs, show that he uses summer in its more extended sense, as the season of warm weather, and means really that universal theme of song in the middle ages, the merry month of May, when there is no fern.

Before we attempt to explain the verbs, let us be sure that we understand the nouns. May not Bulluc and Bucke have been written in mistake for the Birch and the Beech? The Birch was more especially the tree of May, agreeably to its German name, *Mayen-baum* (*Vide* Adelung in v.), and may not this English song have been imitated from a French one, and the word *Bouleau* been mistaken for *bullock*? Such confusion from replacing foreign words with English ones is not without a parallel. For instance, Dandelion, to judge by its Italian name, *coda di lion*, was once called *touffe de lion*, the tuft of the lion's tail, which, as represented in gold in heraldic devices it very much resembles. *Touffe* was confounded with *tooth*, was translated *dens*, and thence came dandelion, löwenzahn, &c. to replace the much more popular, but rather indelicate names, by which it is better known to the peasantry of England and the Continent to this day. Cowslip, again, which is just as evidently *cow-salep*, just as we have dog's-mercury, lamb's-lettuce, horse-radish, &c., has been Anglicized into cow's lip, cow's leek, and cow's anything but *salep*, an Oriental name for a restorative made from the tubers of orchises, and much used by our ancestors; as it is by the Spaniards at the present time, and under the same name.

Bullic, then, I would submit, is the birch-tree, and *Bucke* may mean a beech-tree, A.-S. boc, beoce, bocce, Buck-ingham, just as well as Buck.

If it is allowed that the above may be the real sense of the nouns, how shall we interpret the verbs, *sterteth* and *verteth*? Will *stert* mean *shoot*, *spring* as a young branch, or rather run to *tail*, form catkins? *Verteth* will have its literal meaning, *grows green*. With the hope that some one, who is more competent to form an opinion on the subject than myself, will enlighten me, I propose, as the interpretation of the line in question,

The birch is forming catkins, the beech grows green.

R. C. A. P.

HERALDIC: ARTHUR.—On the tombstone in Benacre Church, Suffolk, of Edward North, Esq., who died 5 June, 1701, is a shield of North impaling parti per bend sinister a lion rampant, apparently the arms of his second wife, Ann, daughter of John Arthur, Esq., who survived him. I infer from other evidence that she was the same lady who, in 1656, as Ann Arthur, spinster, daughter and heiress of John Arthur of Wiggshall, in Norfolk, Esq., deceased, was first married to John Colby, Esq., of Banham, Norfolk. As one of the quarterings of Colby, engraved on a silver cup in the possession of my family, I find the same coat, — parti per bend sinister gules and azure, a lion rampant argent.

John Arthur, the father, is supposed to have been of a family resident in the sixteenth century at Wisbeach, a branch of the Arthurs of Somersetshire; but the Somersetshire Arthurs bore a chevron between three clarions. Can anyone inform me whether any and what family of Arthur did bear the coat in question? If I mistake not, I once observed the same as a quartering in a hatchment to the late Sir Edward Kerrison, Bt.

G. A. C.

C. BROUGHTON.—Can any of your readers tell who a gentleman of the name of C. Broughton was, living about 1805? The point is this: it is known that during the war, Sir Joseph Banks, as President of the Royal Society, sent the *Nautical Almanac* to La Place, and the Institut National; and it is most likely that they made returns. But the scientific intercourse was very restrained; the science of England was of native growth, and very inferior. From Nelson's funeral, in 1803, to the Peace fewer Continental books were used in England than in any other ten years since the time of Shakspeare. I have bought some of the books of Mr. C. Broughton, and I guess that he brought them from Paris himself during the short peace of Amiens. Was he friend of Dr. Priestley, or Lord Lansdowne, or Mr. Henry Cavendish?

WM. DAVIS.

St. John's Wood.

PRONUNCIATION OF COLERIDGE.—What is the correct pronunciation of the name *Coleridge*? In an unfriendly article on S. T. C., which appeared in one of the earliest numbers of *Blackwood*, the writer, by way of proving that the poet was a man of no great note, said that even the sound of his name was correctly known to few. (I am recalling a recollection of more than forty years.) I supposed I had discovered a solution in one of his own *marginalia*, where both rhyme and prosody require a different pronunciation from the one current among us provincials. Writing on the fly-leaf of a volume, which had been the property of one Hannah Scollock, he addresses the lady:—

"But now this book, once yours, belongs to me,
The *Morning Post's* and *Courier's* S. T. C.;
Elsewhere in College, knowledge, wit and scholarship,
To friends and public known, as S. T. Coleridge,"
Notes on *Coleridge*, i. 35.

Here we have the highest of authorities for a trisyllabic pronunciation. But again it seems (although less clearly) to be dissyllabic in a verse of Wordsworth's:—

"Nor has the rolling year twice measured,
From sign to sign, its annual course,
Since every mortal power of Coleridge
Was frozen at its marvellous source."

J. H.

Glasgow.

FAMILY OF FIENNES TROTMAN OF SHELSWELL, OXFORDSHIRE.—Can any of the readers of "N. & Q." oblige me by giving any information concerning Mrs. Trotman, whose letter to her daughter on the subject of her education, dated Shelswell, 1735, is published in a work called the *Voice of the Church*? Who was this lady? Did she write anything else which has been published? M. T.

FLIGHT OF POPE PIUS IX.—The author of *Mademoiselle Mori*, whilst giving an account of the flight of Pope Pius IX. in 1848, says that some years before, while bishop, he had fled from his see. When did this happen? and why? F. L.

FRENCH BOOK ON NORWAY.—Can any of the readers of "N. & Q." tell me the title of a book published some years ago, and written by a French lady, giving an account of her travels to and in Norway, as far as the North Cape? I am told that it states that the lady, having a great dread of sea-sickness, travelled the *greater* part of the way by land; always choosing a land route in preference to a sea route. EDWIN ARMISTEAD.

Leeds.

HENSLEY REGISTER.—In the very old register of the parish church of Hensley, in the North Riding of Yorkshire, there are no entries for the year 1563. At the bottom of the page which contains the entries for the preceding and subsequent years there is the following note:—

"The reason, as some think, that nothing is written in the year of our Lord God 1563, because in that year the visitation or plague was most hot and fearful, so that many died, and y^e town of Hensley, by reason of the sickness, was unfrequented for a long season, as I find by an old writing dated 1569."
"JO. NAYLOR."

There is no date given to show when this note was made; but it was evidently inserted, judging from the colour of the ink and the character of the penmanship, not more than one hundred years after the circumstance of sickness to which it alludes.

Query, Was this likely to have been the real plague? and, if so, is there any record of its having, in the said year, visited any other part of

England? It is exactly one hundred years before the breaking out of the *great plague*.

There is also in the vault of the noble family (Bolton), the patrons of the living of Hensley, and which vault is in the inside of the church, a leaden coffin of some former female member, on the top of which, encased also in lead, is, or rather was, her heart. It is said the body and heart, coffin and cased as they are, were brought from France.

With regard to the enclosing separately the heart, was this likely to have been a private whim of the deceased party, or was it at any period a common custom, and had it any religious or superstitious significance? I am not speaking of the case of the body's being buried in a foreign soil, and the heart sent to its native one, but where body and heart are both alike interred "at home." R. S.

ODE TO COL. LUTTRELL: MISS H——, ABOUT 1770. —

"O slender youth, so neat and trim,
As smooth in feature as in limb,
With wreaths of roses crown'd,
What easy maid, with sandy locks,
Receives thy love, thy vows, thy —,
Or is Miss H—— sound?

N. F. H. for Wit, vol. iv. p. 30. ed. 1770.

The female intended is Miss Harman. She was a gardener's daughter at Woodstock, and was seduced by Luttrell while "pursuing his studies" at Oxford.

In the Brit. Museum is an unfinished pamphlet, giving some account of the transaction. In it Luttrell is grossly abused, and the case represented as one of heartless seduction and desertion. More probably it was an ordinary affair. A person residing at Oxford could have but few opportunities of seducing a Woodstock girl, unless they were afforded him by herself.

The author of the ode, whoever he was, had probably seen the girl, whom he describes as of fair complexion. He and Luttrell might be contemporaries at Oxford.

I believe the latter was ultimately prevailed upon to make some provision for "his victim." Has any record been preserved of the young lady's subsequent career?

The initial H. of her name is not given in the copy of the ode at the Brit. Museum. W. D.

RECTOR OF NEWMARKET. — Can any correspondent inform me of a rector of Newmarket, about the end of the seventeenth century, whose initials were J. D. ?* He wrote some theological works, among others *An Exposition of the Church Catechism*. Query, Was this ever printed? J. C. J.

OLIVERS' HYMN OF PRAISE. — Have any of the

[* John Daken was Rector of St. Mary's, Newmarket, from 1647 to 1676. — Ed.]

readers of "N. & Q." a copy of the following small tract? —

"A Hymn of Praise to Christ, set to Music by a Gentleman in Ireland, and performed before the late Bishop of Waterford, in his Cathedral, on Christmas-day. To which is added, A Hymn on Matt. v. 29, 30." Third Edition (12mo. 177—.)

Should this tract be in the possession of any person, the inquirer would esteem it a great favour by their communicating to DANIEL SEDGWICK, 81. Sun Street, City.

PAPAL BULLS, ETC. — In a Catalogue of a sale of books, which took place in London about four years since, a volume is described as containing "a Collection of Papal Bulls, Edicts, and Notifications, promulgated at Rome from the Year 1798 to 1814 by Ferdinand IV., Pope Pius VII., and Napoleon I.; Roma, 1798—1814." Are these Bulls, &c., published in a collected form? And if so, what is the exact title of the publication? I am disposed to think that the volume above alluded to was merely a collection of pieces issued during the years cited.

It forms Lot 2999. in the second portion of the Catalogue of the late Bindon Blood's books, sold by Sotheby & Wilkinson on the 11th of August, 1856, and following days. AIKEN IRVINE.

PELAYO'S VISITS TO NORTH OF SPAIN. — Pelayo discourses with much sound learning on the origin of the title "Don," and its present indiscriminate use, which seems to have brought it nearly as low as our *Esquire*. He says, that on arriving at the inn, the waiter called him Don without any knowledge of his quality; and that on sending for a barber, the boy of the shop replied that "his excellency had gone out, but would be sure to come as soon as possible." — p. 90. (*A Visit to the North of Spain*, London, 1801, 8vo., pp. 246.)

I shall be obliged by the title of Pelayo's book, and that of any other which treats of Italian or Spanish titles of honour. F. B.

"THE PRETENDER." — In the *Life of John Dunton*, 8vo. 1818 (p. 750.), there is in the list of Dunton's political tracts, one (No. 33.) entitled *The Pretender, or Sham King, &c.*, a tragedy-comedy. Is this a dramatic piece, and was it written by Dunton? ZETA.

QUEZAL. — In Stephen's *Central America, &c.*, 1st ed. vol. ii., p. 189., is the following passage: —

"On a shelf over his bed were two stuffed *quezales*, the royal bird of Quiché, the most beautiful that flies; so proud of its tail that it builds its nest with two openings, to pass in and out without turning; whose plumes were not permitted to be used except by the royal family."

What bird is a quezal? C. DE D.

ALEX. ROSS. — Among the works attributed to Alex. Ross, chaplain to King Charles I., is one

entitled *Colloquia Plautina*, no date. Wanted some notices of the contents of this very rare book.

ZETA.

SCUTCH.—This word is explained in a dictionary now before me, "to break and separate the woody part of flax; to dress flax."

Will any of your correspondents inform me whether it is ever applied to any, and what other process? Or to a similar process on any, and what other substance than flax? REGEDONUM.

VISIBLE AIR.—

"Amisâ solus palmâ superabat Acestes;
Qui tamen aërias telum contendit in auras,
Ostentans artemque pariter, arcumque sonantem,
Hic oculis subitum obijcit magnoque futurum
Augurio monstrum: docuit post exitus ingens:
Seraque terrifici cecinerunt omnia vates.
Namque volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, tennesque recessit
Consumpta in ventos: celo seu sæpè refluxa
Transcurrunt crinemque volantia sidera ducunt."

Virg. *Æn.* v. 518.

"One of the hawk-tribe, peculiar to this country, the Ger-Falcon—*Falco Islandicus*—is a most remarkable bird. They catch their prey alive and on the wing; and so terrible and unerring is their flight, that nothing can escape them. Except his near relative, the peregrine falcon, there is probably not a bird in the world that can equal his speed on the wing. Grey, like his native cliffs, he will sit on a projecting crag, quiet for hours, until a flock of rock-doves or some ducks are seen flying by. He leaps into the air, vaulting upwards till he has 'got the sky' of his prey to a sufficient height for gaining the necessary impetus, his wings shiver for a moment as he works himself into a perfect command and poise, and to the full extent of his energy. Then he dashes downwards with such velocity, that the impression of his path remains on the sky like that of the shooting meteor or the flashing lightning, and you fancy there is a torrent of falcons rushing through the air."—*Northufari, or Rambles in Iceland*, (p. 173.,) by Pliny Miles, London, 1854.

The fact and the fiction resemble each other. I shall be glad if any scientific reader of "N. & Q." will state whether bird or projectile, without giving off exuvie, can affect the air so as to mark its course? FITZHOPKINS.

Garrick Club.

Queries with Answers.

BIBLIOGRAPHIC QUERY.—Is there any Catalogue published of the various *controversial* pamphlets, which issued from the English press during the sixteenth and seventeenth centuries? I have *The Catalogue of all the Discourses published against Popery during the Reign of James II.*, 4to., London, 1689; attributed to the pen of Dr. Gee, but it is not sufficiently full for the purpose I require. A. IRVINE.

[John Gee published his Catalogue at the end of his work, *The Foot out of the Snare*, 4to., 1624, which passed through four editions in that year. It is reprinted in Somers's *Collection of Tracts*, by Scott, ed. 1810, iii. 86.,

and in Morgan's *Phœnix Britannicus*, 1732, p. 432. The Catalogue possessed by our correspondent, and published in 1689, is usually attributed to *Eduard Gee*, but it differs very materially from the one published by *John Gee* in 1624. In 1688, Archbishop Wake published *A Continuation of the Present State of the Controversy between the Church of England and the Church of Rome; being a full Account of the Books that have been of late written on both sides*, 4to. But the most extensive is the *Complete Catalogue of all the Discourses written both for and against Popery in the time of King James II.* &c., by Francis Peck, M.A., 1735, which is incorporated in the very valuable *Catalogue of the Collection of Tracts for and against Popery in the Manchester Library founded by Henry Chetham*, of which the first Part was published in 1859 by the Chetham Society, the work edited by the learned Librarian of the Chetham Library.]

NICHOLAS RIDLEY.—Can you furnish any particulars of Nicholas, the cousin of Bishop Ridley? S. J.

[The will of this Nicholas Ridley is printed in the *Wills and Inventories*, published by the Surtees Society. This is the identical person whom Bishop Ridley addressed in his memorable farewell letter to his friends before his martyrdom at Oxford in 1555, as "my well-beloved and worshipfull Cousin Master Nich. Ridley of Willimotswicke." Mr. Surtees was in possession of a full pedigree of the family of Ridley of Willimotswick, down to Musgrave Ridley, whose estate was sequestered by parliament for his adherence to King Charles I., beneath which he has left, *suo more*, the following stanzas referring to the great Rebellion, and its consequences:—

"When fell the Ridley's martial line,
Lord William's ancient towers,
Fair Ridley on the silver Tyne,
And sweet Thorngraston's bowers;
"All felt the plunderer's cruel hand,
When legal rapine through the land
Stalk'd forth with giant stride;
When loyalty successful bled,
And truth and honour vainly sped
Against misfortune's tide."

The Castle of Willimotswick is now in ruins.]

BIBLIOTHECA COOPERIANA.—What are the dates of the several portions of the Catalogue of Mr. C. P. Cooper's books? I am only acquainted with the catalogue of that *further portion*, sold by Messrs. Sotheby and Wilkinson in July, 1857. I have long sought for the previous portions, but without success. AIKEN IRVINE.

Fivemiletown.

[The Catalogue of the previous portions is dated June, 1852, and the sale was announced to take place in the spring of 1853. These portions were sold by Messrs. Sotheby and Wilkinson on April 18, 1853, and seven following days.]

KING'S EVIL.—When was the last authenticated case of touching for the King's Evil?

J. H. S.

[The first English monarch who refused to touch for the King's Evil was William III.; but the practice was resumed by Queen Anne, who officially announced in the *London Gazette*, 12th March, 1712, her royal intention to receive patients afflicted with the malady in question. It was about that time, doubtless, Johnson was touched

by her majesty, upon the recommendation of the celebrated physician, Sir John Floyer, of Lichfield (see the *Doctor's Life* by Boswell, Croker's edit. 1848, p. 7.). King George I. put an end to this practice, which is said to have originated with Edward the Confessor in 1058.]

FORTUNATUS' PURSE.—Every one has heard of Fortunatus with his inexhaustible purse: but can any one tell me where his history is to be found, and who wrote it? I had thought that Mr. Planché's two volumes contained all the celebrated fairy tales, but the *History of Fortunatus* is not among them. "Prince Fortuné," which is in the collection, is quite a different story.

PATERFAMILIAS.

[*Fortunatus* is not, we believe, included in any collection of Fairy Tales. It is a well-known story, popular in nearly every European language. Quadrio is of opinion that it is of Spanish origin, while others, with great probability, consider it as originally English. It was formerly very commonly printed as a Chap-book in this country, as it is to this day, we believe, in France, Holland, and Germany. Our readers may remember that in an article on the Literary Intercourse between England and the Continent, which appeared in "N. & Q." 2nd S. vii. p. 21., it was shown that some woodcuts in a Chap-book edition of *Fortunatus* were copied from, if not identical with, the blocks which had been used in a Frankfort edition of *Das Heldenbuch*.]

Replies.

"SALTFOOT CONTROVERSY."

(2nd S. ix. 365.)

In answer to a Query by a correspondent, respecting this *Controversy*, after giving an account of its origin, it is stated, at p. 366., that the "disputants in this solemn farce eventually came to blows"; and then, in apparent confirmation, is described an occurrence which ensued between Messrs. Douglas & Blackwood in May, 1818; although the above *Controversy* had nothing to do with the matter. The *démêlé* alluded to was occasioned by a Glasgow writer (*Anglice*, attorney,) of the name of Douglas, very naturally taking offence at being termed "the Glasgow gander" in certain articles in *Blackwood's Magazine*. It is inconceivable how the writer of the answer in "N. & Q." could confound such an event with *The Saltfoot Controversy*; and had he even looked into the publication, he might have seen that the last letter appearing in the *Magazine* was published in September, 1818: and that, consequently, it was some time after that date that the reply, which settled or terminated the question, appeared for the first time appended to a reprint, with additions, of the original articles; and accompanied by remarks on the state of the Lyon Office in a separate form, published by Blackwood at the close of 1818 with the above title.

Those who are acquainted with the merits of

the *Controversy*, can best say whether it deserved the epithet of "a solemn farce." It is not surely applicable to a discussion in relation to an unsuccessful attempt to graft on the distinguished stem of the royal house of Stuart a family of the name, which, however latterly eminent and talented in its branches, was in truth originally obscure. The "disputants" here were, on the one part "Candidus," understood to be the late Sir Henry Stuart, of Allanton, Bart.; and a gentleman, who was in communication with him, Mr. George Robertson, the editor of an edition of Crawford's *History of Renfrewshire**, published in 1818: and on the other part, John Riddell, Esq., of the Scottish Bar, a known legal antiquarian authority, whose final "Reply," it is believed, can leave no doubt in the mind of any acute investigator of such points of the futility of the Allanton claim.

Neither was this the first occasion of the subject being brought before the public; as, in 1798, a pamphlet by Sir Henry, then Mr. Stuart, stating the Allanton pretensions, called forth an unanswered refutation from the pen of the celebrated Andrew Stuart, whom he had accused of having ignored his family in the able *Genealogical History of the Stewarts*. R. R.

CURIOUS REMAINS IN NORWICH.

(2nd S. x. 446. 523., xi. 38.)

The unconsciousness (which is the fact), nor the fact itself, that the subject of the "Curious Remains in Norwich" had ever occupied your pages, cannot be a bar to a revival of the discussion under any circumstances; but when additional discoveries are made, the subject may be re-opened with advantage to the progress of further inquiry. Everything in connexion with these troughs and pitchers has yet to be explained—all is immersed in conjecture. The guarded words of your able correspondent, Mr. EDWARD PEACOCK, admits this position when he writes, speaking of the contents of the like jars, that they "contained a considerable quantity of what resembled burnt wood." In the cinerean urns of the ancients, the ashes are sufficiently easy of detection to satisfy the most unpractised observer. The shape and size materially militates against the assumption that these pitchers were so used, and the horizontal position almost forbids the possibility of their being applied to such purposes. There still remains another question: Was the form of the common domestic pitcher ever appropriated to

* This publication contains the problematical account of the descent of the family of Allanton, forming the subject of the *Controversy*, and drawn up mostly from materials avowedly furnished by Sir Henry Stuart, if not compiled by himself.

funereal purposes? And if they were so applied, it is evident but a small portion of the ashes could have remained within the small and wide-mouthed jar when placed in an horizontal position. Pagan urns were arranged in order, but were they ever laid in troughs?

F. C. H. says: "Other such jars having been found with human bones or ashes in them," &c., has most intimately connected them with the burning of the dead; but it is much to be regretted such new and important matter should have been revealed without that reference which every querist naturally desires.

The ages of the churches do not afford satisfactory evidence; but as these troughs are arranged in strict conformity with the designs of both the churches named, it almost conclusively follows they are coeval only with the perpendicular style of architecture—a period ages after the funeral pyre had ceased to be the common consignment of the dead.

Impressed with the opinion that these troughs and jars were placed to facilitate the conveyance of sound, the extract from the *Theatre of the Greeks* was appended to the first notice of the recent discoveries. As reference has now been made to some papers in the *Illustrated News*, no comment is necessary for appending the following from the *English Cyclopædia*, art. THEATRE:—

"The ancients also were obliged to have recourse to what seems a strange expedient for transmitting the actor's voice to the farthest part of the Theatre, namely, that of placing in cavities for the purpose beneath the seats, hollow metal or earthen vases, termed *Echeia*, ἤχηα, that is, 'sounding things': which augmented the sound. Mr. W. Banks discovered something of the kind in the Theatre of Scythopolis in Syria; but what effect such *Echeia*, and the metallic mouth-pieces of the masks worn by the actors really produced, it is not possible now to judge."

In the *Dictionary of Greek and Roman Antiquities*, edited by Dr. Smith, under the word THEATRUM it is said, speaking of the passage between the tiers of seats:—

"One side of such a passage formed towards the upper rows of benches, a wall, in which in some theatres, though perhaps not at Athens, niches were excavated which contained metal vessels, ἤχηα, to increase the sounds coming from the stage and orchestra."

Further extracts are unnecessary. Of the three component parts of this mysterious adjunct to the church, two are decidedly in favour of "sounding things," the vases and the walls. Of the third, the locality is against that conclusion; but as architects and builders, even in our own enlightened age, have committed some errors, it may not be unreasonably imagined that in the imperfect knowledge of the Greek contrivances some defective conclusions of what they were, may have led the builders of the fifteenth century into the error of placing the "sounding things" at the feet

of the choir, instead of being in the midst of the auditory. H. D'AVENET.

POMONA IN THE ORKNEY ISLANDS.

(2nd S. xi. 12.)

Professor P. A. Munch, of Christiania, in a communication to the Society of Antiquaries of Scotland, published in vol. i., part i. of their *Proceedings* (Edin. 1852), offers a most ingenious explanation of how the name Pomona came to be applied to the mainland of Orkney. Before giving the substance of it, it is necessary to remark that J. G. F. seems slightly in error, in saying that Solinus "records the fact that the island was, at the period when he wrote, about the middle of the third century, known by this name," as well as in supposing that his words imply "that such name had been given to it on account of the length of the day in that region." The only passage in Solinus from which any such inference can drawn, is the following: "Ab Orcadibus Thyle usque quinque dierum ac noctium navigatio est. Sed Thyle larga et diutina pomona copiosa est" (chap. 22.). This, which is the reading of the common editions, may be rendered thus: "From the Orkneys to Thule is five days' and nights' sail. But Thule is fertile, and productive of long-lasting corn." As if to complicate the matter still farther, Torfæus in his *Orcades* (p. 5.) has remarked: "Pomona a Julio Solino polyhistore Diutina appellatur." No such name appearing in Solinus, Professor Munch was led to conjecture that in the historian's copy of the old geographer, the adjective *diutina* had been written or printed *Diutina*, the sentence reading thus: "Sed Thyle larga, et Diutina pomona copiosa est," "Thule is fertile, and Diutina has plenty of corn."

"Now," he adds, "when such a reading could be adopted in some MSS., it seems not only probable but almost certain, that in other MSS. the words have been arranged thus: 'Sed Thyle larga et diutina, Pomona copiosa est,' or 'Sed Thyle larga, et diutina Pomona copiosa est.' In both cases, as in that of Torfæus, the Diutina or Pomona has been construed as a name belonging to the mainland of Orkney, evidently because Thule was not believed to be productive of corn, Pytheas describing it in such unfavourable terms."

Buchanan's assertion that "Orcadum maxima multis veterum Pomona vocatur," the professor believes to be a mistake, as he is "certain that the name is not to be found in any book previous to Fordun's *Scoti-Chronicon*, l. ii. c. 2., where he calls the Orkneys 'insulæ Pomoniæ,' having, as is to be well remarked, quoted Solinus only two pages before (c. 9.), where he speaks of the manners and languages of Scotland."

In a note appended to Professor Munch's communication, Mr. David Laing, while admitting the ingenuity of his explanation of the origin of

the name Pomona, brings forward the objection that Solinus, in using the word, is speaking of Thule, which was distant five days' sailing from Orkney. To this it may be answered that the error of transferring the name Pomona to the latter is chargeable against those who misapplied Solinus' words, and not against that author, whose meaning is obvious enough. Mr. Laing, having examined several of the earlier editions of Solinus, found the word *pomona* printed in two of them, with a capital initial letter, while in a third it appears as "Pynoma"—a circumstance which seems greatly to strengthen, if not altogether to confirm, the probability of the correctness of Professor Munch's conjecture. JAMES MACDONALD. Elgin.

J. G. F. is referred to Dr. Barry's *Account of the Orkney Islands*, p. 20., where that author conjectures that the name is compounded of two Icelandic words, which signify *Greatland*; "and this name (he adds) is very applicable if a comparison be made between it and the other Islands."

May there not be some affinity between "*Pomona* and the simple *Mona*," the name given by Cæsar to the Isle of Man, and by Tacitus to Anglesea?

It is remarked in Haining's *Historical Sketch and Descriptive View of the Isle of Man* (Liverpool, 1824), p. 3., citing Woods, a historian of the same island, that "Perhaps the words *Mona* and *Man* may both of them be derived from the ancient British word *Mon*, accented grave in Owen's *Dictionary*, and signifying *what is isolated*,"—a description not inapplicable to Pomona. G.

Edinburgh.

BOMB.

(2nd S. xi. 29.)

Bentivoglio, in his *History of the Wars of Flanders* (English ed. 1678), makes no mention of the use of bombs at the siege of Nimeguen in 1590. Grotius, in his *De Rebus Belgicis*, translated by Manley, and published in 1665, is equally silent. Both authors, however, are more general than particular in their descriptions of the missiles used in the sieges of which they write. Cayet, mentioned by FUSEE, may therefore be right in stating that bombs were used at Nimeguen.

To find the *first* undoubted occasion on which the bomb was employed as an instrument of offence, is not I fancy an easy task, but there is evidence to prove that it was invented and used before 1590.

Leonardo da Vinci, the celebrated painter, equally celebrated as a military engineer, in a letter he wrote to Ludovico il Moro, Regent of Milan (cir. 1489), speaks of his possessing a kind

of bombard... with which to throw hail-shot ("minuti di tempesta"), and with the fire of which to cause great terror to the enemy. The original of this letter is in the Ambrosian library at Milan. A translation of it is in Jervis's *Engines of War*, published in 1859, p. 41.; and a faulty one (so Captain Jervis states) is in Brown's *Life of Leonardo da Vinci*, published in 1828. Two sketches of Da Vinci's bombards and bombs will be seen in Jervis, p. 42.

Mante, in his *Naval and Military History of the Wars of England*, iv. 443. (without date), says, that the inhabitants of Venloo entertained the Duke of Cleves, then on a visit to them, by *firing some bombs*, said to have been just invented. This occurred about 1588. Mante's authority for this is Strada, and he proceeds, quoting that writer:—

"I know that some have written that a month or two before a like experiment had been made at Bergen-op-zoom, by an Italian deserter from the Spanish troops who had engaged with the Dutch, and had promised to make them some hollow balls of stone or iron, which, being thrown into a besieged town and bursting after their fall, would set everything on fire; but, as he was preparing his composition, a spark having fallen on the powder, he was blown up, and by his death left his employers in an uncertainty whether or not his search would succeed."

Long before this period (1588) the bomb was known in England. A reference to Rymers's *Fæderer* will show this. There the record is, that in 1543, mortars for bomb-shells were cast at Buckstead in Sussex. The mechanics employed were Ralph Page and Peter Baude, both Flemings. In Hollingshed the former artist is named Rafe Hoge.

Bombs were "invented," so Haydn states in his *Dictionary of Dates*, "at Venloo in 1495, but according to some authorities near a century after." Da Vinci's letter to the Sforza places the fact a few years earlier, about 1489, and Strada about 1588, nearly coincident with Haydn's dates. Haydn adds, "they came into general use in 1634, having been previously used only in the Dutch and Spanish armies." This general use of the missile is apparently attributed to an Englishman. James, in his *Military Dictionary*, art. "Mortar," states that Mr. Malter, an English engineer, first taught the French the art of throwing shells, which they practised at the siege of Motte in 1634. This is one year earlier than the siege named by FUSEE. As Haydn and James give no authorities for their statements, no idea can be offered of the sources from whence they obtained their information. M. S. R.

RICHARD, SEVENTH EARL OF ANGLESEY (2nd S. x. 27. 156.)—I have to thank MR. FYNMORE for his notice of my Query respecting the seventh

Earl of Anglesey. It would seem from Debrett, that Richard, the sixth Earl, only married *two* wives. I find that he married *four*: 1st, Ann Thrust, as stated by Debrett; 2nd, Ann Simpson of Dublin, the only daughter of a wealthy citizen; 3rd, Anne Salkeld, the mother of Richard, the seventh Earl; 4th, Juliana Donovan, the mother of Arthur, the unsuccessful claimant of the earldom of Anglesey, but successful in his claim to the title of Viscount Valentia in the Irish peerage.

MR. FYNMORE states, from Debrett, that the claimant to the title of Earl of Anglesey, on the death of the sixth Earl, was John Annesley, of Ballisack, Esq. The source from which I quote (namely, that it was Richard Annesley the son,) is the *Gentleman's Magazine* of the time when the contest arose (about 1767), in which a statement of the facts is given at some length. I am, therefore, inclined to regard this as a more reliable source.

The questions which I before put, still remain to be answered; and if MR. FYNMORE, or any other correspondent, can assist me in the solution, I shall feel greatly obliged. When did Richard, the seventh Earl of Anglesey die? Where was he interred? And if married, did he leave issue?

H. J. M.

NATHANIEL HOOKE (2nd S. x. 467).—ABHBA was so good as to refer me to the Catalogue of Sir William Betham's sale, in which mention was made of a patent creating "Nathaniel" Hooke a peer of Ireland; but having some doubt that "Nathaniel Hooke" had been so distinguished, and thinking it more probable that it was Colonel Hooke who had been thus rewarded for his services in Scotland in 1707, I took the liberty of writing to Sir Thomas Phillipps, who you stated in a Note to an article of mine on the subject of my ancestor, had purchased his patent, to ask him to favour me with a copy of it. Not having obtained the information as I had hoped, may I ask if any of your correspondents happened to see the patent in question previous to or at the sale, and could inform me whether the patent was granted to a "Nathaniel" Hooke, and if not, to whom?

The Christian name of the Colonel is never once mentioned in the *Secret History*, and all his letters are signed "Hooke." This work, it appears, was published simultaneously in Dublin and in London in 1760, and curiously enough was set up in two distinct types in that year, showing how little correspondence there must have been between the booksellers in the two capitals in that day. Copies of both editions lie before me. One is printed, large octavo, in London for "T. Becket, at Tully's Head, near Surry Street, in the Strand," and the other in small octavo, in Dublin, by "James Potts, at Swift's Head, in Dame Street, and Samuel Smith, at Mr. Faulk-

ner's, in Essex Street." Both title-pages bear the words "Never before published," although in the Preface to each (for both works are identical) it is stated that the work is a translation from the French edition. Can any of your foreign correspondents refer me to this "French edition?" The English title is—

"The Secret History of Colonel Hooke's Negotiations in Scotland in favour of the Pretender in 1707, including Original Letters and Papers which passed between the Scotch and Irish Lords and the Courts of Versailles and St. Germain's. Written by Himself."

N. H. R.

[In the Catalogues of the British Museum this work is entered as Colonel Andrew Hooke's. There is also an edition published in 1775, "London, Printed for John Donaldson, corner of Arundel Street, No. 195, Strand," 8vo., pp. 210. In the title-page, the words "in favour of the Pretender," and "never before published," are omitted. The preface is entirely new, and the allusions to Lockhart's *Memoirs* for notices of Col. Hooke are suppressed. It states that the French edition was "printed at the Hague"; and this translation is dated "Edinburgh, April, 1760. The articles in the body of the book are also rearranged."—ED.]

SIR HENRY KILLIGREW (2nd S. xi. 17).—Two or three letters, relating to Killigrew's mission to Heidelberg, &c., will be found in *The Reformers of England and Germany*, published by Dr. Hepe of Marburg, in 1859. The same may be seen in Latin, with an English rendering, in the same book as published in a translation (Hatchard's, 1859). These letters have, I believe, been nowhere else published.

B. H. C.

SEVERE WEATHER (2nd S. xi. 30).—There are some difficulties connected with the method your correspondent A. A. suggests; although, certainly, a register of the number of days, when skating was practicable, in each year, would give a very good general idea as to the severity of the weather. Situation has a great deal to do with the strength of the ice. Some would consider it safe; while others, not venturing on, would declare it was not strong enough for skating.

One pond, of a tolerable size, in a very sheltered spot on Clapham Common, usually retains the ice for a considerable time after a regular thaw has set in; and whenever a slight night frost occurs, is as good as ever for skating. The only drawback being, certain difficulty experienced in crossing two to four feet of weak ice covering the space melted during the thaw, between the bank and the old ice.

Skaters, when the pond was in this state, have been frequently amusing themselves on a mass of floating ice; and all other ponds in the neighbourhood "open-water."

Although embracing but a short period, the following table from what records I have kept may be serviceable; at any rate, they will assist to form materials from which the desired result may

be attained. The ice being strong enough for skating on the pond just named, is not included in this statement; which is of a more general nature, embracing the district between the Crystal Palace waters and the Croydon and Epsom ponds.

	Days.
1853. Jan., &c. No record.	
Dec. 17 to 19, 25 to 31 - - - -	10
1854. Jan. 1 to 5, 15. March 3, doubtful	7
1855. Jan. 18 to Feb. 25, Dec. 10 to 14, 20 to 22	47
1856. Jan. 14, 15, March 30, 31, doubtful	13
Nov. 30 to Dec. 4, 27 to 29 - - -	
1857. Jan. 30 to Feb. 5 - - - -	7
1858. Jan. 24 to 28, March 5 to 12 - - -	16
November about 23 to 25 (24th certain)	
1859. December 15 to 20 - - - -	6
1860. Feb. 12 to 15, Dec. 20 to 31 - - -	16
1861. Jan. 1 to 14. Ice still bearing.	

Thaw of course occurring occasionally, but ice considered strong enough to bear on all the above days. J. S. A.

ORIENTATION (2nd S. x. 519).—With reference to the inquiry of MELETES on "orientation," I give an extract from Fergusson's *Handbook of Architecture* (note 1., p. 516).—

"In this and the following chapters the expression 'East End,' is generally used as if synonymous with altar end.

"On this side of the Alps such an expression would be always correct. It is so in nine cases out of ten in such German cities as Milan or Verona, but is correct only by accident in such as Pisa, Ferrara, Bologna, or any of the cities of the south, where the Gothic races did not entirely supersede the original population; but as without very large detailed plans of the towns it is impossible to ascertain this, the expression has been allowed to stand.

"The orientation of churches, by turning their altars towards the east, is wholly a peculiarity of the Northern or Gothic races: the Italians never knew or practised it."

MEMOR.

BRAZIL (2nd S. x. 449).—I do not know that I can throw much light on this subject, but it seems at least unquestionable that the honour of the discovery of this great country belongs to the Spaniards. In the beginning of December, 1499, Vincent Yanez Pinzon, one of the skippers who had accompanied Columbus in his first voyage, in 1492, sailed from Palos on a voyage of discovery, and on 28th January, 1500, reached the coast of Brazil, near Cape St. Augustine. From that point he sailed along the coast to the north west, passing the mouths of both the river of the Amazonas and the Oronoko. He was followed almost immediately by another townsman of Palos, one Diego de Lepe, who also reached Cape St. Augustine, and sailed along the coast to the south west. These were intentional discoveries; the next was purely accidental. Vasco da Gama having returned from India in September, 1499, the King of Portugal fitted out a strong fleet for the purpose of following up his success, and gave the command to Pedro Alvarez Cabral, who sailed

from Lisbon in March, 1500; but authorities differ as to the day on which he reached the coast of Brazil. Bishop Osorio, the Portuguese Cicero, says, in his lib. i. *De Rebus Regis Emmanuelis*, that "*solvit Capralis cum omni classe viii. Idus Martii, anno a Christo nato M.D.*;" and that "*octavo Kalend. Maii naute terram conspiciunt.*" This latter date is of course, in English, 24th April. Maffei, in his *Historiarum Indicarum*, lib. ii., says, "*Capralis Martio mense ad Hesperides tertio decimo die processit,*" and then "*post mensem circiter in telluris conspectum ventis feruntur.*" This would bring us, somewhat vaguely, down to the 13th of April, as the day of discovery. Castaneda says that the fleet came in sight of land on the 24th of April, but stood along the coast till they found a good harbour, which they named *Porto Seguro*; and next day, *being in Easter week*, a solemn mass was said on shore. Faria y Sousa, in his *Asia Portuguesa*, says that the fleet anchored on *Easter eve*, in a harbour which they called *Seguro*. There seems, therefore, to be no room for doubt that this accidental discovery of Brazil by the Portuguese happened in the month of April, A.D. 1500; but how to reconcile the authorities with each other, or with the fact that the Good Friday of that year happened on the 17th of April, I do not know.

The books above mentioned are the only ones I have at hand to refer to; but if DELTA will look at Southey's *History of Brazil*, he will probably find the discrepancies accounted for and reconciled. J. L.

MIDWIVES (2nd S. xi. 59).—I do not know whether midwives were licensed by ecclesiastical authority, or by Act of Parliament. They were, however, compelled to take an oath, the form of which is given in Strype's *Annals*, vol. i. p. 537.

Many parish Registers contain entries of baptisms by the midwife, and in some ancient injunctions to the Clergy by the Archbishop of York, is the following:—

"Item—all Curates must openly, in the Church, teach and instruct the Mydwifes of the very wordes and fourme of Baptisme, to the tentents, that they may use them perfetly, and none oder." (See Burn's *History of Parish Registers*, pp. 81, 82, 85.)

JOHN S. BURN.

Henley.

In England, the midwife was licensed by the bishop of the diocese, or his chancellor, upon the certificate of the minister of her parish, as to her good character, and the recommendation of reputable matrons as to her skill and knowledge.

W. C.

RICHARD MILBOURNE, BISHOP OF CARLISLE (2nd S. xi. 50).—This prelate was not of Queen's College, Oxford. He was for a short time of Trinity College, Cambridge, whence he migrated to Queen's College in the same university, being

admitted a sizar 7th March, 1678-9, and matriculated 1st April, 1679. He proceeded B.A. 1681-2, was admitted a Fellow of Queen's, 25th Aug. 1682, and commenced M.A. 1685.

C. H. AND THOMPSON COOPER.

Cambridge.

MR. S. GRAY (2nd S. xi. 29).—Mr. Simon Gray was a native of Dunce, co. Roxburgh. He entered the War Office in February, 1810, and retired upon a superannuation allowance in 1828, being then sixty-one years of age. He returned to his native town, and lived on some property which he had purchased. He was a man of eccentric habits, having some peculiar views on political economy. He carried out his prudential maxims in the management of his own affairs, and, on his death, on 28th April, 1842, he left considerable property, the result, I believe, of his own thrift. His executor was his nephew, a Mr. James Thompson. I have never seen the book to which allusion is made in the Query. I presume it must have been published before 1841, for I believe that during the last year or so of his life Mr. Gray was incapacitated from literary exertion.

JOHN MACLEAN.

Hammersmith.

SIR RICHARD POLE (2nd S. x. 512).—The right spelling of this name is Poole, and the descent of Sir Richard from Cadwallader, the last British king, is given in the Harleian MSS. 1412, fol. 1., labelled "Visitation of Oxfordshire, 1574." His arms are there shown to be, per pale *or* and *sable*, a saltire engrailed, counterchanged. The pedigree is, shortened, as follows:—

1. Cadwallader.
2. Idwallus, first Prince of Wales.
3. Rodricke Matloynoc.
4. Canonus Diudaithe.
5. Essilta, m. Morinus, Erle of the Isle of Anglice.
6. Rodericus the Great.
7. Amardus, first Prince of Powisie, third sonne.
8. Lwellew Andothe.
9. Kinwinus.
10. Bellethinus.
11. Meridith.
12. Griffinus, second sonne.
13. Owinus Kivilioke.
14. Wenvinven, m. Susanna, daughter of Rychard de Clare, Erle of Gloster (one of those who signed an English proclamation of Henry III., 18 Oct. 1258.)
15. Katheren, m. Gilbert Poole, Knight (introduced without a word of explanation.)
16. Owin Poole, m. Constance, dau. and here of the Lord Pimarthe.
17. Amon, Lord of Pemarthe.
18. David, first sonne.
19. Blewinus.
20. Madoke.
21. David Wair.
22. Gallfrid Poole, m. Edith, daughter of Sir Olliver St. John, Knight. (In Harleian MSS. 1562, fol. 67. b., labelled "Visitation of Sussex, 1634-1663," it is stated that "Sir Geoffrey Poole, Knight, live Southampton, m. Edith, daughter of Sir John St. John, of Bletsoe.)

23. Richard Poole, Knight of the Garter, m. Margaret, daughter and solle here of George, Duke of Clarence and of Elizabeth, daughter and here of Therle of Sals.

Sir Geoffrey (son of Sir Richard), and two of his sons, wrote their name *Poole* upon the wall of their prison chamber in the Tower of London, 1562 and 1564.

It would appear from the Harleian pedigree above copied, that the original arms of Poole were "or, a lion rampant gu., a bordure arg.;" and that the saltire belonged to the Pemarthe family, whose property passed to the Pooles, and was divided between the four sons of David (18th in the pedigree.) Blewinus (19), was the first who omitted to quarter the lion with the saltire, and assumed the saltire alone, in which he was copied by his descendants. I believe, however, that the lion shows them to have been one of the reigning Welsh families. A list of the descendants of Sir Richard Poole, or Pole, and Margaret Plantagenet, would be very acceptable to many persons I think, and certainly to me. It is a subject which, by its unaccountable obscurity, invites investigation. The present owner of Fordington Manor, Sussex, may perhaps possess deeds which would assist the inquirer, as it was inhabited (some say built) by Sir Richard, and sold by Sir Geoffrey, who, other authorities say, held it in right of his wife, Constance Pakenham. The will of the latter, which confirms this view, may be seen at the Will Office, London, dated 12th Aug. 1570, and proved in Sept. 1570. In it she desires to be buried near to her late dear husband at Stoughton; but I have ascertained that no vestige or record of their interment exists there now.

T. E. S.

CENTENARIANISM (2nd S. x. *passim*).—Observing your correspondent J. R., M.D., wishes to know whether any person ever becomes a centenarian, permit me to direct his attention to the *Athenæum* of Jan. 7, 1860, where he may see recorded two well-authenticated examples, which I then communicated to that journal; one being an old soldier still living in Chelsea Hospital, the other, Miss Baillie, a sister of the late eminent London physician, and of the authoress Miss Joanna. The former centenarian, named Richmond, will attain his 106th birthday the 4th of March next; while Miss Baillie, who resides at Hampstead, entered her 101st year the 24th of last September.

J. WEBSTER.

24. Brook Street, W.

DATE OF MISSALS (2nd S. xi. 48).—There are various ways of ascertaining the date of church service-books, but they are much the same as those used to discover the period at which other manuscripts have been written. In late times the insertion of a *modern* saint's day, or other festival, would be a proof that the book was written after the bull of canonisation, or the institution of

the holy-day had been promulgated at Rome, but in earlier times it was not so. Festivals have been observed for ages by local churches, which have only recently been formally approved by the Pope. K. P. D. E.

DR. B—AND LUTHER'S STORY (2nd S. ix. 501.)—The story is not in the *Tischreden*, but is very likely to have been told by Luther. I copy it, retaining the old spelling, from "*Teutsche Apophthegmata, das ist der Teutschen scharfsinnige kluge Sprüche*, in zwei Theil, zusammen getragen durch Julium Wilhelm Zinkgrafen, der Rechten Doktoren, anitzo noch mit dem dritten Theil vermehrt, durch Johan Leonhard Weidnern, Leyden, 1644, 12mo. pp. 392. 118.:—

"Eins Bischofs von Bamberg Narr.

"Dieser hatte sich eingebildet, er were dess Herren Jesu Bruder, unnd hatte darumb stetig mit seinem gauckeln seinem eintritt in Jerusalem, sein Leiden und Auferstehen zubegehen gepflegt. Nun haben die Nürnberg mit dem Bischoff zuthun gehabt, derhalben, das er etliche Leut in ihrem Gericht gefangen, unnd da die sach durch die Rāth vertragen ward, liess der Bischoff die von Nurnberg zur Tafel laden; als sie aber wider heimziehen wolten, gab ihnen der Bischoff nach einander die Hand; der Narr siehet das geprāng, Händ geben und küssen, bucken und Kappenrucken, und spricht überlaut: 'O lieber Bruder Jesu, am Palmtag empfieng man dich auch schön, wie gieng dirs aber hernach? Sie schlugen dich an ein creuz.'"—P. 339.

Observe that the query is answered only as to the story. I can throw no light on the political application of it. FITZHOPKINS.

Garrick Club.

PORTRAIT OF LIGONIER (2nd S. x. 494.)—I have a portrait, in a small oval, engraved by Ryland, of General Sir John Ligonier, the person, I presume, alluded to, who is represented in the military uniform of the period, in wig and cocked hat, and with the star of the Bath on his breast. No painter's name is given.

WM. MATTHEWS.

Cowgill.

GLEANERS' BELL (2nd S. x. 476. 519.)—To the previous notices of a bell being rung in various places, as a signal for the gleaners to be at liberty to go forth in the morning, I wish to mention that in one parish in Norfolk, the want of such a signal was so much felt, that the bell of the Catholic chapel, which rings every week morning for mass at nine o'clock, has been long adopted as the signal for the gleaners to start fair together into the fields, on their humble, but most useful avocation. F. C. H.

ARMS WANTED (2nd S. xi. 47.)—On looking into Ormerod's *Cheshire*, (vol. ii. p. 137.) I perceive that some rich stained glass is spoken of in the chancel windows of Bunbury church, too much mutilated, however, for the original design to be traced. He alludes to the collections of

Randle Holme (H. MSS. 2151), and also observes upon an error made by him in describing an armorial bearing in this church, a worn star having been apparently mistaken for a label. Randle Holme cannot, certainly, always be depended upon for accuracy; and I would suggest whether he may not, on a cursory inspection, have described as a fleur-de-lis what in reality was a mutilated garb. With this correction the coat would be that of Weever, of the parish of the same name, situate only a few miles from Bunbury. Ormerod (vol. ii. p. 114.) describes the coat of Weever as S. 2 bars A. on a canton of the first a garb of the second. But in Mr. Papworth's *Dictionary of Arms* (p. 21.) there is a coat given under the name of Wever with the tinctures exactly as described by G. W. M., viz. S. 2 bars A. on a canton G. a garb O.; and Burke has the same in his *Armory*. Your correspondent may know what likelihood there is of the coat, about which he inquires, being that of the Wever family. NED ALSNED.

ENGLISH VERSE (2nd S. x. 403., &c.)—With reference to MR. KEIGHTLEY'S position respecting the construction of dramatic blank verse, it may not be out of place to mention that many years ago I remember hearing the late Mr. Thelwall maintain, that what is commonly called a decasyllabic line, is in reality a hexameter: in other words, that it has six metric accents.

Thelwall contributed to the *Monthly Magazine* several papers on elocution. It is probable, that in some of these there may be found a statement of his views on this point. Whatever may be thought of his theory, he was one of the best reciters of English poetry I ever heard. MELETES.

STATIONERS OF THE MIDDLE AGES (2nd S. x. 514.)—

"Item to a Stacyoner for vj bokes of paper royall provided for the Kinges receipts and paymentes, xxxvj* vjd."—A. D. 1529, *Trevelyn Papers; Household Book of Henry VIII.*

N. H. R.

PAPER AND POISON (2nd S. x. 491.)—The Rev. JOHN WILLIAMS does not write like a smoker—neither am I one; but it may interest consumers of cigarettes to know that a paper to envelope them is now made from the tobacco-leaf itself. *Vide* Paris Correspondence of the *Globe*.

MORTIMER COLLINS.

PATRON SAINTS (2nd S. viii. 141.)—The following passage occurs in Fulke's *Annotations on* 1 Tim. ii. 5.:—

"You have indeed distributed the several offices and charges unto saints, and appointed us several patrons for all purposes: as *nations*, France to S. Denis, England to S. George, Scotland to S. Andrew. And *diseases*, Toothache to S. Apollonia, the pestilence to S. Rooke, the ague to S. Petronill. *Beasts*, as hogs to S. Anthonie, horses to S. Loye, &c. *Degrees* of men and occupations: scholars

to S. Gregorie, soldiers to S. Morris, physicians to S. Cosmus and Damianus, painters to S. Luke, shoemakers to S. Crispin and Crispianus; for fire S. Agatha, for the sea S. Nicholas, for corn S. Jodocus, for wine S. Urbane, &c. But by what warrant from God, you are not able to show out of his word."

B. H. C.

"MONSTROUS MAGAZINE" (2nd S. x. 494.)—There was a second number published of *The Monstrous Magazine*; as in a volume of miscellaneous magazines, the first and second numbers are bound up with other magazines of about the date of publication. The second number was published in June, 1770. The paging ends with p. 92., but there are twenty other pages occupied with title-page, dedication, introduction, explanation of plates, &c. There are three plates in the two numbers. Perhaps some other person can say if it extended farther.

SAM. SHAW.

MUNDEN THE COMEDIAN (2nd S. x. 495.)—Allow me to state that in addition to the portraits of Munden mentioned in your reply to L. R., there were in the late Charles Mathews' Theatrical Gallery at Highgate, the following by my father: as "Peregrine Forester," in *Hartford Bridge*; "Crack," in the *Turnpike Gate*; and "Verdun," in *Lover's Vows*; and by Zoffany as "Project," in a scene from the comedy of *Speculation* (with Quick and Lewis). L. R. may be directed also to Charles Lamb's essay "On the Acting of Munden," in the *Essays of Elia*; and to Leigh Hunt's "Critical Essays" on the London performers.

G. J. DE WILDE.

JOHN À LASCO (2nd S. x. 210.)—Full, and to some extent new details respecting John à Lasco may be found in a memoir of him recently published in the series of *Lives and Select Writings of Fathers and Founders of the Reformed Church*, vol. ix. pt. 1., published at Elberfeld, 1860. The writer of this new memoir is Petrus Bartels, and his book of course is in German.

B. H. C.

WINTHROP MACKWORTH PRAED (2nd S. xi. 47.)—In answer to Mr. MORTIMER COLLINS's inquiry, why no English edition of Praed's *Poems* has yet appeared, I would state that, about four years since, I made a similar inquiry at Messrs. Parkers, the publishers; and was told they had an edition ready for publication, but it was delayed in consequence of Mrs. Praed, the poet's widow, not being satisfied with the frontispiece—a portrait of Mr. W. M. Praed.

R. W.

QUEEN DICK (2nd S. x. 512.)—Queen Dick was Richard Cromwell. There is a pamphlet in the British Museum, entitled *Forty four Queries to the Life of Queen Dick*, 4to. Lond. 1659, the first Query in which is—

"1. Whether Richard Cromwell was Oliver's Sonne or no?"

ZEUS.

HYDROPHOBIA (2nd S. x. 411. *et antè*).—From personal intercourse with the lower orders of the Irish people for many years, I can affirm the popular belief current as to the humanity of smothering the so afflicted between two feather beds, as well as the universal opinion as to its perfect legality. It is only one of the popular delusions common everywhere. Allow me to name two more.

Forcible Abduction.—Law evaded by putting the woman on horseback *before* the man; by which means, the woman runs away with the man!

Judge of Assizes.—Should anything happen to the judge *en route*, it is thought that some benefit should accrue to the defendants in criminal actions. I heard that an assistant judge had died on the road, and when it came to the ears of the prisoners they set up a howl of joy, expecting that the law had perished with him, and demanded a release!

The word "cleverly," quoted by your correspondent Z. z. reminds me that "a clever woman" is used in Ireland to signify "a fine, well-made woman." But I have never heard it used in reference to a man (2nd S. x. 139. 457.). Also, "a strong shop" is one where a good stock of goods is kept for sale.

GEORGE LLOYD.

EPITAPH AT CROYLAND (2nd S. x. 494.)—In reply to T. W.'s Query respecting this curious epitaph, I may say that I visited that church March 25th, 1852, and made the following extract in my note-book:—

"Beneath this place, in six foot in length, against y^e Clark's pew lyeth the body of M^r Ab^m Baly. He dyed y^e 3^d of Jan. 1704. Also y^e body of Mary his wid. She dyed y^e 21 May, 1705. Also y^e body of Ab^m, son of y^e said Ab^m and Mary. He dyed 13th Jan. 1704, also 2 which dyed in their Enfantry (sic).

"Man's life is like unto a winter's day;
Some brake their fast, and so depart away;
Others stay dinner—then depart full fed;
The longest age but supps, and goes to bed.
O reader then behold and see:
As we are now, so must you bee.
1706."

I have no reason to think that this epitaph is not existing still, as it was in 1852.

G. R. MACHARVLESS.

ANGEL HALFPENCE (2nd S. xi. 28.)—A "Farthing-angel" is a quarter of an angel. Surely an "angel halfpenny" is a "half-angel," value in 1524, about three shillings and ninenpence. The use of the words "halfpenny" and "farthing," to denote the half and the quarter of the unit, whatever that unit might be, penny, angel, noble, rial, may be illustrated by the Roman use of the word *As*, and its division—

"Unciolam Procleius habet, sed Gillo deuncem."

Juv. Sat. i. 40.

W. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Dramatic and Poetical Works of Robert Greene and George Peele. With Memoirs of the Authors, and Notes. By the Rev. Alexander Dyce. (Routledge.)

Little more than a quarter of a century has elapsed since such was the rarity of the works of Greene and Peele, that copies of those collected in this handsome volume would have cost more pounds than the pence for which they may here be purchased. Nor is this all. The plays and poems of these contemporaries of Shakspeare abound in words and phrases which are now *carvare* to the many; but here we have them carefully edited and illustrated by one of our most accomplished scholars, who has added to the value and interest of their writings by his excellent Memoirs of Greene and Peele. This new issue of Mr. Dyce's edition of these Elizabethan worthies, will find a place in the library of every lover of our early literature.

Profitable Meditations. A Poem written by John Bunyan whilst confined in Bedford Gaol. Now first reprinted from a Unique Copy discovered by the Publisher, and edited, with Introduction and Notes, by George Offor. (Hotten.)

The industry of Mr. Hotten has discovered a curious and interesting poem by John Bunyan, printed in 1661, which has hitherto escaped the researches of all the editors and biographers of the great allegorist. Having done so, he very wisely entrusted it to the press of Mr. Whittingham and to the editorship of Mr. Offor. No man living knows so much of John Bunyan as this gentleman, but he does not inherit Bunyan's spirit; and on the perusal of his Introduction, the majority of readers will, we have no doubt, share our feelings, and wish that Mr. Offor would confine himself to what he really knows about Bunyan, and not drag in unnecessarily what he thinks about the Church.

A Walk from London to Fulham. By the late T. Crofton Croker, F.S.A., Revised and edited by his Son, T. F. Dillon Croker, F.S.A.; with Additional Illustrations, by F. W. Fairholt, F.S.A. (Tegg.)

Among other good qualities, the late Crofton Croker was a most affectionate father; and the result is shown in the dutiful anxiety manifested by his son for the maintenance of that father's literary reputation. The present little volume is an instance of it. It is a reprint, with great additions, of some amusing papers contributed by Crofton Croker to *Fraser's Magazine*. It is chatty and genial, full of pleasant gossip about all the notabilities who have ever lived within the limited circle which it embraces; and its literary interest is greatly enhanced by the numerous and effective illustrations contributed by the author's old friend, Mr. Fairholt.

Mysteries of Life, Death, and Futurity, illustrated from the best and latest Authorities. By Horace Welby. (Kent & Co.)

It is very difficult to give, in our limited space, any adequate notion of the variety of curious topics which the ingenuity of Mr. Welby has gathered together upon the three great subjects of Life, Death, and Futurity. A glance at their titles will serve to show their nature: Life and Time; Nature of the Soul; Spiritual Life; Mental Operations; Belief and Scepticism; What is Superstition; Phenomena of Death; Sin and Punishment; Man after Death; The Resurrection; Recognition of each other by the Blessed, &c. On all these, and many other cognate points, Mr. Welby appears to have read much; and in the work before us, to have well digested what he has read.

The new number of *The Quarterly Review* opens with a

good article upon "Canada and the North-West." This is followed by one on "The Welsh and their Literature," which will be read with interest even by those who are not natives of the principality. "Motley's United Netherlands" forms the subject of the next paper, which cannot fail to attract more general attention to Mr. Motley's recently published history. In "The Iron Manufacture," bearing as the subject does upon the great question of the naval supremacy of England, the *Quarterly* holds opinions which are encouraging and satisfactory. "Italy" forms the political article of this number, and, as might be expected, the *Quarterly* denounces Lord John Russell for giving sanction to enterprises with which we have no concern. "The Dogs of History and Romance" furnishes one of those gossiping articles which always lighten this Review. It is followed by a financial paper on "The Income Tax and its Rivals;" and the Number concludes with the article which will probably be considered the most important in it—the *Quarterly's* reply to the *Oxford Essays and Reviews*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

SALMON'S ARRANGEMENT OF THE STATE TRIALS. Folio. London, 1737. Any portion of that work, containing the leaves 59. to 63., and 120 to 125.

SELECT TRIALS AT THE SESSIONS HOUSE. 2 Vols. 8vo. Printed for J. Applebee in Bolt Court, Fleet Street, about 1736.

Wanted by W. O. Woodall, 11, Crescent, Scarborough.

POEMS BY T. H. BAYLY. 2 Vols. 1841. Bentley. MICHELE. 5th Ed. 1800. C. Knight. Or any edition.

FLIM-FLAM. 3 Vols. Murray. 1905.

VAURIEN, by I. D'Israeli.

Wanted by S. and T. Gilbert, 4, Copthall Buildings, E.C.

THE ENCYCLOPEDIA BRITANNICA. Any of the Vols. I. to X. inclusive of the latest edition, in good condition.

Wanted by Thomas Lampray, Esq., 18, Clement's Inn, W.C.

Notices to Correspondents.

OXONNIENS. Will our correspondent, as he is on the spot, favour us with a carefully executed drawing of the stone?

A. J. M. will find Moore's Sermon, Preached at Gissing, treated of in "N. & Q." 2nd S. i. 359. 422, 461.

FIAT JUSTITIA. The Hebrew poem inquired about is by Moses Ben Gerson.

F. FITZGERALD. Pedro Navarro is mentioned in the best biographical dictionaries. Our correspondent's hints will be acted upon.

S. SHAW (Andover) has our best thanks.

M. H. L. "Home, sweet home," a song in Clari, by Howard Payne: the music by Bishop.

P. S. CAREY. Mr. March does refer to engravings from the seal by Simon.

THEBA. We have two communications relative to the O'Driscolls for this correspondent. Where shall we forward them?

The following letters for correspondents are still in our possession, our notices not having attracted the attention of the writers:—

URSA MAJOR.

B. (Blake Queries.)

B., Dublin. (Blondeau Gougen), two letters.

PHILIP PHILIPSON.

SIRKAR KA NAKUR.

A. A. H. (King Pepin.)

T. V. N. (Pedigree of Archbishop Cromer.)

ZETA. Isaac Craven, of Trinity College, Cambridge, graduated A.M. 1663; and Francis Cruso, of Calicut College, A.B. 1674 A.M. 1676.

J. H. S. "TARRY, from Tabi: it and Sp. Tabi, a kind of wrought silk. Hence Tabbie-cat. See Richardson's Dictionary.

ERRATUM.—2nd S. xi. p. 58. col. i. l. 94., for "Fir" read "For."

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LONDON, SATURDAY, FEBRUARY 2. 1861.

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Notes.

MATHEMATICAL BIBLIOGRAPHY.

(Continued from 2nd S. x. 310.)

Strachey went far towards supplying what had been for more than twenty years a desideratum (Bija, p. 4). He possessed a Persian translation of the Bija Ganita which was made in India in 1634 by Ata Alla Rusheedee (Strachey, Bija, p. 4), at Agra or Delhi probably (Hutton, *Tracts*, vol. ii. p. 153). This, together with the notes of Davis and of Burrow, furnished the materials for Strachey's translation of the Bija Ganita.

Samuel Davis bestowed considerable attention upon the Hindu specious arithmetic or algebra. Under date Bhagalpur, 15th Feb. 1789, (As. Res., ii. 268), he mentions the "*bija ganita*," and cites a passage from one of the Commentaries upon it (I think, at least, that the passage is not text. Compare Strachey, Bija, pp. 13—14, 90 with Colebrooke, Algebra, pp. 131—2). At that place and time, or very shortly after, Davis, with the assistance of a Pandit, made some important notes, containing abstracts and translations from the Bija Ganita. There may be trifling inaccuracies in these notes, the translations never having been revised; but their authenticity may be depended on, as they were made from the original Sanscrit Bija Ganita, which was procured for Davis at Benares, by Duncan (Davis to Strachey, Jan. 1812. See Strachey, Bija, p. 119). They

are from the Sanscrit only. Davis never saw the Persian translation (Strachey, ib., p. 5 note †).

The notes of Davis, long mislaid and forgotten, were sent by him to Strachey (Bija, p. 119). They were on loose detached pieces of paper, and must be regarded as memoranda made for private use only. Although they do not constitute a complete translation of the Bija Ganita, they describe accurately a considerable portion of its most curious parts (Strachey, ib. p. 5). Davis's notes on the Bija Ganita are printed at pp. 90—110 of Strachey's translation, and a translation by Davis of a portion of the *Maricha* is printed at pp. 110—115 of Strachey, who, with the assistance of Wilkins has (p. 117 and 111) given an explanation of Sanscrit words used in Davis's notes.

The *Maricha*, by Muniswara, surnamed Viswarupa, grandson of Ballala, and son of Ranganatha, is one of the numerous commentaries on the astronomical portion of Bhascara's *Siddhanta Siromani* (Colebrooke, Alg., p. xxviii). It was written towards the beginning of the 17th century (ib.; and As. Res., xii, 231, note †). Colebrooke (As. Res. ix, 325. He there calls it *Marichi*.) says that it is an excellent commentary. Davis (see p. 9 of Strachey's Bija) assigns to it a somewhat later date than Colebrooke. Strachey (p. 115) calls it *Marichi*, as does Davis (ib. p. 112.)

Strachey (p. 10) informs us that the Persian of the Bija Ganita does not in itself afford a correct idea of its original (that it is an undistinguished mixture of text and commentary, and in some places it even refers to Euclid). Davis's notes show positively that the main part of the Persian translation is taken from the Sanscrit work and that the references to Euclid are interpolations of the Persian translator. See Strachey, pp. 5—6. Compare pp. 54 and 104, 66 and 105—6, 69 and 108. Davis's text may be verified by Colebrooke's (pp. 131—4, 139—142, 146—7, 162—9, 170—178, 185, 191, 220—226, 268).

Strachey had at one time a copy of the original Sanscrit Bija Ganita (see p. 10), and a Persian treatise on algebra (p. 14, †) and he mentions in more than one (pp. 4, 5, 7 and 9) place the Persian translation of the Lilavati made in 1587 by Fyzee. His knowledge of the latter appears to have been derived from Dalby's (Burrow's) copy. Perhaps Strachey's Sanscrit Bija contained the figure which he mentions at p. 68, and which will be found at p. 225 of Colebrooke's Algebra.

Mr. Davis, who afterwards resided in Hill Street, and was one of the Directors of the East India Company, brought over from India mathematical works both in the native language and in Persian translations (Hutton, *Tracts*, ii, 153). Mr. Wilkins became librarian to the East India Company (ib., p. 167). JAMES COCKLE, M.A. &c.

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QUEEN ELIZABETH'S VERSES,

WRITTEN WHILE PRISONER AT WOODSTOCK.

A conjectural amendment of the verses cited by Hentzner in his *Itinerary*, is given by Walpole in his partial reprint, and is thence copied into Percy's *Reliques*. In comparing the latter verses with the original, I was much struck with the liberties which I think Walpole has taken, with what we may presume to have been a tolerably accurate transcript by Hentzner from the original writing in charcoal. To elucidate the matter, I subjoin three versions; the first, Walpole's, as quoted by Percy; the second, Hentzner's (from the edition of 1617); the third, what I would suggest may have been the original:—

Walpole.

"Oh, Fortune, how thy restless wavering state
Hath fraught with cares my troubled witt!
Witness this present prison, whither fate
Could beare me, and the joys I quit.
Thou causedest the guiltie to be losed
From bandes, wherein are innocents inclosed,
Causing the guilties to be straik reserved,
And freeing those that death hath well deserved,
But by her envie can be nothing wrought;
So God send to my foes all they have thought.

"ELIZABETHE, Prisonner."

Hentzner.

"Oh fortune, thy Wrestling vvavring state
Hath fraught vvith Cares my troubled vvitt
Whese vvitness this present prisonn late
Could beare where once vvvas Joy sloune quitt
Thou causedst the guiltie to be losed
From bandes vvhere innocents vvhehre inclosed
And consed the guilties to be reserued
And freed these that death had Vvell deserved
But althereni, can be nothing Vvrought
So God send to my foes allthey have tought.

"Elisabethe the Prisonner."

Probable Original.

"Oh Fortune! thy restless wavering state
Hath fraught with cares my troubled witt,
Whose witness, this present prisonn late
Could beare, where once was Joy slaine quite;
Thou causedest the guiltie to be losed
From bandes where innocents were inclosed,
And caused the guiltless to be reserved,
And freed those that Death had well deserved;
But all-herein,—can be nothing wrought
So God send to my foes all they have thought."

I think that we must presume that Hentzner copied these verses as accurately as his small knowledge of the English language would allow; and we cannot conceive him writing the line, "Could beare where once was Joy sloune quitt," if it had really stood "Could beare me, and the joys I quitt;" the sense at the same time demanding that the words, "whose witness," should be governed by the following, "could beare." Walpole has nipped in the bud the poetical and pathetic phrase, "where once was Joy slaine quite," for the sake of an apprehended improvement in the metre. I believe, however, that any of your readers who are versed in the English metres of this, and

especially of an earlier period, will find but little fault with the flow of the amended verses. The words *fortune, witness, and guiltless*, must be read as trisyllables. It is hardly fair to attempt to cramp and alter verses of the middle of the sixteenth century, so to make them conformable to our modern metre.

There seems to be an allusion in verses 3—8. to a previous occupation of the prison by some person, who "Death had well deserved."

Query. Who was this released criminal? X.

DIODATI, "DE CHRISTO GRÆCE LOQUENTE."

The first edition of this work was published at Naples in 1767 in an octavo volume (pp. xvi. 204. and four pages of approbations and errata). It has the reputation of being extremely rare, although a valuable dissertation on an important subject. A second edition, with an English preface, appeared in 1843, under the superintendence of Dr. O. T. Dobbin. This gentleman says:—

"The reader has in his hands an exact reprint of Diodati, with the exception that innumerable mistakes have been corrected of various kinds which did not affect the integrity of the text. The very few changes which have been made in it, or notes that have been appended, are distinguished by brackets, except the second date on page 67., which was obviously wrong."

The principle thus laid down is undoubtedly to be approved, but the question has been suggested to my mind as to how far it has been successfully adhered to.

Before I point out two or three variations which I have observed between the first edition (of which I have a copy) and the second, let me say, that the work is now to be found in the British Museum, although it is stated not to have been there when Dr. D. published his.

a. Page 9. A coin of Ptolemy Soter is represented. In Diodati the letters describing the metal are *B*, and the inscription on the reverse is *Πτολεμαίου Βασιλέως*, which words are also read in the text. In Dobbin, the coin is described as *Æ* (i.e. *brass*, and not *silver*), and the legend is *Πτολεμαίου Σωτήρος*. No account of these variations is given, and the text is made to describe the coin as figured by Diodati.

b. Page 79. There is figured a coin of Herod the Tetrarch. As represented by Diodati, there is on one side a palm-branch with the letter *L*. on the left and *ΔΔ* on the right, which are explained in the text to signify the 34th year of the tetrarchy. The figure as given by Dobbin does not contain these letters, but the explanation of them stands in his text.

c. Page 80. The coin of King Agrippa, as given by Diodati, does not appear to have the *L* and *Δ* which are conspicuous upon the same as it stands in Dobbin's edition.

d. Page 80. The second coin has on one side the word *Αγρια* in Diodati, but in Dobbin it is *Αγρια*.

e. Page 81. The coin figured by Diodati has little resemblance to that of the reprint. In Diodati the reverse exhibits a well-defined rose and the word *Ροδιον*; but in Dobbin the flower looks like a lily more than a rose, and has besides the word *Αμειναις*, and omits to describe the metal (silver).

f. Page 82. The coin of Tiberius in Diodati looks to the right, and has the inscription *Ti. Caesar Augusti. f. imperator*. In Dobbin the emperor looks to the left, and the inscription reads *Ti. Caesar Augusti. imperator*.

The preceding deviations all refer to the coins, but I have noticed in the text one of so much magnitude that I will give the passage as it stands in both editions.

Dobbin. Pages 89, 90. :—

"Illic itaque non modo synagogam, verum etiam suum habebant extra urbem in via, quæ Portuensis dicitur, cæmeterium, ut patris servare hoc etiam in re ritus possent. Illud autem Bosius primus detexit anno Christi MDCLII, dum reconditis terræ meatibus trans Tyberim perscrutaretur. Illic invenit primo sepulchra ad parietem latera, ut fit, exceptis nonnullis in pavimento effossis substratisque: neque in eis, ut in reliquis, ulla Christianæ religionis indicia apparebant, sed Mosaici tantum candelabri septem lucernis distincti figura expressa. Lucernæ autem fictiles in candelabri modum effictæ. Fragmenta insuper laterum rubei-coloris, quibus olim calce oblitis sepulchra claudabantur."

Compare this with the corresponding place in the edition of Diodati, as in my copy :—

"Illic itaque, et synagogos, et suum habebant cæmeterium. Quare innumera reperta sunt ibi Antiquorum Idæorum inscriptiones, nonnisi quam Græce exaratæ. Earum porro binas peculiares, sed erroribus reperi apud Bayerum, quas hic subnectam, et Latine vertam secundum ipsius emendationes.

Ενθαδε κεῖτε Ζωσιμος
δια βιον συναγωγης
Αγριππιασων εν ειρηνη κοιμη-
σις αυτου . . . εκιθε δε
κεῖτε Ευλλης Αρρων ετων ε . . .

Hic quiescit Zosimus per totam vitam Synagogus Agrippinensium, in pace dormitio ipsius . . . Hic jacet Elias Aaron annorum. . . .

Ενθαδε	Hic
κεῖτε Ιου	quiescit
λιανος ιερευσ	Julianus sacerdos
αρχων καλ . . .	Præses
Αγριππιασων υιος	Agrippinensium filius
Ιουλιανου	Juliani
Αρχισυναγωγου	Archisynagogi.

"Bosius vero, qui cæmeterium illud Romæ primus detexit anno Christi MDCLII trans Tyberim; invenit ibi in sepulchris Mosaici candelabri septem lucernis distincti figuram expressam, fragmenta innumera laterum, quibus olim calce oblitis sepulchra claudabantur."

Diodati, in my copy, also omits (p. 100.) the words which follow the Greek quotation *ενθαδε κεῖται εν ειρηνη* to *aliosque*, on the same page, as

well as the expression "*quam propriam Hebræorum fuisse, nemo est qui ignorat.*"

There may be other differences, but these must suffice for the present. How are they to be accounted for? No doubt Dr. Dobbin is a faithful transcriber, and I would suggest that those portions which have been now referred to were cancelled and rewritten. Supposing this to be the fact, which copy is to be regarded as the corrected one?

With reference to the coins, I expect a different reason has to be assigned.

I should add, that in my copy of Diodati, to the word "*Bayerum*" there is this note, "*Vide Bayerum in Lucubrationibus, pag. 20. Sponius in Miscell. Num. 118. & 119. pag. 371.*"

My reason for calling attention to these differences, and for asking you to place them on record, is the almost fabulous rarity which is assigned to the book. I suspect that mine is a corrected copy, because the leaf on which the variations in the text occur is without the signature. This should have been a 2, and we can easily understand why it was omitted if the leaf was reprinted.

If you can find room for this Note, probably some of your readers will be able to say what they find in other copies of Diodati. B. H. C.

DEFEAT OF COLONEL BAILLIE'S DIVISION OF MADRAS ARMY, SEPTEMBER 10TH, 1780.

The following narrative differs in many essential points from the accounts which have been given of this disastrous affair. As it is written by one present in the action, and who from the situation he held was likely to have the best means of knowing the facts, you will probably think it worth inserting in "*N. & Q.*"

It is transcribed from a copy made at the time by a relative of the writer. J. T.

See View.

"Narrative of the Disaster which befel the Detachment, under the Command of Colonel Baillie, near Madras, on September 10th 1780, by Captⁿ Alex^r Read, Aide-de-Camp to Colonel Fletcher, the 2nd in Command.

"On the 8th of Sept^r our Main Army was encamped at Congeveram, a village 50 miles from Madras, wth General Monro considered the best situation to form a junction with two detachments on their march towards him. One from the Southward, commanded by Colonel Cosby; the other from the North^d, com^ded by Col^l Baillie. The latter having come to Perambacum, within 20 miles of us, wrote to Gen^l Munro, that in consequence of an action with a division of Hyder's Army, commanded by his son Tippoo, he was unable to proceed on his march, and would therefore wait for him. The general, averse to leave Conjeeveram, on account of a quantity of grain he had collected there, Colonel Fletcher, who always distinguished himself by a spirit of enterprise, undertook to march a detachment to Perambacum to reinforce Baillie, and to carry with him a supply of ammunition, wth conveyances for his sick and wounded, which it was hoped w^d enable

him to form the junction. Hyder's main army, the most formidable that ever was in India, being within 5 miles of us, and Tippoo encamp'd between us and Baillie with 15,000 of his father's best troops, it was necessary to march under cover of the night. Accordingly, the detachment was formed after dark, consisting of

Europeans	-	-	-	400
Natives	-	-	-	1000
Total	-	-	-	1,400

And at the time of its marching out of camp, an attack was made in a different part of the line upon one of the Enemy's picquets, in order to draw their attention that way, and favor the Colonel's march. This precaution had not however the desired effect: for the parties of horse were so numerous, that it was impossible to elude them. They soon espied us, and annoyed us a little with their Rockets; but by marching quickly past them, without firing a shot, we soon got out of their sight, and they did not think it worth their while to follow. Though I was then one of the General's staff, I no sooner heard of Col^l Fletcher's destination, than I obtained permission to accompany them; in consequence, I acted as his Aid-de-Camp. At break of day we reached Perambacum, when we were a most welcome sight to Baillie and the troops with him; after beating off Tippoo, they had reasonably expected to be attacked by Hyder's whole force. The evening of the same day we began our march back to Conjeveram. The enemy were soon apprized of our being in motion, when the horse made their appearance all round; however, our flanking parties kept them at a respectable distance, and their Rockets did very little mischief. When we came opposite to Tippoo's encampment, which was upon our left, he opened a few guns, but too late to have any effect, for the whole line had passed the range of his shot. After that, a considerable body of horse appeared in the rear. Supposing they intended making a charge, we drew up in order to receive them, which answered the probable intention of the enemy; for whilst we were doing that, they got their guns on in front, which, when we began to move on again, they opened upon us and annoyed us considerably. This occasioned another halt, when a Battalion was detached to take their guns, which they could not get on account of a rivulet between us and them; they were, however, soon silenced by our field pieces, and the line would have moved on again but for the baggage, which had unluckily strayed in changing our position, and lost sight of us, the night being very dark. In three quarters of an hour it joined us again, and we were preparing to proceed on our march, when a body of the enemy's horse came dashing by the Rear Guard; at which the Sepoys (who were half asleep, resting so long upon their arms,) were so alarmed, that they instantly, without waiting for the word of command, discharg'd their pieces; and the panic seizing those next to them in the line, it gradually ran thro' the whole detachment; so that nothing was to be seen but a continued sheet of fire, from the rear to the front of the line. I was then returning at full speed from the rear, where I had been with orders, and was in front of the European grenadiers, when my horse, receiving two shots, fell down with me. Colonel Fletcher having seen me fall by the light of the musquetry, ran immediately towards me, and ask'd if I was wounded. Finding myself lame, and not certain then that it was owing to the fall, I answer'd doubtfully. Taking it for granted that I was shot, he took me by the hand, and said: 'My dear friend, sit down.' Then, turning to the Grenadiers in extreme anguish, he upbraided them for their timidity and confusion in giving their fire without the word of command, which occasion'd

their shooting their own officers and one another. He thought, he said, they were fellows that nothing cou'd have frightened, and declar'd it had ever been his ambition to be at their head; but their behaviour that night had made him ashamed of them. He then exhorted them to be more cool and collected, and to pay more attention to their officers in future. Immediately after this, Colonel Baillie came to him to deliberate, whether it wou'd be best to proceed or not: when, on account of the darkness of the night, which had occasioned what had happened, and made them liable to lose the road or fall into an ambuscade, it was resolved to halt till break of day.

"This is the unfortunate circumstance to which our disaster in the morning may be attributed: for had we paid as little attention to the enemy, and push'd on as we did the night before, we might have defy'd all Hyder's efforts to prevent the junction. We no sooner left our ground in the morning, than Tippoo was observ'd marching in a parallel line with us, and about a mile and a half distant. The road we were in led to Arcot; we had, therefore, to strike out of it to the left, and cross Tippoo's line of march to go to Conjeveram. Just as we came to the turning, he open'd his guns, and was ready to oppose us. We immediately advanced into the plain; answer'd him from our Artillery, and detached two Battalions of Grenadiers to take his guns, while we form'd in a hollow way to save our men during the cannonade. The Grenadiers having got possession of the enemies guns, their line of infantry very soon broke and dispers'd, and we had little else to do than advance upon them to compleat their destruction. But unfortunately Baillie, being satisfy'd with half a victory, order'd three cheers, and remain'd inactive, as if nothing more cou'd be done; untill Hyder, with the main body of his army, made his appearance in our rear. Presently, a body of his Horse made a feeble charge, which we easily repuls'd; and about the same time the Grenadiers, who had taken the enemy's guns, abandon'd them, and retreated to the line with precipitation and disorder; which the Horse observing, fell upon their rear, and cut several to pieces. By this time Hyder had open'd his numerous Artillery; and together with Tippoo, who had retaken his guns, form'd an entire circle about us, so that we were rak'd from every quarter. As Colonel Baillie made no effort to extricate us, the fate of the day was then pretty evident. I observed to Col^l Fletcher, that nothing cou'd save the detachment but a desperate push to get possession of a village within 800 yards, where we ought at first to have taken post; but probably believing it impossible to reach it in the face of so many cannon, or unwilling to offer any opinion to Baillie, who had disapproved of an order he had given but a little before, or very likely seeing that our fate was inevitable, he made little or no reply, and appear'd to be very uneasy in his mind. Baillie probably thought that we might be able to maintain our ground with our field pieces, untill Gen^l Munro came to our assistance; but that hope was soon dispell'd by the blowing up of our Tumbrells, which contain'd the little ammunition we had left. The enemy seeing this misfortune, which rendered our Artillery useless, they began to advance upon us briskly, and take better aim. Their shot and rockets now galled the troops exceedingly, who, in obedience to Baillie's orders were all huddled into the deepest parts of the hollow way. We were certainly more like a Mob than a regular army. Such was our condition at the time the enemy made a charge upon the rear; which Col^l Fletcher, intending to support, called out, 'Grenadiers, come this way.' Upon that the whole corps, Europeans and Sepoys, got up and hastened towards him. He then said, 'Captain Ferrier's Company only'; but the noise and confusion was too great for him

to be heard. With some difficulty the Europeans were halted; but the Sepoys, who were in the rear of them, came pushing by with such violence, that they drove Col^l Fletcher one way and me another, which separated us for ever! The rout being general among the Sepoys, the enemy, horse and foot, left their guns, and came on like a deluge from every side to extirpate this little army. The slaughter began with the Sepoys; but the European corps, in number about 600, still remained in a body, firm and obedient to their officers, and did great execution: for being encircled by the enemy, who stood at a few yards' distance in a promiscuous crowd, every shot took effect. Being in no kind of order, they made but a feeble resistance; for those in front, who stood the brunt of our fire, wishing to change their situation, made every effort to get away, but cou'd not, so great was the pressure of the multitude behind. Though our brave fellows kept them off, it was impossible to make their retreat good; and that they must soon be overpow'd by numbers. Col^l Baillie thought it better to capitulate than maintain so unequal a fight, and order'd them to cease

firing, while he put his handkerchief on the point of his sword, and holding it up, call'd out to the enemy for quarter. They immediately show'd an inclination to parley, when Baillie perceiving that the men still kept firing, he call'd to them—'Ground your arms! Throw them down, men!'—and instantly darted among the enemy. The fatal order was no sooner obey'd than the faithless savages, thirsting for revenge and intent on plunder, made a general charge. The shock was as dreadful as it was unexpected at that moment. They bore down all before them, and a horrible massacre ensued. In short, never was a detachment more effectually cut off, almost every man being kill'd, wounded, or taken prisoner. I shall forbear any comment upon this unfortunate affair, the officer who commanded not having surviv'd to vindicate his conduct; and I shall only observe it is the general opinion, that had Col^l Fletcher been in his place, the event wou'd have been very different.

"The following is a return of the officers of the detachment:—

	Lt.-cols.	Cpts.	Lieuts.	Ensigns.	Volunters.	Drs.	Grand Total.
Killed on the spot	1	3	3	19	1	1	28
Died of their wounds	0	1	2	3	1	1	8
Recover'd of their wounds	1	7	12	9	4	1	34
Unhurt	0	2	5	6	2	1	16
Total	2	13	22	37	8	4	86

"Of about 550, non-commissioned and private, 225 were kill'd on the spot; and 325 were bro' into Hyder's camp, two-thirds of whom were very badly wounded. We had about 3200 natives when we march'd from Perambacum. A great many were kill'd, and a very few made their escape to General Munro's army, which was upon its march to our assistance; but hearing of our defeat, immediately went back, never halted till it reach'd Chingleput, 30 miles from Conjeveram. I have been told that no troops were ever seen in such consternation and terror. The greatest dejection and dismay was express'd in every countenance, and such irregularity was observ'd in the ranks, that had the enemy push'd them with vigour in their retreat, they must have shar'd the same fate with Col^l Baillie and Fletcher's detachment. As it was they were obliged to leave their heavy cannon, a great quantity of baggage and ammunition, behind them. And it's said, so great was their apprehension of being followed by Hyder's whole Army, that it was once in meditation to march off the Europeans by night to the Sea Coast, and leave the Natives to shift for themselves; which wou'd have been an indelible disgrace upon our nation, and the ruin of our affairs in India. The arrival of Col^l Cosby from the South^d with the troops under his command, inspired them with some hopes of reaching Madras, and in another march they effected it. The enemy being now masters of the field, took Arcot and several other places, that we were not able to retake during the war; which has proved the most unfortunate and ruinous we ever were engaged in. When I had not a doubt about Col^l Fletcher's fate, I made every enquiry about him, and was as fully answer'd as was then possible; for I was inform'd by those who saw him after my separation from him, that he died most gallantly, having cut down several of the enemy before he fell. At the time the enemy charg'd the Sepoys, who had thrown away their arms and stripp'd themselves, to extenuate the enemies' desire of revenge or booty, a jemadar and his party dash'd in where I was, and made a cut at me himself, but miss'd me. He then offer'd me quarter, which (not being tired of life) I gladly accepted. The fellow then took me by one arm, and ordering one of his horse-

men to lay hold of me by the other, rode away with me in this manner at a canter to some distance from the field of action. He then halted a little for refreshment; when being able to converse wth him in his own language, he treated me with great civility, and gave me a horse to ride on to Hyder's encampment.

"On my way I fell in with several of my brother officers, who were cover'd with wounds; their hands tied behind their backs, and trudging it on foot. Some of them were stripp'd naked, carrying the heads of their friends, and others the plunder of those who had taken them. They saw with astonishment so great a difference in my treatment, and thought that I had certainly taken service. I had indeed given the jemadar reason to imagine that I wou'd, and offer'd him assurances of future service, which induced him not to plunder me. But he found he had miss'd his aim, when he received only a reward of five rupees for taking me. Every man who took a European alive got the same; two rupees were given for a head, and one hundred for a cannon. Being taken from under the charge of the jemadar, I was sent among the poor fellows who were saved in the massacre. I never saw a more piteous spectacle. Col^l Baillie was among them, and taking me by the hand, express'd great pleasure at seeing me alive. I was just able to tell him, that I was happy to see him again, when the painful reflexion of our situation overcame us both. That circumstance gave one some relief—when, looking about me, I enquired the fate of my friends, and gave what assistance I cou'd to the wounded. Hyder had been with them before I came, and had order'd his French surgeons to dress them. They say he behaved to them with great politeness; and far from appearing elated with his good fortune, bore it as a thing he was accustomed to. Night coming on, two small tents were pitch'd, which, with crowding, contain'd only half of us; and a quantity of boil'd rice and mutton (called *pelau*) was sent us. We had no knives nor forks; and our only plates were pieces of broken pots we pick'd off the ground, some of them out of places it wou'd be indelicate to mention. But the day before we dreaded no stroke in the power of fortune, and were now so fallen that we envy'd the condition of any

that, however poor, were free. We, notwithstanding, reconciled ourselves to every hardship, and bore our ill-fortune with patience and resignation. On the 4th day, Hyder sent Col^l Baillie 1,000 rupees for the use of all the prisoners, with some cloaths, for few of them had anything to cover them. A distribution being made, those who were able to march were divided from those who were not—the first of whom were to be sent into Hyder's country; the others to Arnee, a place in the neighbourhood, to remain till cured of their wounds. Palinkeens, cow-coaches, and tatoo horses (about the size of Shetland shelties, but of an inferior kind), were given to the officers, and bullocks to the wounded men; and all were march'd out of camp together, under a strong guard of Caffrees and native Sepoys. There never was so motley a cavalcade. Every man was differently dress'd, differently mounted, and most of us made a most ludicrous appearance, which we could not help remarking to one another, tho' the change in our condition was as great as can be conceived; and together with the prospect we had before us of a long and rigorous imprisonment, sufficient to depress our spirits; for a march of fourteen days we reach'd Bangalore, the place where we were confin'd. We suffer'd a variety of treatment, a relation of which would make a much longer letter than this. I shall, therefore, not attempt it at present. Several were poison'd, starved, and flogged to death. I was not of consequence enough for the tyrant to wreak his vengeance on, consequently surviv'd my misfortune, after an imprisonment of three years and seven months."

Minor Notes.

SHAKSPEARE, DERIVATION OF. — The name, Shakspeare, no doubt originated in the Norman or French edition of the double beloved-disciple name (Jacques-pierre, James-peter, Jakespear), of which it is composed; the initial *J* being pronounced *sh*, as in many other instances, viz., in

Shenkins for Jenkins.
 Sherard " Gerard.
 Shiles " Giles.
 Sherry " Jerry.
 Sheridan " Jeridan (old Jerry).
 Shenstone " Johnstone (Johnson).
 She " Je, in Switzerland and elsewhere,
 where the French language is provincialised, &c.

With such a self-evident derivation before us, we may therefore dispense with the unlikely reference to the shaking of a spear, which most probably had nothing to do with the origin of the name, when first invented; being only a suggestion from its accidental English form; though the idea once started, the name may with some have seemed to be recommended by it.

Those who consider that Shakspeare originated in spear-shaking rely on "Breakspear," "Winspear," &c., as analogous, these names having a like termination in, and apparent reference to, action with a spear; but this illustration is of the kind "ignotum per ignotius." We do not know enough of Brakespeare, &c., to justify us in saying that their origin was connected with spears; nor

applying any inferences from them to other names. Probably Breakspear (a priest) was in part named after St. Peter, the chief of the Apostles, and not after spears. Winspear almost looks like "Owen" (or John?) "Peter."

R. T. A.

BEGGARS IN LONDON A CENTURY AGO. —

"But notwithstanding we have so many excellent laws, great numbers of sturdy beggars, loose and vagrant persons infest the nation, but no place more than the City of London and parts adjacent: if any person is born with any defect or deformity, or maimed by fire or any other casualty, or by any inveterate distemper, which renders them miserable objects, their way is open to London, where they have free liberty of shewing their nauseous sights to terrify people and force them to give money to get rid of them; and those vagrants have for many years past removed out of several parts of the three Kingdoms, and taken their stations in this metropolis, to the interruption of conversation and business. . . . As to those creatures that go about the streets to shew their maimed limbs, nauseous sores, stump hands or feet, or any other deformity, I am of opinion, that they are by no means fit objects to go abroad; and considering the frights and pernicious impressions which such horrid sights have given to pregnant women (and sometimes even to the disfiguring of infants in the womb) should move all tender husbands to desire the redress of this enormity," &c. — *Propositions for Better Regulating and Employing the Poor*, chap. xxiii. 36., in *The Trade and Navigation of Great-Britain Considered*, by Joshua Gee, 6th edit., Glasgow, printed and sold by R. & A. Foulis, 1760, 16mo. pp. 180.

G. N.

Ονειροποιεῖται. — When Coleridge awoke from his dream of "Christabel," he transcribed it *memoriter et in extenso*: rarely has the extravagant and erring spirit hied back to its confine with so precious an acquirement. Was Coleridge its author? If not, who was?

One night, I sat out the presentation of a drama: all whereof has escaped my memory, save the general impression of its excellence and the remembrance of four especial lines. I awoke repeating them: —

"The Morning now, like to some potent lord
 Making himself a king above his peers,
 Puts off her meaner coronet of stars,
 And takes the sun for her bright diadem."

Claiming none of their praise to myself, I wish to record them in "N. & Q." MORPHINE.

FROSTS ON THE THAMES. — The following paragraph has appeared in many of the newspapers. Of its authorship I know nothing. It is worth preserving in "N. & Q."

"The Thames was frozen for 14 weeks in 1063, and below bridge to Gravesend from November 24 to February 10, in 1434. In 1515 carriages passed over from Lambeth to Westminster, and fires and diversions were witnessed in 1607. In 1684 the river was covered with ice 11 inches thick, and nearly all the birds perished. In 1716 a fair was held, and oxen were roasted; this frost continued from November 24 to February 9. A frost in 1740 lasted nine weeks, when coaches plied upon the Thames, and

festivities of all kinds were celebrated upon the ice. From November to January, in 1789, the river was passable opposite the Custom-house; and in 1814, booths were erected. The present frost has lasted about 14 days, and if it continues for the same period longer, the scenes of the Serpentine may be transferred to our great metropolitan river." [*Express*, Jan. 11, 1861.]

GRIME.

WEATHER OF JULY, 1602.—In the preface (by Sir Egerton Bridges) to Davison's *Poetical Rhapsody* is noticed a letter, dated London, 8th July, 1602, written by John Chamberlayne to Sir Dudley Carleton, in which occurs the following passage:—

"The thunder and tempestuous weather you write of hath found the way over sea, and played his part here all the last week more than ever I knew it."

S. B.

Queries.

FAMILY OF LAWRENCE.

I should be greatly obliged to SEAL, or to any of your genealogical correspondents, who have been discussing the family of Lawrence, for information regarding the parentage of Sir James Lawrence, Knight of Malta, author of *The Nobility of the British Gentry*, and other works. I am, moreover, particularly anxious to ascertain when, where, and by what authority he was received into the order of Malta.

No record of his admission is to be found in the Archives preserved at Malta, and I searched diligently, but in vain, in the Chancellerie of the Convent of St. John of Jerusalem, at Rome, for his Proofs, and for the registration of his Bull of Reception.

The only trace of it I could discover was contained in the following short extract from a letter of the Commander Maffei, Receiver-General of Bohemia, addressed to the Grand-Master Hompesch, at Trieste, and dated 24th September, 1798:—

"Rapporterà a Milorde Lawrence la decisione di S. A. Ema. riguardo la Croce che desidera." (*MSS. Calvier. No. 258.*)

As some apology for troubling your correspondents, as well as for occupying so large a share of your valuable pages, permit me to state that during a long sojourn in Malta I employed much of my time in rescuing from oblivion everything in the public records connected with what Bosio calls "così nobile, ricco, e principal membro dell'Ordine, come sempre era stata la Venerabile Lingua d'Inghilterra."

I made a short abstract of every Bull connected with that Language that had issued from the Chancellerie of the Order of St. John, from the first quarter of the fourteenth century, when the series of the "Libri Bullarum" commences,

to the last quarter of the sixteenth, when all mention of the English "Tonge" ceases.

I have, also, been fortunate enough to recover more than 700 names of English, Scotch, and Irish gentlemen who were admitted into its ranks from the middle of the twelfth century to the latter end of the sixteenth. From that period till the final expulsion of the Order from Malta in 1798, the names of nine English knights occur, at long intervals; while from the commencement of the present century to the year just passed away, twenty-three British subjects are registered in the Chancellerie of the Order, at Rome, as having been received Knights,—of Justice, Devotion, or Grace,—Conventual Chaplains, and Donats; of which number ten are natives of Malta.

It is to complete my Roll of the extinct "Venerable Language of England" with accuracy, that I ask for information respecting Sir James Lawrence.

JOHN JAMES WATTS.

2. Saville Row.

CORVINUS "DE PROGENIE AUGUSTI."

Professor Weber of Marburg has requested me, through a common friend, to assist him in investigating an obscure point of literary history. He wishes to ascertain, if possible, the time at which the spurious treatise, *De Progenie Augusti*, falsely ascribed to Messala Corvinus, the contemporary and friend of Augustus, was written.

The earliest edition of it with which I am acquainted is dated 1532. The title-page is as follows:—

"L. Flori de Gestis Romanorum Libri Quatuor a mendis accuratissime repurgati una cū adnotationibus Io. Cameritis, quæ commentarij vice in omne Romanam historiam esse possunt.

"Ad hæc, Sexti Ruffi viri consularis de historia Ro. epitome multo quàm antehac emaculatior.

"Item, Messalæ Corvini oratoris disertissimi de progenie Augusti Cæs. libellus, nunc primū excusus. His accessit rerum copiosissimus index.

"Basileæ, apud Jo. Hervagium mense Martio, anno MDXXXII."

The dedication begins:—

"Clarissimo viro D. Wernhero Wolfino, Juris simul et Humanitatis consultissimo, Jacobus Bedrotus Pludentinus. S."

After speaking of Florus he goes on to say, —

"Consimilis argumenti libellum Sexti Ruffi, et Messalæ celebratissimi oratoris (si nō fallit titulus) de Augusti genealogia panegyricum. addidimus, quorū ille multis locis antea depravatis emendatior exit, hic nunc primū in lucē prodit, dilucidā Ro. imperij propagine complectens."

It is dated

"Argent. Kalend. Mar. ANNO MDXXXVIII."

This editor Bedrotus was the first professor of Greek in the University of Strasburg, at the

foundation of that university. He died in 1541. Besides the present work he edited *Athenæus*, and *Lucubrationes variorum auctorum in M. T. Ciceronis orationes*. You will observe that he claims that his edition is an *editio princeps*, but does not state from what source he obtained the MS. I have, however, been informed that there is an earlier edition of the *Libellus de Progenie Augusti*, Romæ, 1520, by Raphael Mecenatæ. I should be greatly obliged if any of your readers who may happen to possess, or to have seen this edition, would furnish me with any particulars about it.

JAMES HEATH.

28. Gordon Square, W.C.

ADM. SAMUEL GREIG: HIS FAMILY, ETC.

This distinguished man was born in Scotland, his father being Mr. Charles Greig. He first entered the English navy, and distinguished himself under Adm. Hawke at the defeat of Confans, and at the taking of the Havannah. On peace being proclaimed in 1764, Mr. Greig, anxious for active service, left the English navy, and entered that of Russia, in which he rapidly rose, and became a vice-admiral in 1770. In 1775, Adm. Greig had the command of Cronstadt conferred on him; and in 1782, having attained the rank of full admiral, he was promoted by the Empress Catherine for his skill and bravery at the battle of Chio (where the whole Turkish fleet was destroyed) to the chief command in the Russian navy. Adm. Greig was in great favour with the Empress Catherine, who conferred on him many marks of her esteem, and among them an estate in Livonia. The admiral died on the 15th October, 1788, on board his flag ship, before Sweaborg. After his death the Empress Catherine raised a monument to him in the Lutheran church at Revel, and had a medal struck in his honour.

The admiral married a Russian lady, whose name I want to find out, and had by her several children. A grandson of Adm. Greig distinguished himself, I am told, at the siege of Sevastopol, and in 1857 was officer of artillery to the Grand Duke Constantine. Another grandson is a barrister in England, and at the present time is Clerk of the Peace for Surrey.

I shall feel much obliged to any one who will furnish me with information on any of the following points:—What is the inscription on Adm. Greig's monument at Revel? Is it possible to see one of his medals in England? What was the name of the admiral's wife? I should be glad to have a list of the admiral's descendants, showing their marriages, &c., with dates. Is anything more known of his ancestry? What arms did he use? The arms of one family of Greigs, settled in Scotland, are gu. 3 dexter hands arg., within a

bordure or; crest, a dexter arm in armour embowed, brandishing a scimitar ppr.; motto, "Strike sure." Were the admiral's like these?

J. A. P.N.

ADAM WITH A BEARD.—Can you inform me if there is any picture or statue by old or modern artists and sculptors in which Adam is represented with a beard?

CENTURION.

ANONYMOUS DRAMAS.—Can any of your readers, acquainted with the literary history of Birmingham, give me information regarding the authorship of the two following dramas? 1. *Conrad*, a tragedy, acted at Birmingham about 1816 or 1817. I am not certain whether the play was printed, but it was written by the author of *Tancred*, a Tale, and other Poems, Lond. 1818 (?). It may perhaps afford some clue to the authorship to mention that, among the subscribers to *Tancred*, I find Capt. Johnson or Johnston for fifty copies. 2. *The Mysterious Murder, or What's the Clock*: a melo-drama, founded on a tale too true. Written by G. L.; printed by Taylor, Moor Street, Birmingham, about 1819.

ZETA.

"BEGONE, DULL CARE."—It appears to me that the following verse, which I have frequently heard sung by a lady, who learned it in childhood from the singing of others in this neighbourhood, is a powerful addition to the well-known song, "Begone, dull Care." In any company in which I have heard it sung it produced a great effect. Is it known as originally forming the concluding part of the lyric? I should say it has seldom been surpassed in that class of composition:—

"This world, they say, was made of naught,

And all that is therein—

And at the end of time it will

To naught return again.

Since this world at best

Then's [Is?] but a jest,

And life will soon decay;

Then while we're here,

My friends most dear,

Let's drive dull Care away.

Begone, dull Care," &c. &c.

D.

Glasgow.

CHURCH: NUMBER TO FORM A CONGREGATION.

—A provincial paper states, that on one of these last cold Sundays, the curate of a rural parish dismissed a very small assemblage of parishioners to their homes without performing the service. A London weekly journal of about the same date, in answer to a correspondent, states—"Nine persons form a congregation, and cannot be legally dismissed without the usual services being performed. 'Two or three gathered together' are generally understood to form a congregation." Is there any law by which the number is defined to

be larger than that which is required to ensure the Divine presence, Matthew xviii. 20 ?

VRYAN RHEGED.

FAIRFAX, JOSEPH.—Can any one of your readers give me any information as to what appointment Mr. Joseph Fairfax held in the Forest of Windsor, circa 1740; or any particulars concerning himself or family? L. DE C.

LONDON FIRES: BLOWING UP HOUSES WITH GUNPOWDER.—

"Hark! the drum thunders; far, ye crowds, retire;
Behold the ready match is tipt with fire;
The nitrous store is laid; the smutty train
With running blaze awakes the barrelled grain.
Flames sudden wrap the walls; with sullen sound
The shattered pile sinks on the smoky ground," &c.
Gay's *Trivia*, book iii. p. 78.; *Poems*, 1720.

The expedient of blowing up houses with gunpowder, in order to arrest the progress of the flames, is said to have been resorted to with success during the Great Fire of London, 1666; and from the above extract from Gay it may perhaps be inferred that the practice still continued in his days. Is there any well-authenticated instance of this?

To descend to more modern times. Is there any case on record during the last century in which the same plan has been adopted? At present (thanks to the multiplication and increased power of fire-engines, and to improved methods of building) there is no necessity for having recourse to such desperate expedients for the purpose of controlling the rage of the "devouring element." W. D.

HERALDS' VISITATION, CO. MONMOUTH.—A genealogist wishes to know where the Visitation for co. Monmouth, 1683, is deposited. T. M.

HORBLINGE, OR "ORBLINGE."—Whence the origin of the word, and change to its present form, Horbling? D. GLENN.

KNIGHTS TOO FAT TO RIDE.—

"In the oldest order of knighthood, a knight who became too fat to ride was rightly deprived of his spurs," p. 22.—*The Art of Riding*, London, 1710, 12mo.

Which order, if any? A. A. R.

MAIDEN LANE AND HAND COURT.—Can you or any of your numerous readers inform me from whence Maiden Lane and Hand Court derived their names? As the biographer of Turner, you will understand my interest in this point.

WALTER THORNBURY.

5. Furnival's Inn.

NARTHECIA: WHAT?—Amongst the microscopic slides of a London optician, I find "*Foot of Narthecia*." Would you kindly inquire for me whether this is a correct description, and to what order of insects it belongs; an effort in which I have hitherto failed. C. W. B.

ROBERTS FAMILY.—Wanted information respecting the descendants of Lewis Roberts, merchant in London about 1638, who wrote *The Marchant's Mapp of Commerce*. The Harl. MSS. mention three children—Gabriel, born 1626, William, and Ann Sarah. Can any reader of "N. & Q." furnish the names or any particulars of later descendants?

Also as to the ancestors of Mr. Samuel Roberts, an attorney in Gray's Inn Lane, 1730-34. He was admitted at Serjeant's Inn by Mr. Justice Probyn, 30th Nov. 1730. Would not the papers of Mr. Probyn give the names of his parents, and also his birthplace; if so, where are they to be met with? S. R. met with his death accidentally on old London Bridge, 1734, but where buried cannot be ascertained by any of his descendants. I shall feel greatly obliged by any communication that will assist. E. J. ROBERTS.

SHAKESPEARE.—There was published *Chefs d'Œuvre de Shakspeare* (Othello, Hamlet, &c.) in French and English, with Notes Critical and Historical, by D. O'Sullivan, 2 vols. 1837. Was this published in London, and is the translator a native of this country? ZETA.

Queries with Answers.

DR. WARING AND DR. POWELL.—Will any of your correspondents be kind enough to give some account of a controversy, circa 1760, between Waring, one of the best of English algebraists, and Dr. Powell. There were two pamphlets, I think, on either side. They are in the library of Queen's College, Cambridge, but are not readily accessible in London. WM. DAVIS.

22. Grove Place.

[The following account of this controversy occurs in a biographical sketch of Dr. Edward Waring in *The Monthly Magazine* for Feb. 1890, p. 46:—"Waring took his first, or bachelor's degree, in 1757, and the Lucasian Professorship became vacant before he was of sufficient standing for the next, or Master's degree, which is a necessary qualification for that office. This defect was supplied by a royal mandate, through which he became Master of Arts in 1763; and, shortly after his admission to this degree, the Lucasian professor. The royal mandate is too frequently a screen for indolence; and it is now become almost a custom, that heads of colleges, who ought to set the example in discipline to others, are the chief violators of it, by making their office a pretext for taking their Doctor's degree in Divinity, without performing those exercises which were designed as proofs of their qualifications. Such indolence cannot be imputed to Waring; yet several circumstances previous to his election into the professorial chair discovered that there was, at least, one person in the University who disapproved of the anticipation of degrees by external influence.—Waring, before his election, gave a small specimen of his abilities, as proof of his qualifications for the office which he was then soliciting; and a controversy on his merits ensued: Dr. Powell, the master of St. John's College, attacking, in two pamphlets, the Professor; and his

friend, afterwards Judge Wilson, defending. The attack was scarcely warranted by the errors in the specimen; and the abundant proofs of talents in the exercise of the professorial office are the best answers to the sarcasms which the learned divine amused himself in casting on rising merit. An office held by a Barrow, a Newton, a Whiston, a Cotes, and a Sanderson, must excite an ingenuous mind to the greatest exertions; and the new professor, whatever may have been his success, did not fall behind any of his predecessors, in either zeal for the science, or application of the powers of his mind to extend its boundaries. In 1762 he published his *Miscellanea Analytica*, one of the most abstruse books written on the abstrusest parts of Algebra. This work extended his fame over all Europe."]

DR. JOHN JORTIN. — Can any of your correspondents inform me whether there is in existence a painting of Dr. Jortin, Vicar of Kensington, and Archdeacon of London? He died in 1770.

H. L. J.

[The engraved portrait prefixed to Dr. Jortin's *Works*, edit. 1810, was taken from a painting then in his daughter's possession.]

YOKUL. — Amongst the many names by which rustics are designated, or by which they designate each other, such as a Yokul, a Chopstick, a Chaw-bacon, a Tummies, a Mate, a Feller, a Chap, &c., there is only one which particularly puzzles me, and that is the first. What is the derivation of "Yokul," and what is its proper meaning?

PAUL PRY.

Minories.

[As *yoke* seems plainly to be connected with the Latin *jugum*, we have always been disposed to derive *yokul* from the L. *jugalis* or *jogalis*, which signifies "pertaining to a yoke" (as of oxen or other animals.) We would therefore submit that the term *yokul*, as applied to a rustic, primarily signified one who yoked or drove oxen, horses, &c.; and hence, generally, a peasant or countryman.]

WATERWORKS AT OLD LONDON BRIDGE. — When were these removed, and what part of the city was supplied by that machinery which, I believe, was moved by the rush of the river? CENTURION.

[In 1582 was first erected at London Bridge the famous engine for raising water for the supply of the city, the invention of Peter Moris, a Dutchman, but a free denizen. "He conveyed Thames water in pipes of lead over the steeple of St. Magnus church, at the north end of London Bridge, and so into diverse men's houses in Thames Street, New Fish Street, and Grasse Street, up unto the north-west corner of Leadenhall — the highest ground of the City of London — where the waste of the first main pipe ran first this year, 1582, on Christmas even; which main pipe, being since at the charge of the city, brought up into a standard there made for that purpose, and divided there into four several spouts, ran four ways, plentifully serving to the use of the inhabitants near adjoining, that will fetch the same into their houses, and also cleansed the channels of the streets north towards Bishopsgate, east towards Aldgate, south towards the Bridge, and west towards the Stocks Market." — (Abraham Fleming, Holinshed's continuator.) The lease of the proprietors, which ran for 500 years from the first grant to Moris, at last comprehended all the stream of the river to the fifth arch inclusive. On Oct. 13, 1779, a

fire broke out in a warehouse belonging to Messrs. Judd and Sanderson, hop-merchants at the foot of the bridge, which communicated to the waterworks, and reduced them nearly even with the river. (*Gent's Mag.* Nov. 1779, p. 562.) These waterworks, which had by various improvements become one of the most curious and powerful systems of hydraulic mechanism ever constructed, continued in operation till October, 1822, when the New River Company purchased the supply for 10,000l. — *Vide* Richard Thomson's *Chronicles of London Bridge*.]

ST. BOTOLPH. — Finding there are four churches dedicated to St. Botolph in the immediate neighbourhood of (I believe) Newgate, Cripplegate, Aldersgate, and Aldgate, I shall be much obliged to any one who would state if there be any historical connection between such dedication and the above-named localities, to account for the striking coincidence. A. Z.

[In our first Series (v. 396. 475. 566., vii. 84. 193.) are several notices of this favourite saint of early times; but they do not explain why the four churches dedicated to him in London stand at the gates of the city, viz. Aldersgate, Aldgate, Bishopsgate, Billingsgate. St. Botolph's festival is June 17; he has been considered the especial patron of mariners, which may account for these churches in the vicinity of the port of London having been dedicated to him.]

Replies.

SNAGG FAMILY.

(1st S. x. 243.; 2nd S. x. 513.)

Querists in "N. & Q." should never despair of replies, for here is an instance in which, after an interval of six years, a Query has been answered, Mr. ROFFE having obligingly forwarded the particulars then requested, which I know will be most acceptable to one of your correspondents now abroad.

In Smyth's *Law Officers of Ireland*, it is stated that Thomas Snagg, Esq., was appointed Attorney-General for Ireland by patent under letter of Privy Seal, dated Outlands, 13th of September, 1577. "The Queen by her said letters directed that he should have 100l. English a year addition to his fee; and for his better encouragement and supportation of his charges, to have in the pay of the army without cheque the wages of two horsemen and three footmen" — truly a curious way of providing for high legal functionaries, but an exceptional case, for he is the only Attorney-General we find receiving such perquisites. A successor was appointed "vice Snagg, deceased," by patent dated 9th of September, 1580.

In *Hansard* I find that Thomas Snagg, Esq., M.P. for Bedford, and Serjeant-at-law, was chosen Speaker of the House of Commons, and presented to Queen Elizabeth in that capacity by the lower house on the 12th of November, 1588. He was also a benchman and "double reader" of Gray's Inn, and his arms are still to be seen emblazoned in

the large semicircular window of the Hall of that Society.

Mr. Manning, in his *Lives of the Speakers of the House of Commons*, appears to be of opinion that he resigned before 1590, in which year he was appointed "Queen's own Serjeant." But he still appears as Speaker on the 29th of March, 1592, and his successor, the great Sir Edmund Coke, was not elected till the 22nd of February, 1593 (35th Eliz.), on the assembling of a new Parliament.

Quære, now did he die? Mr. Manning was unable to ascertain his ancestry. Can any particulars now be obtained?

His son, also Thomas, sat in the Parliament of 1586 for the borough of Bedford, and received the honour of knighthood from King James I. shortly after his accession to the throne, and in the fifth year of that reign [1507-8] served as sheriff for Bedfordshire, as did also his descendants in 1665, 1678, and 1705.

The Snaggs held, with other lands, the Manors of Marston Moretaine in Bedfordshire, and Latchworth in Hertfordshire. In the parish church of the former are several very handsome monuments and sepulchral brasses to various members of the family.

Thomas Snagg's Old Manor House, at Marston, is still known, and some legends about the ghost of Lady Snagg still linger amongst the oldest inhabitants.

I am desirous of ascertaining what relationship existed between Thomas Snagg, the Attorney-General, and Thomas Snagg the Speaker. Could they be the same person, and "deceased" a clerical error for "resigned"? If not, did the Attorney-General leave issue? What was the connection between the branch settled at Chislehurst, Kent, and that at Marston Moretaine?

Mr. Manning, in the work before quoted, says:—"We have not ascertained whether the blood of Snagg is still extant, but we find that the last heir male [of the Speaker?] died in the early part of the 18th century."

The family is certainly not extinct, for Thomas Snagg, a descendant of the Chislehurst branch, went over to Ireland about 1770, and three generations (the eldest sons all likewise baptized Thomas), have since been settled in Dublin.

Any genealogical information, references to printed works, copies of inscriptions, &c., relating to this family, will be acceptable. The name is so peculiar and uncommon that it affords special facilities for tracing the genealogy, because all who bear it may safely be assumed to be related, which is often too readily done without sufficient warrant in the case of names of more common occurrence.

JOHN RIBTON GARSTIN.

Dublin.

SATIRICAL ALLUSION TO JOHNSON.

(2nd S. xi. 30. 52.)

The Crispinus of Horace is the literary ancestor of a numerous race. The member of it indicated by the satirist I take to be the Crispin of Padre Isla. The date of the satire is 1772, in which year Nugent's translation of Fray Gerundio was published under the direction of Baretti. Prudentio, after pointing out faults in Gerund's much-applauded sermon, says:—

"Instead of the acclamations which these simpletons gave thee upon finishing thy exhortation, thou shouldst have had that which was given to Father Friar Crispin, suiting thee as well as it did him, who without doubt must have been the Friar Gerund of his time:

"All pretenders to style before Crispin must vanish,
Who speaks Spanish in Latin and Latin in Spanish."

"Huzza!"—Vol. i. p. 553.

History of Friar Gerund, London, 1772.

"S—e," certainly Shebbeare; "B—e," not Bute, but, I think, Beardmore.

"Where is Shebbeare? O let not foul reproach,
Travelling thither in a city-coach,
The pillory dare to name; the whole intent
Of that parade was fame, not punishment,
And that old, staunch Whig, Beardmore, standing by,
Can, in full court, give that report the lie."

Churchill, *The Author*, l. 361.

Shebbeare was sentenced to stand one hour in the pillory at Charing Cross. Beardmore, then under-sheriff, took him there in one of the city coaches, and allowed him to stand on "the wood," his head and hands not being put through, with a servant in livery holding an umbrella over him. At the end of the hour Beardmore took him back. For this, on the motion of the Attorney-General, the Court of King's Bench issued an attachment against Beardmore. The whole Court were indignant at the sentence not being fully executed, and Mr. Justice Wilmot cited a case from the year-books in which large damages were recovered against a defendant for beating his adversary's attorney, and the reason assigned was, "*Quia* the defendant, *quantum in se fuit, non permisit regem regnare*;" and, added his lordship, "it may, with at least as much propriety, be said of this under-sheriff in the present instance, that, *quantum in se fuit, non permisit regem regnare*." Beardmore was sentenced

* The passage is badly translated. The original is,—

"No merecias, que al acabar la Platica, en lugar de los vitoros con que te aclamaron los simples, te hubiesen aplicado este otro vitor, que te venia tan de molde como al Padre Fray Crispin, que sin duda debió de ser el Fray Gerundio de su tiempo:—

"Vitor el Padre Crispin,
De los cultos culto Sol,
Que habló Español en Latin

Y Latin en Español."—Tom. iii. p. 139.

Historia de Fray Gerundio, Madrid, 1822.

I presume that "Huzza" is put after the couplet in English, as the equivalent of Vitor.

to two months' imprisonment in the Marshalsea, and fined fifty pounds. (*R. v. Beardmore*, 2 Burr. 792.)

I can offer no conjecture as to M—— and C——. Mallet died in 1765; Churchill in 1764. M—— certainly is not Murphy, who was always a friend and admirer of Johnson. Extracts from the *Epistle to Samuel Johnson, Esq.*, are given by Boswell, one of them beginning with "Transcendent genius," &c., and the whole extravagantly complimentary. (*Boswell's Life of Johnson*, vol. ii. p. 121., Murray's edit. 1835.) H. B. C. U. U. Club.

MILTON: WAS HE AN ANGLO-SAXON SCHOLAR?

(1st S. iv. 100. 181.)

The similarity between the Anglo-Saxon poem of Cædmon, paraphrased from Genesis, and some parts of Milton's *Paradise Lost*, is so striking as to have led many distinguished scholars to believe that Milton must have perused Cædmon in the original, and have borrowed his plot from the Anglo-Saxon poet. This appears extremely probable, and is so well stated by Mr. Westwood in his beautiful and most instructive work, *Palæographia Sacra Pictoria* (Lond. 1844), that I hope a corner may be found in "N. & Q." for Mr. Westwood's note, which no doubt must have escaped the notice of your correspondent J. E. of Oxford, when he addressed to you, in Aug. 1851, the Query quoted above:—

"The plot of this paraphrastic history in fact so much resembles that of the *Paradise Lost*, that it 'has obtained for its author the name of the Saxon Milton.' (Wright, *Biogr. Brit. Liter.* p. 198.)—When, however, the following circumstances are taken into consideration, I think we are, on the other hand, fully warranted in supposing that this striking resemblance was not altogether accidental, but resulted from Milton having borrowed his plot from the Anglo-Saxon poet. The MS. of Junius was published in 1655.* About this period Milton was engaged upon his *History of England* previous to the Norman Conquest, such a publication would therefore find its way to him. *Paradise Lost* was published in 1667, but its composition occupied a number of years. (See the *Life of Milton* by his nephew Edward Phillips, Pickering's edit. of *Milton's Poet. Works*, 1826, vol. i. p. lxii.) And we learn from Phillips that it was at first intended for a tragedy; 'and in the fourth book of the poem there are six verses, which, several years before the poem was begun, were shown to me and some others as designed for the very beginning of the said tragedy.' *These verses commence with what stands as the 32nd line of the 4th Book.* Now it will be at once remembered that the first three books are occupied with the history of the expulsion of the devil and his angels from heaven, their discussions, &c., and it is precisely this portion of the Anglo-Saxon Paraphrase which is so strikingly similar to the *Paradise*

Lost. Can it be supposed that Milton was ignorant of the publication of Junius? And is it not evident that the first three books of the *Paradise Lost* were an afterthought, entirely induced by the plot of the Paraphrase?" *Vide Palæographia Sacra Pictoria: or, Select Illustrations of Ancient Illuminated Biblical and Theological Manuscripts.* By J. O. Westwood, F.L.S., &c.

Professor Andras, in his *Disquisitio de Carminibus Anglo-Saxonice Cædmoni Adjunctis* (Parisii, 1859), points out by numerous quotations the passages in which Milton may have been indebted to Cædmon for his imagery and language.

J. MACRAY.

Oxford.

THE ORIGIN OF SPECIES.

(2nd S. x. 447.; xi. 34.)

The opinions attributed to the Japanese Bonze are common to the Buddhists of all ages. As Fucarandono (?) propounded them they would have been, and were, propounded centuries before. In the writings of Hiouen-thsang, — a Chinese pilgrim who visited India between A.D. 629 and 645, — we find similar ideas expressed.*

The followers of Buddha do not believe in the existence of a creating God; for, the Singhalese assert, "if there existed such a creator, the world would not perish and be annihilated." Thus they do not believe in a creation; everything, say they, has existed from all time — the world, the gods, the human race, and all animated beings. They also believe the earth to have been destroyed ten times in former ages, and to have been produced anew each time by the operations of NATURE; both gods and men. The Buddhists assert the soul to have existed from all time — (their doctrines contain no mention of a created soul); but they hold that it will transmigrate for a vast number of years, and then reach a state of passive unconsciousness (called *Nirvāna*); — the highest state of bliss of which a Buddhist can conceive.

Similar ideas are also found throughout the literature of the Hindus; indeed, as Buddhism was, originally, but modified Brahmanism, this is what might have been expected.

Thus the first book of the Vishnu-purāṇa (a Sanskrit work about a thousand years old) contains a description of the manner in which the universe proceeds from Prakṛiti — that is, *eternal crude matter*; — and although the explanation is a hodge-podge of mysticism, the theory on which all is supposed to be based is sufficiently clear. Upon stepping back another thousand years, to the centuries just preceding Christianity, we meet with some such notions in a poem called the Bhagavat-

* "Cædmonis Monachi Paraph. Poet. Genesis, &c. Anglo-Saxonice conscripta et nunc primum edita a Francisco Junio F. F. Amst. 1655."

* *Mémoires sur les Contrées occidentales*, par Hiouen-thsang. Lately translated from the Chinese by M. Stanislas Julien.

Gita, of which I subjoin Mr. Griffith's elegant translation:—

"Nor thou, nor yonder Princes, e'er were not,
For ever have they been, *though changed their lot*;
So shall their being through all time extend,
Without beginning and without an end;
The Vital Spirit in this mortal clay
Lives on through Youth, through Childhood, to Decay;
And then new forms the fleeting souls receive—
Why for these changes should the Hero grieve?
Know that What Is can never cease to Be,
What Is Not can Be never," &c., &c.

Something very like the idea of all things emanating from natural selection is, indeed, older than the Rig-veda (B.C. 1200); for in the 10th Book of that singular collection occurs a hymn containing the following passage. The poet is speaking of times previous to the development of the world:—

"Darkness there was, and all at first was veiled
In gloom profound,—an ocean without light.—
The germ that still lay covered in the husk *
Burst forth, one nature, from the fervent heat.
Then first came Love upon it, the new spring
Of mind—yea, poets in their hearts discerned,
Pondering, this bond between created things
And uncreated."

F. P.

CHARLATAN.

(2nd S. xi. 48.)

There can be no doubt as to the derivation of this word. It suggests itself at once to every one who, like myself, has but a moderate knowledge of Italian; and it may be found in any good English Dictionary from Johnson downwards.

Charlatan comes from the Ital. *ciarlatano*, and this from *ciarlare*, "to chatter," or rather "to talk much and in a light, frivolous, and boasting manner." From this verb also comes the subst. *ciarlata*, "chattering." *Charlatan* thus exactly corresponds to our *quack*, for this comes from the verb "to quack," which Johnson defines "to chatter boastingly, to brag loudly, to talk ostentatiously," supporting his definition by the following quotation from Hudibras:—

"Believe mechanick virtuosii
Can raise them mountains in Potosi;
Seek out for plants with signatures,
To quack of universal cures."

Under *charlatan* he quotes the following from Browne's *Vulgar Errors*:—

"Saltimbanches, quacksalvers, and charlatans deceive them in lower degree."

But probably this is not early enough for X. O.

As for the derivation of *ciarlare* (pron. *charlare*, the *ch* as in *China*), it will be found, I think, in the Lat. *garrulus* (garrure, to prate, chatter). This

may seem somewhat far fetched; but the Spanish equivalent for *ciarlare* is *charlar* (pron. the *ch* as in *China*), or *garlar*, which latter is evidently the same word as the Italian *garrulare*, a verb made from *garrulo*, or the Spanish *garrular*. That the hard Latin *g* is sometimes softened in Italian is shown by comparing *giallo* (pron. jallow, yellow) with the corresponding Lat. *galvus* (gilvus, gilbus, galbanus), which Riddle says = *χλωρός*, light green, or greenish-yellow. So *gaudium*, *gioja* (pron. *joya*), joy. It is no easy matter to find instances in which a hard Latin *g* has become *c* in Italian, still I find at any rate one, viz. Lat. *Gades*, Ital. *Cadice* (Cadiz). The converse is more generally the case, as *castigare*, Ital. *gastigare*; *catus* (a tom-cat), Ital. *gatto*, &c.

The Lat. *ca* and *ga* generally remain hard in Ital., though they are very commonly softened in French. Of *campus*, *campo*, *champ*; *carus*, *caro*, *cher*; *castus*, *casto*, *chaste*; *gamba* (Lat. a hoof), Ital. *gamba* (a leg), Fr. *jambe*; *castigare*, *gastigare*, *châtier*; *catus*, Ital. *gatto*, Fr. *chat*.

I should not have entered into this perhaps wearisome detail, but that no one would, I think, be apt to believe in the derivation of *charlatan* from *garrulus* upon the mere assertion of any one, however good an etymologist. According to my views the steps of the process may be represented as follows: *garrulus*, *garrulo*, *garrulare*, *garlare* (Span. *garlar*, *charlar*), *carlare*, *ciarlare* (as in the Ital. *ciambra*, another form of *camera*, from the Lat. *camera*), *ciarlata*, *ciarlatano*, *charlatan*. All these words still exist with the exception of *garlare* and *carlare*, the steps I have supplied. As alike in sound, one might compare *Carolus*, Ital. *Carlo*, Fr. *Charles*.

F. C.

This word occurs in Cowley, Butler (*Hudibras*), and Sir T. Browne, but I have no note of it earlier in English. It is a common word in French, where it has been long used for quack doctor, mountebank, &c., like the Latin *circulator*, which it resembles in form. The word appears, however, as a Spanish one, where *charlar* means to babble, to talk too much, and *charlatan*, a prating fellow; hence, a mountebank, &c. In Italian it is *ciarlare*, to chatter, prate, and *ciarlatano*, a quack or mountebank. We should expect to find it in Latin, but I am aware of no word like it except some derivatives of *clarus*, as *claricitare*, which in *Lucretius*, 5. 946., signifies to cry aloud to:—

"Claricitat late sitientia sæcla ferarum."

B. H. C.

A French dictionary furnishes me with a reply to the philological portion of X. O.'s Query. "De l'Italien, *ciarlatano*, formé dans la même signification, de *ciarlare*, parler beaucoup;" the

* The Cosmic Egg.

"gift of the gab," or the power of PUFFING, are evidently the chief attributes of the so-called *charlatan*, whatever may be his peculiar vocation; whether he be a vendor of drugs, or a general impostor, he thinks he shall be heard for his much speaking.

F. PHILLOTT.

In Malcolm Flemmyng's *Dissertation on Dr. James's Fever Powders* occurs the following passage, which may be acceptable to your correspondent:—

"..... Dr. Charleton, a celebrated Physician in Charles II.'s reign, who had the licensing of Quacks, told me on his Death Bed, that all the useful and successful cures performed by the Mountebanks of his time were solely owing to preparations of Mercury and Antimony."

Is this the origin of the word "Charlatan"?

T. N.

BURYING IN LINEN.

(2nd S. xi. 47.)

The Acts of Parliament concerning which Q. makes inquiry in "N. & Q." are the 30th Car. II. c. 3. and 32nd Car. II. c. 1. Both were repealed by the 54th Geo. III. c. 108. The first act for burying in woollen is entitled "An Acte for the lessening the importation of Linnen from beyond the Seas, and the encouragement of the Woollen and Paper Manufactures of the Kingdome." After the passing of this act every clergyman was bound to make an entry in the burial register that an affidavit had been produced in proof that each corpse was clad at the time of interment in woollen grave-clothes only. For every infringement of the act a fine of five pounds was imposed, one-half to go to the informer, the other to the poor of the parish. No affidavit was required in the case of those who died of the plague.

Almost every parish register that I have examined—and I have read many—contains some notice of the carrying out of this law; but the form of the affidavit, and the manner in which it is noticed in the register, varies much in different parishes. I believe many of these affidavits still exist; when they are found they should be carefully preserved as relics of bygone manners and legislation. I have seen more than one, but unfortunately have in no instance made a transcript; those which have come in my way have been throwing about as waste paper at the bottom of church chests. A document of this kind taken in April, 1769, in the borough of Harwich, is printed in "N. & Q." 1st S. v. 414.

That this law was in full operation from the passing of the Act in 1678 to its repeal in 1814 does not, I conceive, admit of doubt. I have heard more than one person of credit speak of the great delay and consequent inconvenience that was caused by the necessity of procuring

an affidavit before a funeral could be proceeded with.

The following notes from the parish registers of Scotter, co. Lincoln, illustrate this subject:—

"Affid. Mrs. Ann Carrington, Relict of Wm Carrington, late Rect^r of this parish, was buried Decem^r 11th [1706].

"None returned. Margaret, the wife of Robert Fowle of Scawthorpe, Sept 15 [1707].

"Mr Edwin Anderson of Thunick, Wid^r, was buried in linnen 21st [Oct. 1717].

"Paid 50^s to y^e poor of Scotter according to act of Parliament.

"Thomas Rhodes, accidentally killed by John Drewry with a Gun, was buried in linnen, Oct^r 4th [1717].

"Mary, Daugh^r of Tho. Peacocke, Jun^r, October 8th Affd. [1724]."

Other extracts of similar nature have been given by other correspondents in the First Series of "N. & Q." The following are perhaps worth reprinting as additional illustrations.

Ratcliffe, Lancashire.—Parish Register:—

"1679. An orphan of Ralph Mather's of Ratcliffe was buried y^e 9th day of April, and s^er^tified to be wounde uppe in woollen onely, under the hand of M^r William Hulme."

Churchwardens' accounts of the same parish:—

"1681. Received a fine of James Crompton for buringe his son, and not bringinge in an affidavit according to the Acte for burying in woollin, 02:10:00."

This compulsory use of woollen was very much disliked, not only for the reason before given, but also as an infringement on personal liberty, by interfering with many old and cherished funeral customs. It is probable that the higher classes usually paid the fine. Many of your readers, better versed than I in the literature of the last century, will be able to give references to passages in the popular literature, indicative of this feeling.

"'Odious! in woollen! t'would a Saint provoke!'

(Were the last words that poor Narcissa spoke);

'No, let a charming chintz, and Brussels lace,

Wrap my cold limbs, and shade my lifeless face."

Pope's *Epistle to Sir Richard Temple*, line 287.

Thus wrote Pope of Mrs. Oldfield the actress, not, however, until he had read of her funeral in Westminster Abbey, when she was not buried in woollen, but in "a Brussels lace head-dress; a Holland shift with tucker and double ruffles of the same lace, and a pair of new kid gloves."

Gent. Mag., March, 1731. EDWARD PEACOCK.

Bottesford Manor, Brigg.

Q. will find the answer to part of his question in the register books of his own or any other parish in England. Burying in woollen was by 30 C. II. s. 1. c. 3. enjoined "for the encouragement of the woollen manufactures, and prevention of the exportation of money for the importing of linen."

Undoubtedly "the observance of such a law"

was very strictly "enforced," inasmuch as no corpse could be buried without an affidavit that it is provisions had been complied with, under pain of a fine of five pounds, to be levied on the goods and chattels of the deceased, or (failing those) on the goods of the person in whose house the death occurred, or of any person concerned in the enshroudment of the deceased. W. C.

O'DRISCOLL'S FAMILY.

(2nd S. x. 521.)

It would afford me great pleasure to assist "Theta" in his inquiries, and with that view I herewith send him a copy of a pedigree of the O'Driscolls among my collections. Not knowing "Theta's" address, I take the liberty of enclosing it to the care of the obliging editor of "N. & Q." The title "Lord of Baltimore" only means, as we would now say of any large landed proprietor, that he was lord of the manor of so and so. The first English plantation made at Baltimore was by Sir Thomas Crook, who took a lease of it for twenty-one years from Sir Fineen O'Driscoll, settled a colony of English Protestants there, and procured a new Charter of Incorporation from James I. The members consisted of a sovereign and free burgesses. (*Vide Smith's Hist. of Cork*, vol. i. p. 276. *seqq.*) As regards the Algerine pirates, it is evident that the western coast of the co. Cork was at this time infested by them, so as to call for the vigorous interference of the authorities to check their atrocities. Subjoined is a proclamation to that effect, which I copied from the Council Book of Munster in the British Museum, last summer. (Bibl. Harl. 697. Pl. xlix. l.) This interesting record, so valuable to the student of the history of the South of Ireland, is entitled—

"The Councell booke for the province of Mounster, containinge all the Actes, Recordes, and Entries of that Provinciaill State, from the xxth daie of August, 1601, forward, devided under the Sixe heads and titles hereafter followinge, viz. Orders and Decrees. Recognizances. Pleadges and Alteracions of pledge. Entries of Comissions and tres of State. Proclamations and Inhibitions. General hoastings and rysinges out."

(Folio 36.) "*Apud Cork, vi. August, 1610* :—

"Wheras the King's most excellent Matie having beene enforced of the continuall releeff that pyrrats have received from tyme to tyme in the western ptes of this province as Baltimore, Inisherkin, and divers other parts thereabouts, as well by the continuall supplies of such despat and dishonest men as resorted thither of purpose to joyne and combyne themselves wth the said pyrats, as also of such shamesle and adulterous women as daylie repaired unto them, and especially by the meanes of divers Taverns, Alehouses, and victuallling houses that have from tyme to tyme basely and mercenarily intertayned both these kinds of people, of his princely care and desire to contynue league and amytie wth all other Christian princes who (not without collour) are become jealous of that releeff and countenance which

they pretend the said pyrats to have lately founde and received in the said western ptes, hath given speciall direction unto the lls. [Lordsships] of his highnes most honourable privy councill in England, to take some good and speedy order for the prevencion thereof in tyme to come; Whereunto their lls^p having not only made many good provisions w^{ch} are published and put in execution in that kingdom, but have also sent over hither many straight commandments and direccions for the same purpose unto the Right Honourable the Lord deputy, w^{ch} are by his lls^p seconded and sent unto us, wherein notwithstanding we have likewise used our best endeavours, yet hath there been litle or no reformacon thereby procured, so as wee can fynde no other assured meanes left for the securitie of these lewede and wicket pyrrats, but by unpeopling and layeing waste certain llands in those borders and other places open unto their arrivalls which they have and yet do hitherto most comonly frequent. We do therefore for the speciall reasons and considerations above mentioned by this our act of Councill resolve and appointe that a speciall comission shall be forthwith directed to such persons as shall be thought meete, answerable in effect to the several articles hereunder written. Imprimis. To suppress all such taverns and alehouses as they shall fynde superfluous, leaving only some few for the necessary intertaynement of fishermen and travailleurs, who are to give good security that they shall not receive nor releve any pyrats or consort of pyrrats, nor any other that shall travaile into those ptes, for their releeff, service, or supply whatsoever. Item, to unpeuple the llands of Insharkan and the rest, and also all such places upon the contynent as are weake and open unto the arrivall of the said pyrrats, only except some houses and inhabitants as shall be fitly drawn within the guard and ptecon of some strong hold or Castell. Item. To suffer none to remaine inhabiting in those ptes but such as shall fynde sufficient securitie not to intertain any pirrat nor any other wandering travallor, not having pass from the Vice-president or some other of the Councell, but that they shall within four and twentie hours bring or send them before the said Vice-president or some one of the Councell. Item, that no Taverner, Inkeeper, or Alehousekeeper within the Citties, Townes, or Suburbs of Youghall, Kinsale, Corck, Ross, Bandonbridg, &c. shall receive or contynue any such wandering travellor in his house without the lyke bringing or sending him within three days unto the said Vice-president or some one of the Councell to be further delt wthall according to pollicy and justice. Item. To give straight order and chardg unto all the inhabitants of those partes that if any of the pyrrats or their consorts shall presume to breake or come into any howse, assault any person, or take away any goods or money from any place or psonne, that then the partie so offended shall raise hue and cry upon the said mallefactor, and that whosoever shall refuse or neglect to follow and pursue the said hue and cry, shall be forthwith apprehended and punished for his said contempt according to discrecion. Item. That the provost marshall, wth some competent number of horsmen, shall attend the said commissioners, and himself be joyned with them in the said commission, and lastly, that fiftie of the lord president's fote company (wth a discreet officer) shall be appointed to attend the dayly dirrecon of the said Commissioners, to be left and disposed of in Castles and other cheeffe holdes in those parts where they shall (as they goe) fynde good cause to leave them, w^{ch} said soldiers after they shall be so garrizoned by the said Commissioners, shall receive their weekly lendings from their Capt. to thend they may not be any wayes chardgable or grevous unto the contry. Rich^d. Morrisson, Dom. Sarsfeld, Edw. Harris.

On the two following pages are proclamations to the same effect; the first is directed —

To our wellbeloved W^m. lord Bishop of Cork. Sr. Parr Lane, Knt. Henry Gosnold, Esq. Capt. Henry Skipwith, and Richard Aldworth, Esq., or any two of them, so as the said Henry Gosnold or Capt. Skipwith be one."

This document is dated Mogeely, xxvi. Aug. 1611. R. C. Cork.

VAN LENNEP'S "HEER VAN CULEMBURG" (2nd S. xi. 43.) — A SENEX myself, I am indicted by another SENEX for having committed larceny. I could plead the *præscriptio triginta annorum*, my legend, "Jacoba en Bertha," having been published, and the crime imputed to me committed, in 1829; but the accusation is made in such a polite and friendly way, that I do not wish to screen myself behind any *finis de non-recevoir*. I rather frankly confess that SENEX is in the right, and that the above-named song is a translation of Sir Walter's "Young Lochinvar," adapted to the story in the *Analecta*; which story, indeed, could never have been better told than with the words of the Scotch bard.

But SENEX did not only guess rightly with regard to the origin of my song, he was also in the right when he very kindly suggested that perhaps there might be found some passage in my works, indicating the source from which I took my song. There is indeed such a passage in the *Naschrift* (or "postface," to the edition of 1829; which *Naschrift*, I don't know why, was not reprinted in the last edition, and so perhaps did never meet the eyes of SENEX. In that *Naschrift*, I warned the gentle reader, that not only the "Heer van Culemburg," but several other songs and passages of my *Legends*, were borrowed from foreign authors. This confession, if not wholly taking away the crime, may serve to alleviate it.

The more I am indebted to SENEX for the good opinion he appears to entertain of me as a poet and a novelist, the more I feel the desire that he should also see an honest man in his fellow SENEX.

J. VAN LENNEP.

Amsterdam, Jan. 23, 1861.

MARY QUEEN OF SCOTS, HAD SHE A DAUGHTER? (2nd S. vi. 204.) — By a strange coincidence I had just been reading Mr. REID's curious paper on Mary and Douglas of Lochleven (*anté*, p. 50.) when I met with a bookseller's catalogue in which Castelnau's *Memoirs* are spoken of as the only book containing an account of Mary's having given birth to a daughter by Bothwell. I was about on the instant to send off to "N. & Q." a Query as to the fact; but on second thoughts first referred to its Indices to see if it contained anything upon the subject. I was rewarded for so doing (as one generally is for doing right) by

finding a long and valuable Query by A. S. A., in the sixth volume of the present Series. A. S. A.'s paper seems almost to settle in the affirmative his own inquiry; but not so completely, I dare say, as to satisfy those who think the beautiful Scottish Queen could do no wrong. A. S. A.'s Query has, however, not called forth a single reply. You have among your many learned correspondents one at least (I mean J. M., who has done so much in your columns to illustrate Early Scottish History and Literature) capable of throwing light upon this very curious point of history, and I hope you will indulge me with the small space necessary to recall attention to it by the present communication. D. M.

JOHN URY (2nd S. ix. 304.) — All that could be discovered concerning John Ury is to be seen in *A Brief Sketch of the History of the Catholic Church on the Island of New York*, by the Rev. J. R. Bayley, Secretary to the Archbishop of New York (now Bishop of Newark, N. J.), New York, 1853. It is there stated as most probable, that Ury was a Catholic priest: "founded upon the circumstance that, when arraigned as a priest, tried as a priest, and condemned as a priest, he never formally denied it, nor exhibited any evidence of his being ordained in the Church of England."

J. V.

LATIN GRACES (2nd S. xi. 48.) — Your correspondent will find the Latin "graces" used in the Colleges and Halls of the University of Oxford, in the 2nd vol. of *Reliquiæ Hearnianæ*, edited by the late Rev. Philip Bliss, D.C.L. I have not the book at hand, and did not make a note of the page when I read it. K. P. D. E.

MR. ROBERT LAING MEASON (2nd S. x. 503.) — This gentleman is a native of Scotland. He is a younger son of the late Mr. Gilbert Laing Meason, of Lindertis, originally Mr. Gilbert Laing, but who assumed the name of Meason on succeeding to the estates of Mr. Gilbert Meason, of Moredon. Mr. Gilbert Laing Meason was the brother of Mr. Malcolm Laing, the historian of Scotland, and of Mr. Samuel Laing, Senior, the author of *Travels in Norway and Sweden*, &c.; and by consequence, Mr. Robert Laing Meason is a cousin of Mr. Samuel Laing, the Financial Minister of India. I was told that he had gone to Norway to reside, and that he had been writing poems in the Norwegian language. It has been remarked that an hereditary talent exists in this family of the Laings, and Mr. Robert Laing Meason does not appear to form an exception. B. H. F.

Kirkwall.

SHIPTONIANA (2nd S. x. 450.; xi. 33.) — Just after the Cato Street conspiracy, I called on my friend John Taylor, the editor of *The Sun* (then in its Tory meridian), when he exclaimed — "We

have them now! one of their gang (Monument is the fellow's name) has peached; and he is lodged in the Tower for safe keeping." "Ah! ha!" said I, "Mother Shipton's prophecy, word for word!"—

"When the Monument doth come to the Tower,
Then shall fall rebellion's power."

"Where did you find that?" cried Tory John, pretty considerably astonished. "There are several editions of Mother Shipton," I gravely replied; "I found it in mine." He insisted on a copy. Into *The Sun* it went that same evening, and in due time he showed me several provincial journals into which it had been copied. In fact, it went the round of the press. Over and over again he asked me to show him my copy, until I was obliged, in confidence of course, to confess the

IMPROMPTU.

ANÆSTHETICS (2nd S. xi. 10.)—The American surgeons, it is known, prepare the patient more carefully for an operation than any others. They use acetate of morphia. A medical friend, who is critical on the use of chloroform, proposes to use ice, that is, cold till sleep supervenes. I should propose to try the vapour of absolute alcohol. The quotation is a very remarkable one; but the discussion would be foreign to your columns.

WM. DAVIS.

St. John's Wood.

NEW MODE OF CANONISATION (2nd S. xi. 38.)—This Note reminds me that, about twelve years since, I published a drawing of the then lately-restored chancel of St. Mary's Church, Kidderminster. The restoration was mainly effected at the cost of the patron, the present Earl of Dudley. My sketch was most skillfully lithographed by Mr. F. Bedford; but Messrs. Day & Son omitted some such words as "This View of," in the title to the print, and made it to read thus: "The Interior of the Chancel of St. Mary's Church, Kidderminster, is dedicated (by permission) to the Rt. Hon. the Lord Ward." There has been some reason to believe that this church (which was Baxter's church) was twice dedicated; and if so, this third dedication was the more unnecessary.

CUTHBERT BEDE.

"BOGIE:" WHAT IS IT? (1st S. x. 160.)—Your correspondent, TIMON, derives this word from a villain of that name, who is reported to have pillaged Surat in 1664. This material Bogie may have alarmed the Dutch merchants of that place, although it appears from the story that he avoided coming to logger-heads with them; but I much question his authorship of the famous *spectrum*, which held our infant grandmothers in fear. The reign of nursery terror seems to have been universal: thus, it is said (see Gibbon), the Assyrian mothers scared their infants with the name of Narses; so did the Syrians, with that of Richard

of the Lion-heart; and the Turks, with some version of the name of the Hungarian king. I expect that *Lurdane* was a sound causing terror in its day; and our own Wellington is celebrated in song, in a sort of Anglo-French nursery-rhyme, which I do not remember to have seen in print, as being "tall and straight as Rouen steeple," and dining and supping, regularly of course, "every morning and at night," upon the never-failing supply of "naughty people." (A version of this little ode, of three or four stanzas, would be a pretty addition to the *Arundines Comi*.)

To apply this to *Bogie*, whom I can hardly conceive to have appeared in England, from the Dutch, only in the seventeenth century, the notion of terror conveyed in it points to *Boh*; who (as Warton tells us, *Diss. i. p. xxviii.*) was the fiercest of the Gothic generals, and son of Odin to boot, whose name was enough to spread a panic among his enemies. Then, passing onwards, we have the Russian word *boh*g (= *angel*, or *saint*); and in the sixteenth century we find *bugs**, in the company of "goblins, fairies, nightmares, urchins, and elves" (see Brand's *Pop. Antiq.*, "Robin Goodfellow, *alias* Pucke, *alias* Hobgoblin"); and also used for *terror* in the version of Psalm xci. 5, in Mathewes's Bible.

I would suggest, therefore, that *Bogie* has been received, among other vernacular legacies, from our northern ancestors,—derived from old *Boh*, through the Scandinavian *boh*g,—and is neither more nor less than *ghost*; and that this is also the origin of the name of the strange sect of Mystics, or Spiritualists, in the tenth century, who were styled in the Slavonian district, *Bogomiles*. F. P.

INULA, OR ELECAMPAINE (2nd S. x. 472.)—*Elecampane* (*Inula Helenium*) is a plant of the composite order, well known to all botanists, and to be found growing wild in various parts of England, Scotland, and Ireland. It was formerly much used as a medicine in dyspeptic and pulmonary complaints, but appears to be at present nearly excluded from the English pharmacy. The sugar-plum, to which it originally gave its name, is still sold; but it appears doubtful whether the real herb, *Elecampane*, still enters into its composition. I find, in Minshew's *Guide into the Tongues*:—

"*Helicampaine* (*Enula campāna*), quod fuerit in *Campania primo inventum*."

Also,—

"*Helénium* (Gr. *ελενιον*), quia tradunt Helenam hanc herbam primum sevisse."

Pliny, speaking of the herb *Helenium*, says: "è lacrymis Helenæ dicitur natum; est ideo in *Helenia insula* laudatissimum." Gerard says:

"That which the Greeks name *ελενιον*, the Latines name *Inula*. Some report that this plant took the name

* Richardson gives *bug*, *bugbear*, *bugabo*; but not *Bogie*.

of Helenium from Helena, wife to Menelaus, who had her hands full of it when Paris stole her away."

Pliny mentions another Helenium, which has been thought by Dioscorides, Theophrastus, and other ancient authors, to be either *Conyza minor, minima, or incana*. The latter plant Lobel called *C. Helenitis mellita*; this last epithet would agree with the honey smell of the leaves which Pliny speaks of. The following recipe, date 1598, may be acceptable to some of your readers:—

"How to confect Elecampane Root.

"In the spring of the yeere is this roote to be digged out of the ground, and the outermost peels to be cut off, the roote made very cleane; afterwards cut it in thickish shives or slices, then seethe the same softly in two waters, to the end the bitterness may be taken away and they be very mellow. Then lay them on a cleane cloth, to the end they may waxe somewhat dry. Put them in a leaded Pot, and powre meely hard sodden Sugar upon them untill the roots be covered. This shall stand a day and a night, then shall the Sugar draw all the moisture of the roote unto it; and after powre the Sugar off againe, and boyle it unto a sirupe. This being done, then powre it luke warme upon it, and do this so often as the rootes give any moisture from them."

N. D.

A correspondent, F. D. MAGENS, inquires if there is any herb vernacularly known by the name of *Elecampane*; or if this word is ever used to denote anything but a schoolboy's dainty. I beg to reply that Elecampane is a herb not uncommon in gardens, bearing a general resemblance to the sunflower; and with a blossom also like it, only of a deeper yellow, smaller size, and petals more radiated, somewhat like those of dandelion or coltsfoot. I believe that there are twenty-six species of it; and it is indigenous to Britain. Dr. Thornton says that the root is esteemed a good pectoral, is candied, and has thus become a sweetmeat for children. Dr. Hill found an infusion of the fresh root, sweetened with honey, very successful in hooping-cough.

F. C. H.

If MR. MAGENS refer to any British Flora, he will find that *Inula* is the name of a genus of English plants, of which the most prominent is *Inula Helenium*, or Elecampane. The root is, I believe, frequently candied, and used as a sweetmeat and antispasmodic. It is still retained in the *London Pharmacopœia* as an ingredient in confection of black pepper. It is sold in powder by all chemists, but most extensively in the agricultural districts.

T. W. GISSING.

CALVACAMP IN NORMANDY (2nd S. xi. 47.)—I cannot answer SENEX, but the following extract from the "Acts of the Archbishops of Rouen," in Mabillon's *Analecta* (ii. 437-8.), may interest him:—

"Hugo succeeded Gunhard. He was of noble origin, but ignoble in all his deeds. He was a monk at St. Denis when William, son of Rollo, Duke of the Normans, gave him the bishopric; but spurning the holy rule, he gave

himself wholly to fleshly lust, for he begat many children, and destroyed the church and its property. Todiniac, which was in the domain of the archbishop, he gave with all its appurtenances to his brother Radulphus, a most powerful man, son of Hugo de Calvacamp, and so alienated it from the domain of the archbishopric unto this day."

Todiniacus is clearly the etymon of Toeni, and Radulphus was the first member of the Toeni family, at least so it would seem. Calvacamp I cannot discover; but I imagine, from a note in Mabillon, that information may be found in the *History of the Archbishops of Rouen*, by the learned Benedictine François Pommeraye, who wrote several works relating to the same city and diocese, and died in 1687.

B. H. C.

BLACK CURRANT ROB (2nd S. x. 471.)—The word *Robb*, spoken of by Captain Burton, has the very same origin as the *Rob* of our grandmothers. *Rob* is derived from the Arabic, and will be found in old treatises on physic in company with many other medical terms derived from the Arabic, as

"Loch, Lat. *Linctus*, a thin confection of the Arabians."

"Al Harmel, Arab. for rue."

"Alsebram-Arabum, for spurge," &c.

"Rob *Arabum* is a certain confection which the Arabians call, in the plural, *Robub*; which is in Latin *Sapa*, the juice of any herbe or fruit defecate."

And, curiously enough, the recipe for "pomegranate-rob" found a place in books on medicine:—

"*Rob de Granatis*.—Take the juice of Sower Pomegranates, and when it has stood one night, and the cleare is poured off, then seethe it to the thickness of Honey: whilst that it is hot put some Mints into it; so let it coole, then take the herbs out. This may be used warm or cold."

It would be interesting to know whether the *Robb Rumman* is made in the same way. N. D.

MEWS (2nd S. x. 489.)—In Norfolk, a breeding-cage for canaries, goldfinches, and other small birds, is called a *mew*,—an extension of the old meaning of a cage for moulting falcons. The reference to a former explanation of this word should have been 2nd S. iv. 108. F. C. will excuse this rectification by

F. C. H.

HOUSE OF GUELPH (2nd S. xi. 38.)—The error of the author of *The Antient and Present State of Germany* needs correction, in stating the name of Henry the Proud as Henry *Guelph*, A.D. 1135, whereas the Guelph family was extinct in the male line A.D. 1055. The heiress of that house, Cunegonda, married Azo of Este, who left two sons, Guelph and Fulke, the former created Duke of Bavaria in 1070, who left two sons, Guelph and Henry the Black; and the last named left also two sons, Henry the Proud (Duke of Bavaria, 1127, and of Saxe, 1136) and Guelph (who gave name to the party opposed to the Guibelines). In the house of Este, therefore, the name Guelph was a Christian or baptismal name, and

not a family or surname. Henry the Proud was grandfather of Otto IV., Emperor in 1209, and great-grandfather of Otto the Infant, created the first Duke of Brunswick by the Emperor Frederick II. in 1235. Otto the Infant inherited the extensive territories of the house of Guelph in Lower Saxony; and he is the ancestor of the houses of Brunswick-Wolfenbüttel, of Brunswick-Lüneburg and of Hanover.

The same author is also in error in saying that Lothair was Duke of Saxony A.D. 1135, whereas he was Saxon Count of Supplinburg, elected King in 1125, and crowned Emperor in 1133, as Lothair II. See Koch's *Tableau des Révolutions*, Tables cxxix. cxxx. and xv.; also *Penny Cyc.*, art. "Germany."

T. J. BUCKTON.

Lichfield.

MAURICE OF NASSAU (2nd S. xi. 11. 37.)—Your correspondent would do well to consult the *Archives ou Correspondance inédite de la Maison d'Orange Nassau*, edited by Mr. G. Groen van Prinsterer. Of this correspondence several volumes have been published: the two which came out in 1857, covering a period from 1584 to 1625, contain some letters of interest to the student of English history.

B. H. C.

PASQUINADES (2nd S. iii. 390. 474.)—Would CUTHBERT BEDE, or some other correspondent who has turned his attention to the subject, furnish the readers of "N. & Q." with a list of the rival publications to *Punch*?

If the entire list should be too long for insertion, one supplemental to that in the *Quarterly*, referred to by CUTHBERT BEDE (2nd S. iii. 475.) would be most acceptable to many.

A. IRVINE.

EGIDIA (2nd S. xi. 10.)—This name is merely fashioned with a feminine termination from *Ægidius*, the Latin name of St. Giles. There was no saint named Egidia, nor any other person known in history. It is a modern adaptation, like many others.

F. C. H.

WELCH WHITSUNTIDE (2nd S. xi. 30.)—MR. OFFOR asks: "What can be the meaning of the sun skipping, playing, dancing, and wheeling?"

On a summer morning, at sun-rise, the orb of day is sometimes seen thickly shrouded with mists and vapours; and in the struggle to throw them off, the appearance of a swimming rolling motion is communicated to it. I have frequently observed the same to occur in certain states of the atmosphere at sun-set, just a little before it suddenly drops to illuminate another region. In mountainous countries, such as Wales and Scotland, these effects are the more likely to occur, and at the period of the year referred to; but one can scarcely help thinking that Arise Evans, in his enthusiasm, must have drawn largely on his imagination for his description.

G. N.

Without doubt MR. OFFOR knows that there is a pretty superstition, that on Easter-day morning the sun dances for joy. Sir John Suckling alludes to it in a very well known little poem.

W. C.

MYSTERIOUS KNOCKINGS; the SYDERSTONE GHOST (2nd S. xi. 49.)—JUDIARIUS will find some accounts of this affair in the *Norwich Mercury*, which for several weeks reported the proceedings of the Syderstone ghost. Not having a file of the above paper to refer to, I cannot give dates; but I well remember the sensation produced in the neighbourhood at the time. On one occasion, if not more than one, a clergyman from Norwich went over to hear the knockings, and gave his assent to the belief already entertained by some of the wisecracks at Syderstone, that they were produced by *spiritual or supernatural agency*! All this, and more, will be found in the *Mercury*; but I do not think the offer made by a party of stout young fellows from Fakenham was reported in print. These gentlemen, among whom was an acquaintance of mine, not being duly impressed with a fear of the devil, although in *this particular instance*, fully believing in his *personal* existence, offered to investigate the matter, and effectually to put a stop to his visits to the parsonage, but as one of the conditions they proposed was *that the rector and all his family should for one or two nights vacate the house and premises*, and give them absolute possession, their offer was rejected, and the spirit continued his pranks, probably much longer than he would have done had the irreverent young gentlemen aforesaid been allowed to take him in hand.

Q.

EDMUND KEAN, ETC. (2nd S. x. 307.)—The following is, I think, the passage in Lucian, though it does not carry all the meaning ascribed to it in the *Letter*:—

"Οἶμαι δὲ σε καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις εὐρακάναι τοὺς τραγικοὺς ὑποκριτὰς τοῦτους, πρὸς τὰς χρεῖας τῶν δραμάτων ἀρτὴν μὲν Κρέοντα, εὐδρεὶα δὲ Πριάμου χρηρομένους, ἢ Ἀγαμέμνονας· καὶ οὐδὲν εἰς τούτοις, μικρὸν ἐμπροσθεν, μάλα σπουδῶς, τὸ τοῦ Κέρκωπος ἢ Ἐρεχθίδος στήριμα μνησόμενος, μετ' ὀλίγον αἰετὶς προήλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσάμενος."—*Necyomantia*, 16. ed. Bipont, iii. 21.

H. B. C.

U. U. Club.

HEIR OF LADY KATHERINE GREY (2nd S. xi. 17.)—Thanks to J. R. I have tried without success to meet with a copy of the *Life of Lady Jane Grey*, by Sir H. Nicolas; but, until I do so, I am satisfied with his statement.

P. R.

A JACK OF PARIS (2nd S. xi. 48.)—Does E. H. find an illustration of the phrase he quotes from Sir Thomas More, in

"And many a Jacke of Dover hast thou sold,
That hath ben twies hot and twies cold?"

Chaucer, *The Cook's Prologue*.

W. C.

PLAGUE IN 1563: HENSLEY REGISTER (2nd S. xi. 69).—Most London registers contain reference to the plague in this year, as well as to those in 1593, 1625, and 1665. The registers of Ch. Ch., Newgate Street, prove the great mortality of the autumn of 1563. In June the burials were only 3, and in July 18; in August they rose to 43, and in September to 105. In October they fell to 54, in November to 19, and in December to 5. C. J. R.

RICHARD MILBOURNE, BISHOP OF CARLISLE (2nd S. xi. 50. 76).—Hasted is in error. Abp. Whitgift issued a commission to Richard Milbourne, as rector of Sevenoaks, on the 18th of Feb. 1595. (Ducarel's *Extracts*.)

In the register of baptisms at Sevenoaks occurs that of "Anne, dau. of Rich^d Milbourne, Rector, bapt. 1 Jan. 1597." C. J. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Catalogue of the Antiquities of Animal Materials and Bronze in the Museum of the Royal Irish Academy. By W. R. Wilde, M.D., M.R.I.A. Illustrated with Three hundred and Seventy-seven Wood Engravings. (Hodges & Smith.)

In "N. & Q." of Sept. 26th, 1857, we called attention to the first portion of this valuable *Catalogue*. That was devoted to the "Antiquities of Stone, Earthen, and Vegetable Materials." In the present Division Dr. Wilde treats of Antiquities formed of Animal Materials and Bronze: and when we say that his four hundred pages of description are illustrated with nearly as many admirable woodcuts, we feel quite justified in the opinion that we then pronounced, and which we here unhesitatingly repeat, that this *Catalogue* "will be found an indispensable handbook to the keepers of the various local museums now scattered throughout the country, and most useful to all the secretaries and working-men of the now numerous Archaeological Societies."

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an Extensive Ordinary of British Armorial, &c. By John W. Papworth, F.R.I.B.A. Part VI. (Printed for the Author.)

We are glad to chronicle the progress of this useful work, which it appears from a notice prefixed to the present part would be greatly expedited by an increase in the number of subscribers, as the continuation, which is in the printers' hands, can only be proceeded with in proportion to the amount of subscriptions received. The present Part extends from BEND—Trefoil to BIRD—Falcon.

BOOKS RECEIVED.—

Contes de Canterbury, traduits en vers Français. Par le Chevalier de Chatelain. Tome III. (Pickering.)

The Chevalier de Chatelain deserves the best thanks of all the admirers of Dan Chaucer for the mingled skill and industry with which he labours to make him known to other than English readers. In this third, or supplementary volume of the *Canterbury Tales*, he has translated very effectively several of the more curious pieces—such as the Tale of Beryn, commonly attributed to the Father of English Poetry.

Sketches of Natural History, with an Essay on Reason

and Instinct. By the Rev. J. C. Atkinson. (Routledge.)

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Notes on the Site of the Holy Sepulchre at Jerusalem. An Answer to the Edinburgh Reviewer. By James Ferguson. (Murray.)

This will be considered, we doubt not, by a large majority of readers as satisfactorily establishing the accuracy of Mr. Ferguson's views.

Modern Statesmen, or Sketches from the Strangers' Gallery of the House of Commons. By J. Ewing Ritchie. (Tweedie.)

Mr. Ritchie looks at modern statesmen through ultra-radical spectacles, and his descriptions bear strong marks of the distortion consequent thereupon.

We take this opportunity of acknowledging the receipt of a number of small books and pamphlets which we have not room to notice at greater length:—*A Guide to the Architectural Antiquities in the Neighbourhood of Oxford.* Part I. Bicester. (J. H. Parker.)—*A Memoir of Northumberland, descriptive of its Scenery, Monuments, and History.* By W. S. Gibson, M.A. (Longman.)—*Life Story, a Prize Autobiography.* By J. L. Hillocks. (Tweedie.)—*The Underground Railroad from Slavery to Freedom.* By the Rev. W. M. Mitchell. (Tweedie.)—*The Queen Mother, and Eleanor.* Two Plays. By Algernon Charles Swinburne. (Pickering.)—*Eleanor.* A Poem. (J. H. Parker.)—*Stammering and Stuttering; their Nature and Treatment.* By James Hunt. (Longman.)—*The Old Church Porch.* Vol. IV. Part I. (Whittaker.)—*Daily Hymns.* By the Venerable R. W. Evans. (J. H. Parker.)

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Notices to Correspondents.

INEDITED DIARY OF WILLIAM OLDS. The first portion of this interesting document will appear in our next number.

W. S. LEIGHTON; P. S. CAREY. We have letters for these correspondents. Where can we forward them?

J. ALEXANDER DAVIES for an article on Perpetual Lamps, see "N. & Q." 1st S. v. 87.

The writer of a letter directed for N. J. A., of the receipt of which notice was given on the 1st Sept. 1860, and S. X., is informed that it never reached the destination. He is, therefore, requested to write direct to Arthur John Nash, Sparkbrook, Birmingham.

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LONDON, SATURDAY, FEBRUARY 9. 1861.

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Notes.

DIARY OF WILLIAM OLDYS, ESQ.

NORROY KING-AT-ARMS.

[The following Diary of William Oldys was discovered in a Common-Place Book of the Rev. John Bowle, usually called *Don Bowle*, Vicar of Idmeston, Wilts, now in the British Museum. Mr. Bowle obtained the loan of it from the late James Pettit Andrews, Esq., of Brompton, on June 16, 1784, and returned it to that gentleman on April 14, 1785. The original is thus described by Mr. Bowle: "Diarium plus ultra in white vellum Pocket-book, 8vo. gilt leaves." Although it was in the custody of this gentleman for ten months, we are inclined to think that he only made a transcript of a portion of it; but even the fragment here presented to the reader will help to illustrate the life and habits of one of the most useful of the literary antiquaries of the last century.

As we hope to furnish in a subsequent paper some few additional particulars to the little that is known of the personal history of William Oldys, we avail ourselves of this opportunity to solicit from our correspondents the communication of any unpublished facts or documents relating to him which may be found in their libraries. — Ed.]

1737, June 22. Mrs. Cooper came to my chambers: said she would return me Puttenham's *Art of Poesy*, Browne's *Pastorals*, and Sir Henry Wotton, when she had finished her extracts for the

second volume of her *Muses' Library*¹ to be published by Christmas.

To keep the large old MS. volume of the statutes of the Order of the Garter with the Arms of the Knights thereof, their portraits and Illuminations of the Ceremonies of the Order of the Bath composed temp. Henry VII. and VIII., till Mr. V. [Vertue?] has seen it. To take particular notice of Talbot's Rose, a sheet printed from a copper-plate and bound in this book, entitled "The Union of the Roses of the Families of Lancaster and York, with the arms of those who have been chosen Knights of the Garter from that time to this day, 1589." In this Rose the arms of all those who have been (since the marriage in 1486 of King Henry VII. of the House of Lancaster, which bore the Red Rose, with Elizabeth, daughter of Edward IV. of the House of York, whose ensign was the White Rose) chosen into the Order of the Garter, instituted about 20 Edward III. are orderly set down. The English arms placed within the Rose; those of Foreign princes in the leaves beneath. There are the heads of Henry VII. and his Queen Elizabeth engraved at the two upper corners over this great crowned Rose, also in the flowery leaves of it, the said King Henry, his son, King Henry VIII., Queen Mary, and Queen Elizabeth, between the arms of the Knights Companion, who have all their names and dates of their creations subscribed. At the bottom Æg. Pluventor; sold in the Black Friars, Tho. Talbot, composuit; Jodocus Hondius, Flander. Sculps. Londini, and the date is 1589.²

June 29. Saw Mr. Ames's old MS. on vellum, entitled *Le Romant de la Rose*, which cost forty crowns of gold at Paris when first written, as appears by the inscription at the end.³ It had been Bishop Burnet's book, his arms being pasted in it; and Mr. Rawlinson's, being mentioned in one of his Catalogues. In the same Catalogue also is mentioned Sir William Monson's collections⁴, which Mr. West bought and lent me before the fatal

¹ "The Muses' Library, or a Series of English Poetry from the Saxons to the Reign of King Charles II. By Elizabeth Cooper. London, printed for T. Davies, 1738, 8vo." There are some copies of this work with the imprint "Printed for James Hodges, 1741," and others with "Vol. I." on the title and last leaf; but notwithstanding these variations, no more than one volume, or one edition, was ever printed. It is said to be mostly compiled by William Oldys.

² Noticed in Moule's *Bibliotheca Heraldica*, p. 36. In the Cotton library (Vesp. D. xvii.) is "A miscellaneous collection concerning Abbies and various historical matters, extracted from chronicles, rolls of noble families their pedigrees, &c. by Thomas Talbot."

³ See Herbert's *Ames*, vol. i. p. xxxix.

⁴ Sir William Monson, an Admiral of note in the reign of James I., formed considerable collections, principally relating to the affairs of the navy. There are occasional copies from them, and allusions to them, in papers in the State Paper Office.

fire happened at his chambers in the Temple, where this probably was burnt, and near 3000*l.* worth of other like most valuable curiosities.⁵ Mr. Ames also told me that the Society for Promoting of Learning⁶ intended to begin at last with publishing Sir Thomas Roe's Letters, but heard nothing of the "Considerations" I wrote in six sheets, above two years ago, *upon the best method for their publication*, at the request of Samuel Burroughs, Master in Chancery, who made me promises of being concerned in the edition, and of other favours for my furnishing him with many intelligences and tracts, when he was writing his pamphlet about *Fines*⁷; but I never had any of those favours, nor six of twenty-one volumes of tracts I lent him; nor the three Catalogues of my pamphlets, nor those "Considerations" in MS. which I bestowed half a year upon, though I hear they are in the hands of Richardson the printer.⁸ Mr. Ames also told me that Mr. Cook is the author of Seymour's *Survey of London*, in 2 vols. fol. [1734].⁹

July 2, Saturday. Sent a letter to Mr. Anstis about the Old MS. of Knights of the Garter and Bath. He sent his son to see it when I was abroad.

4, Monday. Returned Sir T. More's works: some of his English poetry therein might be for Mrs. Cooper's work, or Mr. Hayward's [*British Muse*] on Fortune, &c.

7, Thursday. Saw Mr. Lockman.¹⁰ Told me

⁵ This lamentable fire occurred on Jan. 4, 1737, when upwards of twenty chambers were destroyed, containing a large number of valuable books and manuscripts. Among those who were sufferers by this calamity were Counsellor York, Mr. West, Mr. Peters, Mr. Floyer, Mr. Blew the librarian, Counsellor Collins, &c. Mr. James West was subsequently one of the vice-presidents of the Society of Antiquaries. The Catalogue of his library, digested by Samuel Paterson, is one of the richest extant in literary curiosities.

⁶ The Society for the Encouragement of Learning commenced its brief existence on February 3, 1736-7. See Nichols's *Literary Anecdotes*, *passim*. For a list of the works printed under its patronage, see Bowyer's *Anecdotes*, and Kippis's *Biog. Britan.*, ii. 441.

⁷ Published under the pseudonym of Everard Fleetwood.

⁸ This manuscript is in the British Museum (Addit. MS. 4168.), and is entitled "Some Considerations upon the Publication of Sir Thomas Roe's Epistolary Collections." On a fly-leaf Samuel Richardson has added this note: "This was written (I think) by Mr. Oldys, and by him tendered to Samuel Burroughs, Esq., as his sentiments about the Method of publishing Sir Thomas Roe's Letters, &c." It comprises thirteen pages folio.

⁹ This work has always been attributed, on the authority of Wm. Upcott, to John Mottley, the compiler of *Joe Miller's Jest*s; but it would appear from the above, that it was the compilation of Thomas Cooke, a dramatic poet and miscellaneous writer, who died in great poverty on Dec. 29, 1756. As Cooke was concerned with Mottley in writing *Penelope*, a Dramatic Opera, 8vo., 1721, Seymour's *London* may have been their joint-production.

¹⁰ Mr. John Lockman, Secretary to the British Herring

he had finished the Life of Mr. Samuel Butler for the *General Dictionary*. That he had had much conversation with Mr. Longueville, who has Butler's *History and Progress of Learning*¹—a poem by the same hand in Hudibrastick verse, and other writings of his in prose never printed. That he has also got an original picture of Butler, painted by Lilly or Riley. That Butler had 300*l.* for *Hudibras*; that he died in Rose Street, Covent Garden, and was 80 years of age.—Saw Dr. Pepusche;² to have farther talk about his rare old musical collections.

30. Old Mr. Booth³, Treasurer of Gray's Inn, came to my chambers and very courteously brought me *Gervasiū Tilberiensis de Necessariis Scaccarii Observantiis Dialogus*. 'Tis a very fair copy, in a thin folio bound in black calf, with a note of this Gervase of Tilbury, nephew to King Henry II. from John Bale in his *Scriptor. Illustrium Majoris Britanniae Catalogo*, Cent. 3. fol. 250., written by Mr. W. Lambard the Antiquary in 1572, whose book this then was, as appears by his name, both at the beginning, in a kind of inscription to Sir Thomas Bromley, and the end of it. He has made short marginal observations throughout, and some corrections, having had the advantage of comparing it with a more ancient copy, this not being older in all probability than King Henry the Eighth's time.⁴ I take it to be the same book which Mr. Madox published not many years since of the Exchequer⁵, and have a notion that Mr. Hearne published a copy of the black Book of the Exchequer.⁶ There is in the last chapter but one [two] of the first part of this MS. copy, entitled *Quid liber Judiciarius, et ad quid compositus sit*, the best reason given for the meaning of Domesday Book, composed at the command of William the Conqueror, that ever I met with, no ways favouring their conjecture who derive it

Fishery, a very honest man, but very indifferent poetaster, best known for his share in the *General Dictionary*, 10 vols. fol. 1734-41. He died 2nd Feb. 1771.

¹ This, which is only a fragment, was printed (vol. i. p. 202.) in the edition of Butler's *Remains*, edited by Thyer in 1759.

² John Christopher Pepusche, one of the greatest theoretic musicians. He was organist at the Charterhouse, and died 20th July, 1752, aged eighty-five. His curious library was dispersed after his death.

³ Oldys, in the *British Librarian*, pp. 286, 374., acknowledges the obligations he is under to Nathaniel Booth, Esq. for the use of his library. Mr. Booth was a bencher of Gray's Inn, and Controller of the Fines and Green Wax Money in the Court of Exchequer. He died s. p. Oct. 9, 1745, aged eighty-five.

⁴ Who is the present possessor of this MS.?

⁵ Madox's *History of the Exchequer* was first published in 1711, fol. Gervasiū's *Ancient Dialogue* is appended to it.

⁶ Hearne published *Liber Niger Scaccarii, Wilhelmicum etiam Worcesterii Annales Rerum Anglicarum*. Oxon. 1728, 8vo. 2 vols.

from *Domus Dei*.⁷ But why Sir Hen. Spelman in his *Glossary* fathers that chapter upon Henry de Blois, Bishop of Winchester, I know not, nor believe that Mr. Madox his reasons that the whole treatise was written by Richard Nigelli filius or Nelson, Bishop of London, will prevail with every body to disinherit old Gervase of Tilbury, who has been in possession so many years. Yet Selden, in *Titles of Honour*, is also for depriving old Gervase of it from the authorities there quoted.⁸

August 8. Rec^d Mr. Ames's letter of thanks for the fine pictures I gave him drawn with a pen, &c., and desire from Mr. Ward, Professor of Rhetoric, at Gresham College, who is writing the history thereof, that I would furnish him with what I farther found of Edward Brerewood, which I gave him two days after when I returned his book of witches.

I went that night with him to his club, and saw the operations of the phosphorus, which the owner told me he made of nothing but flour and allum.

Invited by Dr. Harris to his brother's⁹ at Hummerton, near Hackney, where old Mr. Strype, author of many voluminous pieces of ecclesiastical history is still alive¹⁰ and has the remainder of his once rich collection of MS. tracts, &c.

⁷ The passage, as given in a translation by W. B. Gent., in Lansdowne MS. 610. p. 30b., is as follows: "This booke is by the countrymen called Doomesday Booke, that is, the Day of Judgment by a metaphor. For as the judgment of the strict and dreadful account of the last day can by noe act or evasion be eluded; soe when there is any controversie in the kingdome which are there recorded, when they come to the Booke, noe man may denye or decline the judgment thereof without punishment. For this cause we call the same Booke, 'The Booke of Judgment'; not because certaine doubt is there determined, but because from that, as from the Day of Judgment, there lyes noe appeal."

⁸ Professor Liebrecht, the learned Editor of *Des Gervasis von Tilbury Otia Imperialia. In Einer Auswahl neu herausgegeben*, Hanover, 1856, shares, however, the opinion of Madox, that this Treatise on the Exchequer was written by Richard Bishop of London, and not by Gervase.

⁹ Mr. Harris, an Apothecary at Homerton, married to a grand-daughter of Strype, and in whose house Strype died.

¹⁰ An interesting picture of Strype in his old age is given by Dr. Knight in a letter to Zachary Grey, dated 24 March, 1733-4, printed in Nichols's *Literary Anecdotes*, v. 360.:—"I made a visit to old Father Strype when in town last; he is turned ninety, yet very brisk, and with only a decay of sight and memory; he would fain have induced me to undertake Archbishop Bancroft's Life; but I have not stomach to it, having no great opinion of him on more accounts than one. He had a greater inveteracy against the Puritans than any of his predecessors. Mr. Strype told me that he had great materials towards the life of the old Lord Burleigh and Mr. Foxe, the Martyrologist, which he wished he could have finished, but most of his papers are in characters; his grandson is learning to decypher them." Strype died on the 13th December, 1737—a few months only after Oldys's visit to him.

Aug. 13. Rec^d letter from Mrs. Cooper to borrow old Marlow's poem of *Hero and Leander* for the continuation of her *Muses Library*; sent by the servant a very scarce collection of old poetry, called *The Paradise of Dainty Devices*¹, in which are several pieces written by the old Lord Vaux in King Henry the Eighth's time, the Earl of Oxford, Sir W. Raleigh, Mr. Edwards, Jasper Haywood, Hunnis, Churchyard, Kinwelmersh, Lloyd, Whetstone, &c., printed 4°. 1578. To borrow one of Caxton's books of Sir Hans Sloane, and remember to apply the story of Absyrtus in the preface for Mr. Hayward's Collection of select thoughts from our old poets.

To enquire at Covent Garden Coffee House who bought Sir Walter Raleigh's Head, said to be painted by Zuccherro; Beaumont and Fletcher by Cornelius Johnson [Jansen]; Ben Johnson, and Spenser, and Shakespear, by Mittens [John?]; Greenhill the painter; and Cowley by Sir Peter Lely; Secretary Thurloe by Dobson; and Congreve on copper by Sir Godfrey Kneller, as is pretended in the catalogue for the sale of Pictures there, on the 10th of March last.

Aug. 25. Rec^d of Purser, the printer in Bartholomew Close, the first sheet of Mr. Hayward's *British Muse*, and a proof of the second, and promise to send me every sheet as soon as composed to correct, and a fair sheet as soon as wrought off, that I may make timely observations for the Preface. Mr. Booth brought me two MSS. to make use of: the one a Declaration of the Hardships of John Danyell of Deresbury, Esq., in the fine of 3000*l.*, loss of his estate worth 20,000*l.*, and imprisonment which he endured upon account of the Earl of Essex; 'tis the original in 4to., dated at the end of the Preface from the Fleet in 1602, but he has several things in it written below Queen Elizabeth's reign, as letters, petitions, &c., to King James, Lord Chancellor Egerton, &c., ending with Danyell's Disasters, a narrative of his said Hardships.² The other MS. is a miscellany, beginning with a letter of Sir Francis Walsingham to the Earl of Pembroke, and some of the Earl of Leycester's letters from the Low Country, particularly one about the death of Sir Philip Sidney, written to Sir Thos. Hennage, 23 Sept. 1586; a Speech about the Queen of Scots; Her answer to

¹ *The Paradise of Dainty Devices*, first published in 4to. 1576, and reprinted in Brydges's *British Bibliography*.

² John Danyell, of Deresbury, was Ward to the Queen: ob. 1609. In the State Paper Office, Domestic James I. vol. lii. 38., is a "License to John and Jane Danyell, to print and publish the works entitled 'Danyell's Disasters': 'The variable accidents in a private man's lyffe'; and 'A Declaration of the fatal accidents of Jane Danyell.'" For some particulars of John Danyell's venality, consult Camden's *Annals of Queen Elizabeth*, fol. 1688. p. 680., and Kippis's *Biog. Britan.*, art. PETER BALES, i. 543., from the pen of William Oldys

Mons^r de Salant; The Book of the whole Navy (Royal); An analogy or resemblance between Joan Queen of Naples, and Mary Queen of Scots, with the addition and precedents or examples of Emperors and Popes, &c., putting other princes to death; A letter from Sir Edward Stanley; *Liber Pacis* or *Nomin: Justiciar: ad Assiss: in Com: subscript*; Number and names of all the ship, &c., appertaining to the River of Chester, by W. Wale, Maior, at the command of the Earl of Derby, Lord-Lieutenant of Lancashire and Cheshire, 1585; A Cosbye's letter to Sir W. Stanley from Utrecht, about surrendering the town of Deventer; Number of serviceable men and munition in the Isle of Man; A particular valuation of Guddischen Demain; The strange apparition of Death, Famine, and Pestilence in France, April 18, 1587; A letter of the Earl of Leicester from Dort, 22nd Aug. 1587; Arthur Aly from the Hague, 15 Oct. 1587, to Rt. Hon. Mr. Jno. Woolley of the Privy Council; Answers of Christopher Southworth, priest, to interrogatories; The Earl of Leycester to Mr. Woolley, 3rd Oct. 1587; again to him, 9th Oct. following; The whole yearly revenue of the Kingdom of Spain; The confession of Edward Burnell, Jan. 1, 1586; His examination before Sir George Carey and Ralph Lane, Esq., same day; The manner of the execution of the Queen of Scots, 8th of Feb., in the presence of such whose names are underwritten; A prophesy signed Merlin applied to Sir Francis Drake; Sir Walter Raleigh's five preferments about the year 1586 or 87; A sonnet of Sir Walter Raleigh's, one stanza and distich of which was printed in the old *Art of English Poesie*, 4to, 1589, which I have quoted in his Life; A particular of some new year's gifts, beginning with my cousin Katherine Howard's new year's gift, &c., with several other things up and down the book relating to some Estates, &c., of Henry Earl of Derby, which makes me think the collection was made by him or somebody nearly under him.

(To be continued.)

THE LEADEN COFFINS OF BISHOPS PETER BROWNE AND ISAAC MANN AT BALLINASPIE.

Some years ago a report got into circulation, on the evidence of a farm labourer at Ballinaspie, Anglicé Bishopstown, about two miles from Cork, that the vault under the Episcopal Chapel there (now a dairy), had been desecrated, and the leaden coffins which contained the remains of Bishops Browne and Mann stolen. This story spread far and wide, and though most people believed it, nevertheless I always had my doubts as to the value of the evidence on which the report was grounded. Every one who knows the Irish character is aware that in matters con-

cerning the dead they always exhibit a feeling of intense reverence and respect, even amounting to superstition. In this case it remained to be proved. I may here mention that Ballinaspie was formerly the country residence of the Bishops of Cork, and only passed from them when the temporalities of the see were vested in the Ecclesiastical Commissioners. The chapel was built by the munificence of Bishop Peter Browne for the benefit of his successors in 1730, as an inscription on a stone in the western wall inside the building testifies. (See Cotton's *Festi*, part iii. p. 188.) This little chapel is 30 feet in length by 16 in breadth; the side walls are 12 feet 6 in. in height; the gables are 20 feet in height. On the eastern gable is the belfry, concealed in the ivy which gracefully creeps up the chancel. It was lit by two windows in each of the side walls and the chancel; at the western side is a small porch, 7 feet square and 10 feet high. This is ascended by a semicircular flight of five steps of cut limestone, with which material the corners of the building, &c. are faced. In the centre of the court yard is the crown and mitre, set in the pavement with a yellow-coloured stone, which has a very pretty effect. The old episcopal residence no longer exists. The present dwelling-house is quite a modern building. The other memorials of Bishop Browne are a small circular edifice, intended as a retreat. It is built on a rock a short distance N.W. of the chapel, and was once ornamented with various shells and some vitrified substance of a dark blue colour. It is most probable that here this learned prelate used to retire for meditation, and penned his work on *The Procedure, Extent, and Limits of Human Understanding*, Lond. 1729, which is said to have furnished Bishop Butler with the ideas which were subsequently developed in his celebrated work on the *Analogy of Religion*. Two neat arches span the Bishop's brook, which runs within a hundred yards of the residence, and give an extremely romantic appearance to the whole. I am particular in these details, as the place was near being demolished some years ago, when in the hands of an ignorant and unprincipled tenant. Bishop Browne also constructed large ponds here, and he is said to have introduced pike into the stream,—a fish which he was particularly fond of. A short time since I represented to John Lewis, Esq., the present proprietor of Bishopstown, the importance of setting this matter regarding the Bishop at rest. Mr. Lewis immediately concurred in my views of the subject, and appointed Saturday, the 12th of the current month, to carry out the investigation. The following particulars are from the note-book used on the occasion:—

"Jan. 12, 1861.—This morning, a little after 6 o'clock, Mr. Lewis set three labourers to clear away the earth which filled up the space between the steps and the en-

trance to the vault under the chancel of the Episcopal Chapel at Bishopstown. In about three hours this work was accomplished, and the space cleared, when a very large and weighty flag presented itself, fixed upright, and closing securely the entrance to the vault. This, after much difficulty, and the assistance of two other men, we got in an inclined position against the steps, and then descended, by means of a ladder placed against the flag, into the vault, which is 14 feet long by 8 broad, and 6 feet 2 in. high, and paved with square flags. On procuring candles we discovered the two coffins at the upper end of the chamber lying side by side about two feet apart, and resting on two low walls made of brick. The timber of the outer coffins had completely decayed, and lay on the ground as it fell off, like a thick mould. The lead coffins were quite perfect, and evidently had never been disturbed. The first coffin examined was that of Bishop P. Browne. On the lid, embedded in the decayed timber, we found the plate, which required the greatest care to touch, as it was quite corroded, and not much thicker than a sheet of paper. This we succeeded in raising. It was originally square, and in the centre was an oval with a bead pattern, within which were the letters 'P.C. & R. 1735.' As the lid of this coffin had never been soldered, and had yielded a little to the weight of the decayed timber that lay on it, it was found necessary to take it off (to replace it in its proper position, and exclude the drops of water which fell from the ceiling near it), when all that was mortal of Bishop Browne presented itself. There was no appearance of an inner shell. The body was placed in the lead, enveloped in folds of linen, which was not in the slightest degree discoloured. The body was nearly entire from the middle up; so perfect were the features, that any one who had seen his portrait at the Palace at Cork would readily have detected the resemblance. The lid was then carefully replaced. The outer coffin must have been originally adorned with escutcheons, as the remains of such decorations were found mixed up with the decayed timber. The massive brass handles were as perfect as ever. Bishop Mann's coffin must have been originally studded with thousands of small nails. The leaden coffin is in the highest state of preservation. On the lid was a mitre of brass, and below it a large brass plate, quite sound, with this inscription:—

"THE RIGHT REV^d.

ISAAC MANN,

D.D.

LORD BISHOP

OF CORK AND ROSS,

DIED 10th DEC^r, 1788,

AGED 77.

"Both the mitre and plate were gilt. This coffin was closely soldered all round. Bishop Browne's coffin is 5 feet 8 in. long, 21½ in. across the shoulders, and 11 in. in depth. Bishop Mann's coffin is 6 feet 2 in. long, 22½ in. across the shoulders, and 15 in. in depth."

After the investigation, which occupied over an hour, the flag was carefully replaced, and the earth filled in as before. There formerly existed a monument to the memory of Bishop Peter Browne in the chapel, but being formed of some perishable material, such as plaster-of-Paris, it gradually crumbled away after the roof fell in. The building is now thatched with straw. The marble monument of Bishop Mann was removed to the porch of the cathedral church of St. Finn Barra, Cork, in 1848. The inscription is given in Cotton's *Fasti*, part iii. p. 190. To some in-

teresting particulars relating to Bishop Mann which appeared in "N. & Q." (2nd S. x. 143.), I may add the testimony of a respectable old man who died some years ago. He told me he had a distinct recollection of Bishop Mann's funeral, and that as it passed from the Palace by the Glasheen Road (where he resided) to Bishopstown, the choir of the Cathedral, which preceded the coffin, were chanting dirges, followed by the prebendaries, both in surplices; and that the parochial clergy followed the coffin in academic costume with a numerous retinue of citizens, &c.

R. C.

Cork.

SIR RICHARD SHUCKBURGH: ANECDOTE BY WALPOLE.

In the tenth volume of "N. & Q." (2nd S. x. 191.), I inquired whence Walpole got the story, "too good," I thought, "to be true," which was repeated with a variation in the *Quarterly Review*. My Query called forth an interesting reply from the editor, curiously illustrating the utility of "N. & Q." as a means of drawing forth information on obscure points. On reading the *entire* story related by Dugdale, I see that Walpole has, as I suspected, given a false turn to it. Sir Richard Shuckburgh, far from being a man so engrossed by his own amusements as to be indifferent to the great events passing around him, was really a brave and devoted royalist. But he was, at the same time, a jolly, sporting squire, who saw no harm in following his hounds up to the time when the advance of the opposing armies called for his services in the battle-field. Lord Wellington kept foxhounds when in the Peninsula, and no one ever accused him of lukewarmness, because, in the intervals of warfare, he could amuse himself with a good run.

After noticing John Shuckburgh, Dugdale continues thus (*Antiq. of Warwickshire*, 2nd edition. London, 1730, p. 309.):—

"His son, Richard Shuckburgh, Esq. who succeeded him in his estate, was no way inferior to his ancestors. As King Charles the First marched to Edgemoor, near Banbury, on 22nd Oct. 1642, he saw him hunting in the fields not far from Shuckborough, with a very good pack of hounds; upon which, it is reported that he fetched a deep sigh, and asked who that gentleman was that hunted so merrily that morning when he [Charles] was going to fight for his crown and dignity. And being told it was this Richard Shuckburgh, he was ordered to be called to him, and was by him very graciously received. Upon which he went immediately home, armed all his tenants, and the next day attended on him [Charles] in the field, where he was knighted, and was present at the battle of Edgemoor. After the taking of Banbury Castle, and his majesty's retreat from those parts, he went to his own seat, and fortified himself on the top of Shuckborough Hill, where, being attacked by some of the Parliament forces, he defended himself till he fell with most of his tenants about him; but being taken up, and life perceived

in him, he was carried away prisoner to Kenilworth Castle, where he lay a considerable time, and was forced to purchase his liberty at a dear rate."

Surely a public vindication is due to the memory of this "fine old English gentleman."

JAYDEE.

THE BEARD CONTROVERSY.

Nearly two centuries have elapsed since the publication of a small tract, called, "De habitu crinis dissertatio singularis." The curious reader will find it at the end of a work entitled —

"ΥΠΟΘΕΣΙΣ ΗΘΙΚΗ de finibus et officiis secundum Naturæ Jus, &c., auctore Roberto Sharrock, &c. Oxon. CIO.DC.LXXXII."

The following circumstance is given as the origin of this controversy : —

"Narrat Reyherus circa tempora Salsamii accidisse, ut duo Presbyteri reformatæ religionis in Belgio simul convivio interessent; alter quidem veteranus, alter novellus; ille resectos capillos, hic proluxam comam alebat. Inter alia veteranus novelli comam reprehendere, et Juris Naturæ temeratorem appellare, ob dictum Pauli, 1 Cor. xi. 14. Licet novellus comam alere per naturam non illicitum esse probaret, exemplis Veteris Testamenti. Senior tamen ille capillorum impugnator sua auctoritate multos permovet, ut a suis starent paritibus et comatos a communione Christianorum arcerent. Quo facto plerique Belgarum capillos circumcidere coacti sunt," &c.

Sharrock takes a more liberal view of the text, and considers that the word *phóris* in the passage does not so much signify *nature*, strictly so called, as *common use* or *custom*, and remarks that it may have been peculiar to the Corinthians to consider it a disgrace for men to wear long hair, for among the Spartans and Athenians it was esteemed honourable, as regards the former (Arist. *Rhet.* i. c. 9. "Ἐν Λακεδαιμόνι κομᾶν καλὴν, ἐλευθερίας σημεῖον"); and Plutarch says that King Cherillus, being asked, why his people nourished their hair, replied, ὅτι τῶν κοσμῶν ἀδαπανώτατος οὐδὲς ἔστι (Plut. in *Apotheg. Cherilli*.) The following extract from Martinus Martini will now be read with interest : —

"Tartari debellatis Chinesibus urbem Zaokin ceperunt; vetabant deinde, ne Chinesium quispiam crines aleret. Percrebuit edicti fama. Quid sit? Milites, victi, togatice alias cives capessunt arma, eamque induunt animi magnitudinem, et pugnandi audaciam, quam prior, qua pro Rege Regnoque decernebatur, minime æquabat, maximæque exinde victoriæ sunt potiti. Mirum etiam est quod de Cheuxa Insula, Capillitii Asylo, refert. Hanc non ita pridem soli erant qui incolebant Piscatores, tandem devicta a Tartaris China, editoque de crinium tonsura edicto, omnes, hac una moti ratione, ut libere possint comam alere, illuc fugiebant; adeoque est factum, ut in insula prius deserta septuaginta urbes jam stent, et infinita incolarum multitudine ab impressionibus hostium bene maneat."

Another short treatise follows with this title : —

"Pars 2. Ubi Cl. Salsamii Singularis de habitu Crinis sententia animadvertitur, et ad Historiæ veritatem examinatur."

Both tracts will amply repay a perusal, and the numerous authorities quoted will be valuable to those interested in the present "Beard movement."

Cork.

R. C.

Minor Notes

OF THE NAME "FAIRCLOUGH." — The following is a good illustration of how names in the course of time, through mispronunciation and mis-spelling, become so disfigured and changed, as to be hardly recognisable except by the ear, or by some laborious process of expiscation. It is almost unnecessary to say that the pages of "N. & Q." are prolific with instances of this kind : —

"Dr. Daniel Featley his right name was Fairclough, and by that name he was ordained, as his *Letters of Orders* witnessed. All the antient *Deeds of the Family* ran in the name of Fairclough, and his elder Brother so wrote his name; but even in his days, by the mistakes of people, the word varied from Fairclough to Fairleay, then to Fateley, and at length to Featley; which name he first owned in print of all our family. He was extracted originally out of Lancashire, where many of the same House do to this day retain the Primitive name, and give the same Coat of Arms with us. The name at first arose from that Fair Cliff where his Ancestors long since were seated: for in the Dialect of that country, a Cliff was antiently written Clough." — From Mr. John Featley (p. 72.), in *The Lives of Ten Excellent Men* (chiefly the older Bishops of the English Church): London, Printed for Mark Pardo, 1677, 16mo., pp. 164.

An inscription, at the commencement of this rather interesting little book quoted, is, "To the Noble and Ingenious Gentleman-Scholar, J. H., in hopes he will live to increase the Number of Excellent Men, this Remembrancer is Dedicate by C. B." Query, What are the names indicated by the initials? G. N.

[The author is Clement Barksdale, noticed in Wood's *Athens*, iv. 221.]

SAVELOY. — In Mr. Hotten's *Dict. of Modern Slang*, &c., this word occurs with the explanation, "a sausage of chopped beef smoked, a minor kind of *polony*," but with no hint as to its origin. Allow me to suggest an obvious derivation in the French word *cervelas* ("espèce de grosse et courte saucisse"), polonese or bolonese, a kind of sausage" (Chambaud); itself derived from the Ital. *cerrelato*, "a kind of dried sausidge; called also, *il Rè de cibi*, the King of Meats" (Florio's *Ital. and Eng. Dictionary*, by Torriano, 1659). The pronunciation of the French word is almost identical with our modification of it; and its ancient, if not illustrious genealogy from "*il Rè de cibi*," seems to claim notice in a new edition of Mr. Hotten's *Dictionary*, and perhaps also in the pages of "N. & Q." S. H. H.

BOOK AUCTIONS, 1740. — In Sir James Prior's *Life of Malone*, we find Malone saying: "Sir Jos"

Reynolds once saw Pope. It was about the year 1740, at an auction of books or pictures." I have seen a MS. entry in an old book, signed "T. B.": "bought at an Auction in Covent Garden, 1736." Was there at this time an established auction for books at Covent Garden? * Auctions appear to have been a much more fashionable place of resort a hundred years ago than now. Then ladies were there in hoops, brocaded satin, hair-powder, patches, and fans. Of course, one may now occasionally see gentlemen at Christie's or Sowerby's. But the costume! WM. DAVIS.

St. John's Wood.

ARITHMETICAL BOOKS.—Many of your readers must know MR. DE MORGAN's *List of Arithmetical Books since the Invention of Printing, drawn up from actual Inspection*. I am enabled to add half a dozen articles, extracted from Mr. Horne's *Catalogue of the Books of Queen's Coll. Cam.* 8vo. 1827, p. 629. They are all early and rare, and well deserving a place in the bibliotheca of the most learned college in Europe:—

"Pselli, Michaelis, *Arithmetices Compendium Græce*, 4to. Paris, 1538.

"Coetsli, Henrici, *Arithmetica Practica*, 8vo. Amstelodami, 1697.

"Rami, Petri, *Arithmetica Libri duo*, folio. Franckfurt, 1599.

"Salignaci, Bernardi, *Arithmetica Libri duo et Algebrae totidem, cum Demonstrationibus*, 4to. Franckfort, 1593.

"Tacquet, Andrea, *Arithmetica Theoria et Praxis*, 8vo. Antwerp, 1665. Very rare.

"Willsford, Thomas, *Arithmetic Naturall and Artificial, or Decimals*, 12mo. London, 1656."

WM. DAVIS.

22. Grove Place.

FRANCE PAST AND PRESENT.—The following passage, written by the Marquis D'Argenson in the middle of last century, suggests some curious speculations in the middle of this:—

"La Lecture des Mémoires de Sully m'a souvent fait naître cette Pensée, que, pour bien gouverner des Français, il faut un phlegme, une persévérance, une ténacité de vues qui se rencontrent bien rarement chez notre Nation inconstante et légère. Qu'étaient Sully et M. Colbert? De bons Flamands, des Hollandais renforcés, gens de peu d'Esprit, de nulle Imagination, mais à idées saines et correctes, ne s'en départant jamais. Remarquez encore comme ces Généraux Allemands conduisent merveilleusement nos Armées. Cette rudesse du Nord est bien préférable (pour tout ce qui tient aux vertus du Commandement) à la turbulence du Midi, à cette Fourberie Italienne, qui a gagné notre Politique. Le trop d'esprit a gâté nos Affaires: le bon sens peut seul les réparer."—*Mémoires du Marquis D'Argenson*, Paris, 1825, p. 307.

France was the "*Sick Man*" then:—

"Comme on plaisante ici sur les choses les plus sérieuses,

[* Mr. Cock, the celebrated book auctioneer, resided at this time in the Piazza, Covent Garden, who dispersed the libraries of Dr. John Freind (1728), Thomas Selater Bacon, and John Bridges, the historian of Northamptonshire (1737), and that of Michael Maittaire in 1747.—Ed.]

il court un Epigramme sur le Cardinal dont je n'ai retenu que le trait. La France est un Malade que, depuis cent ans, trois Médecins de Rouge vêtus, ont successivement traité. Le premier (Richelieu) l'a saigné: le second (Mazarin) l'a purgée: et le troisième (Fleury) l'a mis à la Diète."—*Ibid.* p. 331.

PARATHINA.

ARCHBISHOP TALBOT.—The following extract from *Foxes and Firebrands*, part ii. p. 96. (Dublin, 1682), is worthy, I think, of a corner in "N. & Q.," and accordingly I send it:—

"Several of his Majesties Subjects of Ireland being in London upon the death of Oliver Cromwell the Usurper, who were more desirous to see his Funeral Solemnities than to see him officiate in his Tyrannical Government, obtained leave to be at a Friend's House at Westminster, to behold the Celebration thereof. John King, then Dean of Tuam, a faithful Subject of his Majesties, shewed to several of the Spectators, saying, There goes Peter Talbot [afterwards Roman Catholic Archbishop of Dublin, 1669-1680] amongst the Mourners in deep Mourning; which had not these Spectators seen, they would scarcely have believed that it had been he. At that time, it being the fashion for Mourners not to cast off their Mourning Cloaks so soon as they do now-a-days, he was seen by several to walk in the same habit, with his Cloak folded under his arm, for some months after this Funeral, walking in the Piazza, in Covent Garden, and other of the Streets of the City of London."

ABHBA.

Queries.

ROGER BACON, GALEN, AVICENNA, DIOSCORIDES.—In the *Gentleman's Magazine* for the year 1810, there is a sketch by Vertue of a picture of Roger Bacon, then in the possession of the Duke of Dorset. Can any of your readers inform me what became of that picture after the Duke of Dorset's death?

I should also be glad of any information about any bust or likeness of Galen, Avicenna, or Dioscorides. J. R. R., M.D.

PETER BARKER.—Is there any biographical sketch to be found of Peter Barker, minister of Stour Paine, in Dorsetshire? His quaint and learned disquisition on the Ten Commandments went through two editions at least. The first, according to an old catalogue of Leslie's, was published A.D. 1624; the second, which I have, A.D. 1633. His name does not appear in Hutchins's *Dorset*, though I conceive that he was undoubtedly vicar of Stour Paine; but the list, like too many others, is sadly defective.

C. W. BINGHAM.

BIOGRAPHY.—I shall feel much indebted by printed or MS. references being furnished to pedigrees, or particulars respecting, the following families and individuals:—

1. *Richard Evers*, of the family of Evers of Coventry, who married Frances, dau. of Giovanni Vulpe. Frances died in 1636, *ætat. circa* 50.

2. The *Mountaynes* of Yorkshire, who "kept the

name in that county" in 1662. One of them was mother by Giovanni Vulpe of the above Frances, widow of Richard Evers.

3. *Richard Franchlyn* of Elsworth, co. Cambridge, of the family Franchlyns of Greenford, in Middlesex. The arms of Franchlyns of Middlesex were: argent on a bend azure, three dolphins of the field. Sarah, the daughter of the above-named Richard Franchlyn, was widow of Roger Ball of Brinisfield, co. —, and died in 1666.

4. *James Babington* of Carlton, co. Notts, died in 1640.

5. *Robert Gudgeon* of Skipton, co. York, died in 1655.

6. *William Halstead* of Worsthorne, co. Lancaster.

7. *John Savage* of Barrow, co. Chester, whose eldest daughter, Elinor, was widow of Francis Fitton of Carden, co. Chester, and died 1661, *et. 55*.

INVESTIGATOR.

CHANGE OF NAME. — Can a Scotchman, born and bred in Scotland, who has half-a-dozen Christian names, drop some of them on settling in England, and in his new name enter into any legal contracts, &c., without thereby rendering them void? HERALD.

CHYMISTRY. — Allow me to take this opportunity of referring to the correct spelling of this word. *The Times* (perhaps under some fear of "Chemos, th' obscene dread of Moab's sons,") uniformly writes, not only in its own articles, but in all the advertisements and communications which it prints, *chymistry* and *chymist*, and utterly ignores old Chemos. There is in the Brit. Museum (I cannot refer to the Catalogue, but think it is in an early volume of Add. MSS.) a dissertation on this word; and the result there concluded is, that it ought to be spelt *chemist* and *chemistry*. I observe that the best medical writers adopt this latter form, in honour of old Chemos, as I suppose; and medical men, upon the *ne sutor* principle, should have credit for spelling words in their own faculty with correctness. F. FITZHENRY.

DEEDS RELATING TO DALE FAMILY. — Can any of your readers inform me who purchased, at the sale of Sir Cuthbert Sharp's effects, which took place in his castle some years ago, several deeds, some of the fifteenth century, relating to the family of Dale of Staindrop, co. Durham? J. D.

ÆNEAS, AND THE PROFESSOR OF POETRY. —

"Æneas was much like Sir John Falstaff, but with more dignity and less wit. He took his friends where they were peppered; marching into battle and running out of it. However, he had grace enough to thank the gods for giving him strong legs. He had strong arms, too, and could throw bulky stones when he was safe behind a wall. In the storm, his hair stands on end; and he talks and weeps like a Neapolitan skipper, who prays to his saint instead of taking the rudder and making his men

work the ship. The Professor of Poetry shews how much better Virgil uses words than Lucan and Seneca; but he might have given them a good word for choosing heroes who were big in act as in talk, instead of one who moved at his ease from a weak woman of whom he had had enough, and like a lapping from a strong man of whom he feared to have too much." — *An Essay on Heroick Poetry*, by J. B., M.A.: London, 1728, pp. 96.

On what are the charges of thanking the gods for strong legs, and throwing stones from behind a wall, founded? Who is the Professor of Poetry? M. E.

HIEROGLYPHICAL PICTURE OF CHARLES THE MARTYR. — I extract the following from a small work (pages 69) published at Newcastle-upon-Tyne, in 1757, entitled, *Four Topographical Letters, written in July, 1755, &c., &c.* The writer is speaking of his visit to Leicester: —

"The Great Church being open for Prayers, we went in, but found nothing remarkable there, except the Picture of *Charles the Martyr*, surrounded with Hieroglyphics (*sic*); such as trampling on earthly Crowns and Sceptres, and reaching at a Crown of Glory, which an Angel is holding out; near him is a Palm Tree, with Dr *Dalby's* Motto — *Crescit sub pondere*! A plain honest-looking Clergyman who was viewing it, told me, he thought such Pictures did great Hurt; for they warmed the Zeal of some People so much, that they fasted more devoutly, and prayed with more Fervency on the 30th of January, than they did on Good Friday: and that some People paid greater Devotion to the Day whereon King Charles was beheaded, than they did to that on which Christ was crucified; and, if they had Power, would compel all to be as devout as themselves, or knock them on the Head. 'What is this (said he) but fasting for Strife and Debate, and smiting with the Fist of Wickedness?' I questioned my Companion whether he thought this Parson was a Whig or a Tory? For my own Part, I could not think he came there with proper Principles for Church Pre ferment." — Pp. 5, 6.

Is the picture still in existence?

CUTHBERT BEDE.

PLAGUE CROSS. — Some time ago, being at the library at Guildhall with the late librarian Mr. Herbert, we were turning over some papers which apparently had not been opened for years, and which were chiefly broadsides, when we discovered a printed sheet, which no doubt was one of the dread "Plague Crosses" which were affixed by the authorities to the doors of the houses where there was infection. As I remember, it was the ordinary size of a broadside, and bore a black cross extending to the edges of the paper, on which was printed the words "Lord have mercy upon us." In the four quarters formed by the limbs of the cross directions for managing the patient, regulations for the visits of the medical men, and the supply of medicines, food, and water were also printed. Mr. Herbert was delighted at the discovery of so curious a relic of old London, which he considered perfectly unique. On visiting Guildhall a short time back, I inquired of the active and intelligent sub-librarian what had be-

come of this relic, when he assured me they certainly had not got such a thing in their possession, and in fact he had never heard of such a thing. It is supposed it may have been stolen during Mr. Herbert's illness. At the same time I discovered a sort of proclamation of the House of Commons, which appeared to have been printed very shortly after the attempt of the King to seize the five members. I regret extremely I did not take a copy of it at the time, as this also is missing. Are any of the readers of "N. & Q." aware of the existence of a Plague Cross? If so, I should be extremely obliged if it could be inspected.

A. A.

Poets' Corner.

QUERIES RESPECTING KNIGHTS.—I have notes respecting the marriages of the following Knights, and should be glad to obtain other information about them. The date attached to each name is that of marriage, which in every case was performed in London or its suburbs:—

- "1575. Sir Rowland Clarke.
- 1607. Sir Robert Leigh.
- 1618. Sir Robert Inkinson of the Inner Temple.
- Sir Arthur Dakings.
- 1629. Sir Halten Ffarmer.
- 1629. Sir Thomas Chamberlain and Lady Elizabeth Bartlett.
- 1628. Sir John Barker and Mrs Mary Parkhurst.
- 1629. Sir Thomas Travers.
- 1630. Sir Cranmer Harris.
- 1634. Sir John Wirley.
- 1638. Sir John Mildrum.
- 1664. Sir Francis Faw."

C. J. R.

KNIGHTS SETTLED IN IRELAND.—I would feel obliged to any correspondent of "N. & Q." if he would supply me with a correct list of the names of all those of knightly rank who settled in Ireland during the reigns of Henry II. and of his successor. If my request be too troublesome, or would occupy too much space, perhaps a correspondent might favour me with a reference to the works I ought to consult for the attainment of my object.

R. M.

QUEVEDO.—Dom Francisco de Quevedo has had the honour of appearing in your pages twice (1st S. i. 381., and 2nd S. vii. 296.); the former as a direct query, and the latter in reference to the quotation from Quevedo in Cowper's *Table Talk*. As both Queries remain unnoticed, may I put a more direct one,—Is Dom Quevedo a myth?

I have lately picked up a copy, said to be, the second edition corrected, "made English by R. L." (I presume "L'Estrange" from the Query about Queen Dick, 2nd S. x. 512.), "London, Herringman, at the sign of the *Blew Anchor*, in the Lower Walk of the *New Exchange*, 1667."

From local expressions, reference to Billiter Street, Covent Garden, Charing Cross, Ratcliffe Highway, Trip to Hackney, Tyburn Gallows, &c.,

as well as some unmistakable English proverbs, I think if there ever was a translation, R. L. should have said, "so as to apply to London."

Cowper did not quote rashly, however, so I ask with Mr. Bruce, where did he get his idea? Certainly not from L'Estrange's translation.

GEORGE LLOYD.

SCREAMING FISHES.—From the letter of an intelligent lady, I make the following extract:—

"In the early part of December, I called upon a Quaker gentleman at Darlington, for whom I waited in a room in which stood a small aquarium, containing, along with the usual allotment of sea-anemones, starfishes, &c., five fishes not larger than minnows—a species of blennies, as I was informed. After watching their motions for a few minutes, as they floated near the surface of the water, I stooped down to examine them more nearly; when, to my utter amazement, they simultaneously set up a *shriek of terror* so loud and piercing, that I sprang back as if I had been electrified. I think a human being could hardly have set up a louder or shriller scream than did these tiny inhabitants of the water. Have you ever met with, or heard of, in any other case of the finny tribe, so striking an exception to the truth of the common saying, 'As mute as a fish?'"

I wish to ask whether the experience of any reader of "N. & Q." has furnished any instance of similar or other loud sounds produced by fishes, either in confinement, or under other circumstances? H.

SEAL WANTED.—The story of the recovery of the Grimsby Seals tempts me to ask the following. Wanted an impression, or the original seal, of that which appears as No. 2. of the plate of seals prefixed to the *Account of the Surname of Baird*. It is the seal of "George Byrd of Ordinhnivas," *cir.* 1550. The original was in the possession of the editor of the volume, but has since been lost.

SIGMA THETA.

JOHN, LORD WILLIAMS, OF THAME.—On the monument to John, Lord Williams, of Thame, in the chancel of that church, the alabaster figures of that nobleman and his wife Elizabeth are placed with their faces to the west. Lord Williams, who was present officially at the burning of Cranmer, Ridley, and Latimer, died on the 14th of October, 1559, during the reign of Queen Elizabeth. Can it be that the simple desire to change as far as possible the ancient customs, led to the adoption of this position? I am aware that, anciently, the clergy were buried with their faces to the west; but am not acquainted with any other instance of laics being so placed. As to the position of the coffins, it is impossible to decide the question; as tradition declares them to have been used for moulding bullets by Cromwell's soldiers before the battle of Chalgrove, and the vault is now empty. FREDERICK G. LEE, F.S.A.

Fountain Hall, Aberdeen.

A WISHELL OF SILVER.—I find this noticed in *A Caveat for Curselors*, set forth by Thomas

Harman, printed 1573; but I cannot find the word *wishell* in my Dictionaries, nor in Dr. Nares's *Glossary*, nor Mr. Halliwell's *Dictionary of Provincial Terms*. Will you or your readers help me with the meaning of it? The passage in Harman is as follows:—

"He with a *wanion* went to his mother's chamber, and there seeking about for odde endes, at length found a little wishell of silver that his mother did use customarily to weare on, and had forgot the same for haste that morning."—Chap. xvi.

S. BEISLY.

Sydenham.

Queries with Answers.

JOHN BUREL.—Can you give me any particulars of a volume of Poems by a John Burel, a Scottish poet, who flourished at the close of the sixteenth century? His name is not to be found in any biographical dictionary. SAMUEL JONES.

[All that we happen to know of this Scottish poet is what we discovered in a copy of a quarto volume of his Poems (wanting the title-page) in the British Museum, and which is considered unique. Inserted in this volume is the following letter from George Chalmers to Mr. T. Rodd, the bookseller:—

"James Street, 14 April, 1821.

"Mr. Chalmers presents his respects to Mr. T. Rodd. In answer to his note of yesterday's date, he begs to inform Mr. Rodd, that he knew perfectly well that there was in Scotland, during the year 1590, a poet of the name of John Burel, a burghess of Edinburgh. He published a quarto volume of Poems, which were printed by Waldgrave in 1595 or 1596. Some of Burel's Poems were reprinted by Watson the printer, of Edinburgh, in 1709, in his (Watson's) *Choice Collection of Scots' Poems*, Part II. If Mr. T. Rodd could procure a sight of the volume of Burel's Poems, though they want the title-page, Mr. Chalmers would be obliged to him, and to the present proprietor of that volume, and he would not detain it above a morning."]

THOMAS HOWARD.—In the year 1670, an Act of Parliament (22 Car. II. cap. 6.) was passed, giving the king power to dispose of the free farm rents belonging to the crown. Is it recorded to whom they were disposed of? Thomas Howard, yeoman, is mentioned as having farmed the tenths and tolls during the reigns of Charles II., James II., and William and Mary, down to the period when (Queen Anne, cap. 11.) the tenths were vested in trustees for formation of a fund for the augmentation of poor livings. Who was the father of this Thomas Howard?

In 1815, was published in London:—

"*Ecce Homo. The Mysterious Heir; or, Who is Mr. Walter Howard?* An Interesting Question, addressed to his Grace the Duke of Norfolk."

Who was its publisher? And what is the nature of its contents? WM. STENT.

[This work is "An Analysis of the Genealogical History of the Family of Howard, with its Connections; shewing the legal course of descent of those numerous

titles which are generally, but presumed erroneously, attributed to be vested in the Dukedom of Norfolk." Printed and published by H. K. Causton, Birchin Lane, Cornhill, in 1812, and again with eight additional pages prefixed, entitled "*Ecce Homo*," in 1815.]

HOUSE OVER-INSURED.—What is the allusion in the third line of the following stanza, taken from a poem entitled *Par Nobile Fratrum*, on the departure of the "par nobile fratum," Lords Castle-reagh and Stewart, for the Continent?—

"For not e'en the Regent himself has endured
(Though I've seen him with badges and orders all shine
Till he looked like a house that was over-insured),
A much heavier burden of glories than mine."

New Tory Guide, p. 215.
H. O.

[Formerly it was the custom to affix to houses, when insured, what we believe were called *plates*, on which appeared a figure of the SUN, GLOBE, &c.—which served to show the particular office in which the premises were insured. The practice has ceased, probably in consequence of the arrangements which placed all the Fire Engine Establishments under one head. Since we received this Query, we have counted as many as six plates on one house; and saw at a glance how one who "with badges and orders all shone," might very well be compared to a house decorated with gilt and coloured insurance plates. Perhaps some correspondent could tell us when the Insurance Offices discontinued the practice of using plates.]

Replies.

THE RT. HON. WILLIAM ELLIOT.

(2nd S. xi. 29.)

Your correspondent T., when asking "where any of the speeches or pamphlets of this gentleman can be found," may have recalled to many of the old, and introduced probably to some of the young amongst your readers, this distinguished friend of Burke and Windham—one of the most gifted and accomplished men of his age, whose spotless life and unbending integrity of character stamped him as a bright example amongst the politicians of his day.

Some few still living may recall to their recollection his attenuated figure—his grave, intelligent, and placid countenance, when pacing Westminster Hall, mentally preparing probably one of the speeches, which, from weight of matter and pure English diction, were so well calculated to instruct and to persuade. I would here quote the character given of Mr. Elliot by Burke. It is comprised in a letter addressed to the former in 1795, on a speech made in the House of Lords by * * * * * in the debate concerning Lord Fitzwilliam. After exhorting men to exertion at that critical time, when he himself was on the verge of the grave, but still ready to give "the

* The Duke of Norfolk.

meditations of the closet, as in solitude something may be done for society," he thus proceeds:—

"You are young; you have great talents; you have a clear head; you have a natural, fluent, and unforced elocution; your ideas are just; your sentiments benevolent, open, and enlarged.

"Remember that great parts are a great trust. Remember, too, that mistaken or misapplied virtues, if they are not as pernicious as vice, frustrate at least their own natural tendencies, and disappoint the purposes of the Great Giver." (*Works*, vol. vii. p. 371.)

The ninth and tenth vols. of Burke's *Works*—containing some of the finest specimens of his talents—were dedicated in 1812 by the Bishop of Rochester (Dr. King) to Mr. Elliot, but to my regret I cannot find the title of any work bearing Mr. Elliot's name. Reports of his speeches will of course be found in the *Parliamentary History*. To one on the opening of the New Parliament in 1802, I would particularly refer. His remarks on the relation of France and England to each other at that period, will strike us forcibly at the present moment.

Amongst the parliamentary friends and admirers of the late Francis Horner—a kindred spirit—Mr. Elliot may be numbered. How well does the tribute which he paid to Mr. H.'s memory, when moving for the writ for St. Mawes, apply to Mr. E. himself:—

"His exquisite talents, his ardent zeal for truth, his just, sedate, and discriminating judgment, above all, his inflexible virtue and integrity, rendered him one of the most distinguished Members of this House."

Mr. Elliot died in 1814, at Minto House, in Roxburghshire. A short, well-written character of him appeared in the *Gent's Mag.* (vol. lxxviii. pt. ii. p. 467.), but his age is not mentioned, nor are any particulars given of his descent. He is there described to be of Wells. From members of his family I have gathered that Mr. E. was probably the nephew of Lord Heathfield, but the Peerages make no express mention of him.

J. H. MARKLAND.

BASSET AND MASER.

(2nd S. xi. 10.)

As far as I can discover, the word "basset" is not to be found even in that interesting and well stored repertory of old household words, the *Wills and Inventories* published by the Surtees Society. It seems to me, however, to be either merely the diminutive of *basin*, or a word coined from *bassus*, low, and is apparently so interpreted in the passage quoted by Mr. J. G. NICHOLS—"3 bassets, or low bowls."

"Maser," on the other hand, frequently occurs in those old documents. In replying to Mr. NICHOLS's Query as to the difference between *basset* and *maser*, I beg to differ from him as to

his definition of *masers*; which, he says, "were low bowls or basins, as is well known." Masers were not strictly bowls; they were drinking cups, and of various sizes, shapes, and materials—certainly not generally, still less necessarily, low. They were often up-standing cups, supported on feet. Thus we read, in the records of the Priory of Finchale—"j mazer cum pede argenteo" (p. iv.)—and "unum mazerum cum pede argenti" (p. v.). And in the will of M. Geraud d'Abbeville, Archdeacon of Amiens, an. 1271—"et tota supellectilis mea argentea, et cyphi de mazar, cum pedibus et sine pedibus." (Du Cange, s. v. Mazer, Mazerum.)

Neither can the maser, I think, be strictly considered as plate. It was only accessorially mounted and rimmed with silver, silver gilt, or gold: and in many instances was far more precious than simple plate. The testator above quoted makes this distinction. Other instances could be given. Let the following suffice, from the will of Sir William Mowbray, dated at York, in the fifteenth year of Richard II.:—

"Item jeo devys la ma femme tot mon hostylment, vesell d'argent, masers, esquiers, lyts, et chescun autre maner de hostylment, a tener a son propre opes, ovesque westementz, porteus, messall, a moi esteantz." (*Testamenta Eboracensis*, p. 160.)

Of what, then, was the body of the maser composed? Most of our English lexicographers give the derivation *maesser* (Belg.) maple. They say it was made of maple wood: and one of the last authorities, Webster, gives simply "Mazer, a maple cup. *Spenser. Dryden.*" Du Cange, however, after giving this derivation, prefers the opinion that it was composed of some precious stone, and answered to what in Latin was called *vas murrhinum*, from *murra*; and what in old French was called *madre*, *hanap* de *madre*; and hence again the mediæval Latin, *madrinum*. Whoever examines these old wills, will agree with Du Cange that the maser generally was a much more costly article than a maple cup. It is often, in fact, identified with *murra*. Thus in the will (an. 1400) of Richard, the first Lord Scrope of Bolton, father of the Archbishop of York, we read—"Item Domino Archiepiscopo Ebor. charissimo patri et filio meo, meliorem ciphum nium de murreo, scilicet maser." (*Test. Ebor.* p. 276.) In the same will—"Item unum ciphum de argento coopertum, vocatum le Constable Cope. Item unum maser vocatum Spang." (Query, what means this last word?) In the "Inventory" of Finchale Priory, anno 1354, we read, "Item in camerâ sunt iij pecie argenti. Item j ciphus de murrâ, quondam Henrici Pusace" (p. xxxvi.) And in 1360 we find the same article thus mentioned: "item unus ciphus de murreo, quondam Henrici Pusace" (p. li.). And it is interesting to note that one hundred and twenty-three years

later, in 1483, this same maser was repaired, and the entry of the expense stands thus — "Et solvit pro emendatione unius murræ . . . cum auro et deauratione ejusdem vi. viij^d." (p. cccxlv.)

The maser frequently, perhaps generally, had a cover; sometimes of silver or gold, sometimes of murra. Thus in the will of Walter de Bruge, Canon of York, anno 1396 : —

"Item lego domino Thomæ Sekyngton, ut meam memoriam habeat, unum mazerum, quem nuper emi de executoribus Domini Johannis de Bysshopeston, cum uno cooperulo argenti deaurato ligato, in summitate ejusdem scriptum —

Ho so ys lengest alybe

Cuk this cope lutholotyn stryfe."

And in the same will : —

"Item lego Domino Thomæ Overton unum parvum mazerum cum cooperulo argenteo deaurato, ligato cum uno volucris in summitate dicti cooperuli." (*Testam. Ebor.* p. 210.)

In the will of Walter Skirlaw, Bishop of Durham, we find : —

"Item unus ciphus masar, stans super pedem argenti deauratum, mobilem, portatum super tres leones, cum bordura argenti deaurata et ymagine sancti Johannis Baptistæ in fundo; cooperulum borduratum de aquilis argenti deauratis, et pomellum ainelatum de azuro cum j chapelletto viridi et iijj rosis albis. Detur Stephano Patrington." (*Testam. Ebor.* p. 318.)

Then as to covers of murra; in the will of Margery, widow of Sir William de Aldeburgh, anno 1391, we find — "Item eidem unum ciphum murreum, ligatum cum ligamine deaurato. Item unum alium parvum mirrum, cum opereculo de mirro ornato." (p. 150.) And in that of John de Clyfford, Treasurer of St. Peter's, York, anno 1393, "Item lego Esotæ, sorori meæ, unum ciphum argenteum, coopertum, rotundum; et unum ciphum murreum parvum coopertum cum murr." (p. 168.) And in that extremely interesting inventory of all the furniture, provisions, goods, and chattels, live and dead stock of the Priory of Durham, taken in 1446 (*Wills and Inv.* p. 90.), we read : —

"Item iij Nuces cum iij pedibus argenteis et deauratis, quarum una cum cooperulo. . . . Item j murra cum pede deaurato vocata Herdewyke cum cooperculo. Item alia murra larga et magna vocata Abell, sine cooperculo: Item una alia murra pro altâ mensâ in refectorio, cum cooperculo. Item unus ciphus vocatus Beda. Item xij murræ magnæ et largæ, cum uno cooperculo; quarum iij cum pedibus. Item xxxij murræ usuales, et una nux, cum iij cooperulis."

The "nuces," I suppose, are cups formed from the cocoa nut. Indeed, this is more distinctly indicated in the will of Martin de Sanctâ Cruce, Master of Sherborn Hospital; proved an. 1259 : —

"Item Ysabellæ nepti meæ Cyphum de nuce Indye cum pede et apparatu argenti."

These instances could be indefinitely extended; but enough, I think, has been shown to convince

MR. NICHOLS that the maser was not a "low bowl or basin," and, consequently, was essentially different from a "basset." I will also observe that the material, murra, could not easily have been sufficiently large to form a basin.

But after all, what was the murra? Du Cange gives the various opinions; some contending that it was the shell of the *murex*, hence the name; others that it was the onyx; others, porcelain; some, that it was fossil, others that it was fictile. It seems to me that all the theories quoted are wrong, in confining their view to one material. And all these divergencies of opinion can be reconciled by supposing that a maser in its origin was really a cup made of maple; but that in course of time, precious stone often took the place of wood; and that "murra" became the general term for the material, whether it was onyx, or opal, or agate, or shell, or porcelain, or sapphire, or even glass resembling sapphire: and all this constituted a distinction from simple plate, or vessels made entirely of a precious metal. In fine, murra, the material, at length was used to signify the cup, or the maser itself.

JOHN WILLIAMS.

Arno's Court.

ALEXANDER ROSS.

(2nd S. xi. 70.)

Amongst many other pieces of this voluminous writer, and which constitute, I believe, a complete series of his works, I possess the Latin *Colloquies* which your correspondent requests an account of. The following is a copy of the title-page : —

"Colloquia Plantina Vingt, ex totidem M. Planti Comœdiis excerpta et annotatunculis marginalibus illustrata: in quibus omnes Plantinæ elegantie in compendium contractæ sunt et usibus nostris accommodatæ. Opusculum scholis et lingue Latine studiosis ad intelligendum Plautum, Lucretium, Persium, Apuleium aliosque obscuriores Autores utile et jucundum. Operâ Alexandri Rossei. Londini: typis et impensis Jacobi Junii, An. Dom. 1646." 12mo. 189 pages, including title-page and prefatory matter, and the "Obscuriorum Vocabulorum et Phrasium Expositio."

The work is dedicated to Sir William Balfour in a Latin Dedication, and some commendatory verses signed Johannes Jones, in which Ross is styled "Heroum Maxime, Caledoniæ Mars," are prefixed. The *Colloquies* are on various subjects: the Evils of Civil War—the Insolence of Servants—the Tyranny of Masters—the Dissolute Morals of the Old and Young—the Cruelty of Husbands to their Wives—the Profusion of the Latter—the Illicit Modes of Growing Rich—the Consolations on the Death of Friends—the Misery of those who despise Learning, &c., &c.

Each particular colloquy derives its principal vocabulary from the peculiar words and phrases of some one play of Plautus, and which are explained

in short marginal notes. It is a curious and interesting little book, and is, as your correspondent observes, very rare. My copy came from Heber's sale, and I have never seen another.

While on the subject of Ross I may observe, that amongst his Latin pieces, his *Virgilius Triumphans* (Rott., 1661, 12mo.) deserves more notice than it has received. His *Virgilius Evangelizans*, of which several editions were published here and abroad, is much better known. The former is a critical comparison between Virgil and the later Latin poets — Silius Italicus, Lucan, Statius, Valerius Flaccus, Claudian, &c.; in which his immense superiority is displayed by an elaborate examination of parallel passages. It was a posthumous work, and is now by no means common.

JAS. CROSSLEY.

VULGATE.

(2nd S. viii. 128. 257. 407.)

In the University Library at St. Andrews, there is exhibited a copy of the Vulgate, having appended an iron chain, by which it is believed to have been attached to the altar in the monastery adjoining the cathedral. It is a quarto volume printed in black-letter, the initial letters being cut in wood. The boards are of stout oak, covered with leather; they have been retained by an iron clasp, and on the first board is stamped a representation of the crucifixion. The chain is secured to the under-part of the first board; it is 3 ft. 6½ ins. long, composed of 21 links, each link about 2¼ ins. long by ¾ broad, the metal about ½ of an inch in diameter. The fourth and fifth links from the attached extremity are united by a swivel joint, which enables them to revolve freely, for convenience I presume, in handling the volume.

The title-page and first leaves being wanting, it commences with fol. 2. of the "Epistola Sancti Hieronymi ad Paulinum."

The New Testament commences on fol. 278., and is prefaced by the "Epistola beati Hieronymi ad Damasū papam in quartuos evangelistas."

The books of the New Testament are arranged in the same order as that indicated, viii. 128. The Apocalypse concludes on fol. 347., and is immediately followed by the "Interpretationes nominū hebraycorum," down to "Bochian." On each page of the work are numerous marginal references. At the close of the Revelation, there is added the following note:—

"Immensas omnipotentis deo Patri et filio et Spiritui sancto: simuluq(ue) toti militie triumphanti gratiarū referendum actiones. Cuius iuuamine hoc sacrosanctum opus in presidium sancte fidei catholice: Recenter per prestantissimum sacre theologie professorem emendatū claris litteris impressum multis elucidationibus auctum: felicitercon summatum atq(ue) impressum est in icelyto Rothomagorum gymnasio per M. P. Oliuier e regione sancti viuliani commorante Impensis ero honestos viros Petri

Regnault et Michaelis Angier vniuersitatis Ladomensis bibliopolarū, anno ab incarnatione dñi millesimo supra quingētesimo vñdecimo. Ad decimum quartum Kalendas Martias."

On the margins of the leaves are numerous Latin notes, written in an old hand; they abound especially at the beginning of the Old and New Testaments, evidently referring to the text of the work.

The inner paper covers of the boards have been also covered with notes, but these are very much torn away. On the inner cover of the first board may be read "Robertus Wilkie, Januarij, 1604, AB." The first syllables of "Robertus" and "Januarij" are peeled off, but on the upper margin of one of the last leaves, there is written "Mr. Robertus Wilkie, VM DV PB, M^r. I.E." There is little doubt this refers to Mr. Robert Wilkie, who was Principal of St. Leonard's College from 1589, until his death in 1611. He was a liberal benefactor to his college, and his monument still remains within the old chapel of St. Leonard's.

In connexion with the university, there is also a folio edition of the Bible in black-letter, "Imprinted at London by Robert Barker, Printer to the King's Most Excellent Maestie, Anno 1617." It has the address by the translators to the King and the Reader complete, but terminates at Rev. xiii. 7. To the New Testament is prefaced an ornamental title-page, cut in wood, adorned with various emblems. On the one side are the ensigns of the twelve tribes; on the other are the twelve apostles, Judas being replaced by Matthias.

WILLIAM GALLOWAY.

POMONA IN THE ORKNEY ISLANDS.

(2nd S. xi. 12. 73.)

The incongruous name of *Pomona*, which has been often given to the largest of the Orkneys, has been the subject of much etymological nonsense, which might perhaps have been spared if any one had sooner asked your correspondent's direct question, "What is the authority for this name of *Pomona*?"

The Norwegian settlers named the island *Hrossey*, and their successors have locally known it only by its present name of *Mainland*. To trace the origin of the name of *Pomona* is a chapter in the history of error as suggestive as the debate of the Royal Society upon the little fish and the full bowl of water.

Boece (1525) seems to have been the first who gave to the island the name of *Pomonia* without quoting his authority, but probably misled by a bad reading, and worse translation of Solinus, first printed in 1518. Ben, Archdeacon of Aberdeen (1629), admitting the local name of *Mainland*, repeats the name of *Pomonia*, which is copied by Hollinshed (1577.) Buchanan, eager to secure

another classical affinity, "per fas aut nefas," improves the name into *Pomona*, upon the conveniently vague authority of "multi veteres" (1582); while his equally learned, but more candid friend, Camden quotes Julius Solinus Polyhistor, in support of his still more strange misnomer of *Pomona Diutina* (1586.) Torfæus adopts the errors of both, quoting Buchanan for the name of *Pomona*, and Camden for that of *Diutina*, giving also the local name of *Meginland* or *Mainland*.

The error sanctioned by these three great names has been echoed and re-echoed by subsequent writers, and perpetuated in every map and guide-book. But notwithstanding the authority of the "multi veteres" asserted by Buchanan, the only one quoted by any is Solinus, who is thus made alone responsible for the errors of his successors; and it seems only fair to examine what Solinus does really say before adding this to his many faults against good taste and good Latin.

Advancing to the north-east, after a voyage of seven days and nights from the savage Hæbridæ, the Polyhistor reaches the uninhabited Orcaades, three islands of rock, or swamp, or sandy desert; thence, by another sail of five days, he comes to *Thule*, and proceeds "Sed Thule larga et diutina Pomona copiosa est." Though he may here be guilty of the affectation of using "Pomona" to signify "harvest," and "diutina" in the sense of "late" or "protracted," he applies neither term as an appellative; and, to refer either to any of the Orkneys, he must not only retrace his five days' voyage from *Thule*, but obliterate his unflattering description of these islands: for the first is as incompatible with his order, as the last is with his sense.

There may be some other reading or passage of Solinus which I have overlooked, else it seems to me impossible to wrest his authority to support the misnomer of *Pomona*; and deprived of this foundation, as it is unsupported by native usage or tradition, the whole baseless fabric must be left to perish in its own absurdity. B. & T.

I have found from examining the early editions of Solinus, that I have been so far incorrect as to attribute to the author a definition of the name of *Pomona*, which was but the conjecture of a glossator, and not included in the original text. I find also, from collating the particular passage which has been quoted relative to this question in the various editions, that many divergencies exist in the reading of this and the preceding passages; so much so as to afford ground for numerous *ex parte* arguments, yet I have been led to support the probability of the very ingenious conjecture of Professor Munch. The objection brought forward against it, that the author when using the term is treating of *Thule*, and not of the Orcaades,

is worthy of no weight, as the passage was obviously read in the latter sense by those writers who may have so far misinterpreted it. The literal construction of the sentence even favours this interpretation. In several editions it is given thus: "Ab Orcadibus Thyle usque quinque dierum ac noctium navigatio est. Sed Thyle larga et diutina Pomona copiosa est." Here, under the assumption that *Pomona* was a proper name, it might naturally be further assumed that Solinus, while treating of *Thule*, intended to institute a comparison between it and the before-mentioned Orcaades. In the first sentence this is obviously his intention, when he specifies the distance between the two places; and the force of the "sed" in the next sentence would lead one to suppose that the comparison was yet maintained under the form of an exception. *Thule* he says is so far distant from the Orkneys, but it is large and more productive than *Pomona*. The last-mentioned term, therefore, by this interpretation, considered a proper name, could only be applicable to one of the Orkneys, which had in a preceding sentence been described as productive only of reeds. That this was the interpretation of Torfæus is manifested by the following passage in his *Historia Rerum Norvegicarum*, when, treating of *Thule*, he says: "Quod tamen Pythias de *Thule* prædicat, licet eâ largâ eâ diutinâ Pomonâ copiosam, incolasque, in hyemem arborum fructus congerere Solinus memorat," ed. 1711. That the writer had no very clear conception of the force of the adjective *diutina* in the passage, is seen by the passage referred to by Professor Munch in the Orcaades, wherein it is stated that *Pomona* by Solinus is termed *Diutina*.

In some early MSS. the word in question is written "pomona;" but in the *principes editio* the text is "Sed thyle larga est et diutina pomorum copiosa." The word "pomorum" is contracted in the common form "pomor," with a dash across the lower part of the final letter, so that in being frequently transcribed the error no doubt has arisen. In perusing numerous editions, I have only found the word as stated in the one mentioned. Even in an Aldine edition of 1620 it is given as *Pomona*.

While, therefore, there can exist little doubt that the application of the term has been erroneous through this misinterpretation, it does not altogether destroy the probability that the island in question might have been known by the name of *Pomona* at an early period, and that this knowledge might even have led to the passage being misconstrued and mistaken. There can be no doubt that its being known by this name, as it was even by its inhabitants at least a century before the time of Torfæus, led this writer to take for granted that the island was referred to in the text. The probability of this, however, is so weak that it may fairly be presumed that the name origi-

nated through the mistaken application of the term in the text of Solinus. J. G. F.

British Museum.

"CORPUS SANT."

(2nd S. xi. 63.)

The mention of the phrase, *corpus sant*, by your correspondent PARATHINA, reminds me, Mr. Editor, of a somewhat similar phrase, and in a different sense, upon an occasion which I will relate to you.

Many years since, it was, I think, the year of Lord Exmouth's bombardment of Algiers, being in Italy, at Rome, I was suddenly summoned to England; and as travelling by land was then more tedious and dangerous than it has been since, the best and most expeditious course for me to take seemed to be, to cross the corner of the Mediterranean from Leghorn to Genoa. I embarked accordingly on a fine evening in the month of August, in a long wide boat without deck, but depending almost entirely upon her sail for motion, partly also upon such oars as they had; heavily laden with fruit or vegetables, and many passengers, nearly all of an inferior class. Everything seemed to smile around us as we left the port; but as night came on, the heavens grew black with clouds, the winds rose, with occasional torrents of rain and hail; and the thunder and lightning, which were most fearful and incessant, threatened every moment to sink us in the deep. We took in, of course, our sail, and suffered the boat to drive: the danger being not so much from the swell of the sea as from the lightning, which swept along the water, and, as it seemed, must, sooner or later, strike and destroy us. The miserable wretches by whom I was surrounded cried, shrieked, and invoked every saint they could think of. If you ask what became of myself, the truth was at the time I was, from circumstances, indifferent about life; and having solemnly and silently recommended myself to heaven, I sat still waiting the event. But there was on my mind a firm confidence and conviction that we should be permitted to reach the land in safety; and twice I was on the point of addressing the passengers, to tell them what I felt. And by degrees the storm (they called it a *bourrasque*) died away; and as day broke, all nature seemed refreshed,—the air, instead of being stifling, was cool and pleasant, and the olive groves on the sides of the hills seemed, as they waved in the wind, to have gathered strength and verdure from the rain.

In talking afterwards with one of the sailors, who had remarked how still I had been the night before, he rallied me by inquiring "if the English ever prayed?" and added, pointing to the mast of the boat: "J'ai vu le grand Dieu deux fois sur

le mât, la nuit." On following his finger with my eye, I perceived that a metal ring upon the mast, which was not many yards above my head where I had been lying, had evidently been struck and melted by the lightning during the night. I never heard the phrase but upon this occasion, and believe the man who used it to have been either an Italian or Sardinian; but he clearly meant to express, as it seems to me, that the Deity had descended in lightning. Am I wrong? Certainly the man did not mean to say he had observed a good omen, but that we had found a narrow escape. Obris.

PELAYO'S VISIT TO NORTH OF SPAIN (2nd S. xi. 70.)—The title of Don appears to be pretty promiscuously given in Naples, no doubt a remnant of Spanish intercourse.

When I spent a winter there about a dozen years ago I had two native men-servants, and each spoke of the other as Don this or that, using his Christian name.

The master who taught dancing to my children used to bring a fiddler with him (whom he always designated *Primo Violino*), and when he wished him to strike up, he always called out "A voi, Don Antonio!" J. P. O.

THE MONTEITH (2nd S. x. 407.; xi. 13.)—In the *Autobiography of the Right Hon. Sir Richard Cox, Bart., Lord Chancellor of Ireland*, from the original manuscript preserved in the Manor House, Dunmanway, co. Cork, edited with notes by Richard Caulfield, London, 1860, the following passage occurs under the year 1703:—

"On Saturday, 4th December, 1703, the Lord Mayor, Recorder, Aldermen, and Sheriffs of Dublin came to my house and presented me with my freedom of the city in a gold box, which cost 30 li. and wished me many years' enjoyment of my office. New seals being sent over, the old great seal and the seal of the Common Pleas belonged to me, the former being 100 and the latter 25 ounces of plate. I made both into a handsome Monteth, with the Duke of Ormond's arms on one side, and my own on the other, and desire that it, and the aforesaid box, may be preserved in my family as long as may be."

To which the editor has appended the following note:—

"Monteth, so called from the name of the inventor. A vessel in which glasses are washed." (Todd's *Johnson*.)

"New things produce new words, and thus *Monteth* Has by one vessel saved himself from death."—*King*."

This interesting vessel is now in the possession of the Hon. Villiers Stuart, of Castletown, co. Kilkenny, in right of his wife, who inherited it on the death of her brother, the late Sir Richard Cox, Bart. GALLUS.

PRIDEAUX OF BARBADOES AND BLAKE (2nd S. x. 347. 419.)—I possess certified copies of the Wills of Nicholas Prideaux of St. Thomas, in that

island; of his second wife and widow, Damaris Prideaux (relict also of Lieut.-Col. Carter); and of James Prideaux, his youngest son. Nicholas Prideaux—whose will was proved April, 1702—names therein his sons, Nicholas, Thomas; and James; his daughters Elizabeth, Anne, Rebecca, Frances, and Judith; his "ever-honoured mother," and his sister Anne. Also his second wife, Damaris Prideaux, and his grand-daughter Rebecca Carter. The witnesses to this document are, W. Carter, R. Angove, and John Carter.

James Prideaux, whose will was proved May, 1762, mentions his wife Susanna; his sons Samuel and John; his daughters Rebecca, Agnis, Susan, and Frances. The witnesses to this document are, the Rev. William Duke, John Waite, and Robert Lloyd. The will of Damaris Prideaux was proved Sept. 1713. She mentions therein her sons Richard, John, Henry, and William Carter; her daughters Damaris Edwards and Agnis Carter; her grand-children Elizabeth Bayly, Samuel Carter, and James Carter. The witnesses are, Martin Tull and William Gibbs.

Is it not probable, that "the ever-honoured mother" of Nicholas Prideaux was a Blake?

Judith is a remarkable name, and seems to occur also in the Blake family.

I have enclosed my card in an envelope, addressed to SPAL., and shall be glad to hear from him. INA.

DUTCH TRAGEDY OF BARNEVELDT (2nd S. xi. 36., &c.)—I am obliged by the information given, and ask for more. I have the *Palamedes*, with three other tragedies, by Vondel (J. Gravenage, 1851.)

The edition is pretty, but has neither note or Preface. Having been told that *Palamedes* is Barneveldt, I understand some of the allusions. Agamemnon, I presume, is Prince Maurice; other characters have marks of modern and Dutch individuality, which I wish to understand. Can any of your readers direct me to a book in which I shall find an explanation?

The folio edition mentioned by me (2nd S. x. 472.), had much prose in it; and the plates were uncouth and absurd, making different things according to the way in which they were folded.

F. H.

QUEEN DICK (2nd S. x. 512.; xi. 79.)—The Queen Dick of Quevedo's second Vision could not have been Richard Cromwell, whose brief semblance of authority began in September, 1658. The scene of the Vision is laid by Quevedo in the infernal regions in 1636, and the author died eleven years later, in 1647.

A CONSTANT READER.

PORTRAITS OF LIGONIER AND EARL OF LICHFIELD (2nd S. x. 494.)—There is a large portrait of General Lord Ligonier (in uniform, I think

on horseback in the picture gallery of the South Kensington Museum. With regard to the portrait of Edward Lee, 1st Earl of Lichfield, no doubt Lord Dillon possesses one at Ditchley, Oxfordshire.

If by chance S. A. S. comes across an engraving or print of either of the above, he would greatly oblige by informing me through the medium of "N. & Q."

H. L. J.

A portrait of Col. Ligonier may be seen in the large room of the French Hospital, Old Street Road.

JOHN S. BURN.

Henley.

SCUTCH (2nd S. xi. 71.)—One of the most common meanings of this word—at least in Westmoreland—is to strip, or peel; and its use calls up a curious association in my mind. About half a century ago, when Wordsworth was at Hawkshead school, a birdlime maker, of the name of Jackson, happening to visit that locality, noticed an abundance of fine hollies growing in the vicinity of Lake Windermere; and the bark of these trees was exactly the "raw material" of his peculiar manufacture. Forthwith he removed from his old "mill seat," on the banks of the Yorkshire Don, within sight of the den of the famous "Dragon of Wantley," to Sawry, in the pleasant neighbourhood above indicated, where he built a residence in a lonely situation, but well adapted for his occupation. When I visited the spot last summer, I found the building dilapidated, the hollies long since gone, and the neighbours ready to point out, with characteristic comments on the strange man and his stranger trade, "the old scutching-house," as they called it. D.

Old French *escorcer* = *é, cortex*: to take off the bark. Compare old French *escorcher* = *excoriare*, to take off the leather, hide, or skin. It is in this sense we talk of the "scotched snake." H. F. B.

I beg to say that in Scotland we talk of *scutching* hedges, i.e. dressing them with a hand-bill. NEMO.

ARMS OF CECIL (2nd S. xi. 28.)—In Collins's *Peerage* (1812, vol. ii. p. 584.), will be found set out (in part) the proceedings in the controversy between Sir John Sitsil and Sir William Fakenham, accompanied by the following notice:—

"The which said original writings, being written in Parchment, according to the Antiquity of the time, I myself (says Boswell, in his *Works of Armory*, p. 81.) have seen, being in the possession of the Right Hon. the Lord of Burghly, to whom in blood the same belonged; whose name being written at this day *Cecil*, is nevertheless in Wales, both in speech and common writing, used to be uttered *Sitsil*, or *Sitsild*, where the original house at this day (1572) remaineth near Abergavenny."

If these documents are still preserved, it is to be hoped that they may be permitted to see the light. In the hands of a competent editor, they

would not only be in themselves a most interesting publication, but would also be highly valuable as a companion to the still more celebrated controversy which arose about half a century later between Sir Robert le Grosvenor and Sir Richard le Scrope; in which, notwithstanding the array of evidence, adduced by the former in proof of his ancestors having borne the same arms from the time of the Conquest, the decision was in favour of his competitor. MELETES.

YORKSHIRE WORDS (2nd S. xi. 49).—

"*Smeuse*, a beaten path of a hare through a fence; a sluice."—From *The Dialect of Craven*, 2 vols. 12mo., 2nd edit., 1828.

Mr. Halliwell, in his *Dictionary of Archaic and Provincial Words* (2 vols. 8vo., 1847), gives the following meanings for "gare":—

- "Gare, (1.) to make, or cause.
- (2.) coarse wool.
- (3.) a signal flag?
- (4.) ready.
- (5.) a dart, or javelin.
- (6.) gear, accoutrements."

In the fourth meaning it is probably synonymous with Shakspeare's "yare." The fifth is the Anglo-Sax. "Gar," a dart. W. H.

The "meaning," I say nothing of the "derivation," of the term cited by J. S., would be thus understood by any West Riding labourer, e.g. "Goon an' gare t'mare," i. e. put her gearings on. "Aw fun a snickle set i' th' *smeuse*," i. e. in the passage used by hares in the bottom of a fence. "He'll ne'er mak' nought out—he's no *forthput* in him," i. e. no gumption, promptitude, or energy. D.

Smeuse in some counties is "a hare's track;" and *gare*, among other meanings, signifies "to make or cause." R. S. CHARNOCK.

LIFE OF JAMES II. (2nd S. x. 231.)—This book, published in London in 1702, was probably written by Francis Sanders, the Jesuit Confessor of his Majesty. This conjecture may be verified by S. S. S., should he care to compare his copy of the work in question with an

"Abrégé de la Vie de Jacques II., Roy de la Grande Bretagne, etc. Tiré d'un écrit Anglois du R. P. François Sanders, de la Compagnie de Jésus, Confesseur de Sa Majesté: A Paris, MDCCLII.":—

of which a copy is in possession of the undersigned, and shall be forwarded for the purpose by him if requested to do so, with promise of its being speedily returned to J. J.

Avington, Berks, Jan. 22, 1861.

GEORGE III. AND HANNAH LIGHTFOOT (2nd S. x. 89.)—With respect to the son born of this marriage, and said to be still living at the Cape of Good Hope, I think, as you state in a note, there must be some mistake. I was at the Cape

in 1830, and spent some time at Mr. George Rex's hospitable residence at the Knysna. I understood from him that he had been about thirty-four years a resident in the colony, and I should suppose he was then about sixty-eight years of age, of a strong robust appearance, and the exact resemblance in features to George III. This would bring him to about the time, as stated in Dr. Doran's work, when George III. married Hannah Lightfoot. On Mr. Rex's first arrival in the colony, he occupied a high situation in the Colonial Government, and received an extensive grant of land at the Knysna. He retired there, and made most extensive improvements. His eldest son was named John,—at the time I was there, living with his father, and will now most probably be the representative of George Rex.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

THE CROSS OF CHRIST: ITS INSCRIPTION (2nd S. ix. 437. 515.)—This precious relic, as well as the other relics of the Passion, preserved in the Basilica of Santa Croce, are most fully described and illustrated in a work I have before me. It is entitled, *De Sessorianis præcipuis Passionis D. N. J. C. Reliquiis Commentarius*, Romæ, 1830. The author is (or was) Father Leander de Corrieris, at that time librarian of the monastery of S. Croce.

J. V.

WIDERCOMES (2nd S. x. 447. 522.)—These vessels were not necessarily of silver gilt. There is one in the travelling Museum from South Kensington (now at Peel Park, Salford), thus described in the Catalogue:—

"No 340. Old German Cylindrical Enamelled Drinking Glass. 'Vidrecomb.'"

"This piece was intended to be passed round from guest to guest, as a kind of loving cup. The painting gives the portrait of a German miner of the Hartz Forest, and his wife; and the inscription relates to the perils and achievements of the miner's vocation."

Would your correspondent L. state any authority for the use of the word in French, either under the form *Vidrecome* or *Vilcom*? In neither form is it to be met with in Cotgrave? LIBYA.

"BUCKE VERTETH" (2nd S. xi. 68.)—An extract from *La Venerie* de Jaques de Fouilloux will explain this:—

"Quand les Cerfs ont mué et jetté leur teste—ils commencent à leur retirer et prendre leur *buisson* (bush)."

By-the-bye, it is not very uncommon to hear the expression "hare's *smeuse*," instead of *meuse*. That the latter is the proper term, will also appear from the list of *Mots, Dictions, et Manières de parler en l'Art de Venerie* (Jaques de Fouilloux), where I read:—

"Musses—où passent les Lièvres—quand les Lièvres entrent dedans le Taillis."

H. F. B.

THE ASS WITH TWO PANNIERS (2nd S. x. 350.) In the Number of "N. & Q." of Nov. 3, 1860, there are a question and reply on the subject of a gentleman, with a lady on each arm, having been compared (at Paris) to an ass between two panniers.

The writers do not seem to have recollected what was no doubt the origin of the notion, viz. the passage in Gen. xlix. 14., "Issachar is a strong ass, couching down between two burdens."

The same expression is to be found in one of the Waverley Novels (I think the *Fortunes of Nigel*, but I am not able at present to look it out), put into the mouth of one of a mob jeering a young man with a lady on each arm. It may possibly have been a sort of proverb or byword.

L. (1.)

EPITAPH (2nd S. x. 494.)—There is an extended version of the above on a tombstone in the chancel of Ecclesfield, near Sheffield. It is the last of three inscriptions, the first of which is—

"Charles Green, Esq^r. Lancaster Herald att Arms. Buried Jan^y 16th, 1742. Much Lamented."

The next records the death of

"Elizabeth Carleill (sister to the above), who died May 25th, 1776; aged 81."

Then follows :—

"Also William Carleill, Esq^o, Husband to y^e late Elizabeth Carleill, who departed this life December y^e 30th, 1779, aged 84 :—

"Our life is like a winter's day;
Some only breakfast and away;
Others to dinner stay, and are full fed;
The oldest man but sups and goes to bed.
Large is his debt who lingers out y^e day.
Who goes y^e soonest has y^e least to pay."

J. EASTWOOD.

TALBOT EDWARDS (2nd S. x. 510.; xi. 56.)—When Sir Gilbert Talbot was appointed to the charge of the Jewel House, he constituted this born retainer of his family its care-taker and exhibitor; and when the aged servitor died—the sooner perhaps for Colonel Blood's hammer and poniard—his resting-place in the Tower chapel was marked by a scant and shabby flag-stone. I remember it well: lozenge-shaped, and somewhat suggestive of an overgrown ace of diamonds. Some fifteen years ago, or by'r lady inclining to twenty, when King Edward I.'s ancient chapel was to be modernised, it was taken up and "shot away as rubbish," together with other less notable memorials in the adjacent grave-yard, which was at the same time secularised to the use of the new barracks. A long shot it was, longer than the best volunteer rifle is likely to reach, that lodged Talbot Edwards's ledger-stone in the yard of the Fleet Prison!

Whither went the other "rubbish," I care not; but I thank M. S. R. for the intelligence of *this* being cleansed of its dirty desecration, and pro-

moted from the chapel pavement to the tabular honours of the chapel wall; though it might have been done more gracefully by a decent tablet, instead of parietally "cementing"—in an "untradesmanlike fashion," too—the damaged bit of flag-stone. *Meipso teste*, even this had not been done in 1852; and how it could since that date have needed "frequent whitewashings," passes my comprehension. Neither was the ugly old gallery, which had long before my time encumbered the Tower chapel, and wainscoted out of view its yet older monuments, then removed. I wonder that the "recent addition," noticed by M. S. R., has been permitted to continue their tasteless concealment.

OLD MEM.

WATERVILLE FAMILY (2nd S. x. 349.)—I seldom see "N. & Q.," but will it be of any service to ICHNEUTES to be informed that a Richard de Waterville became abbot of Whitby in 1176? Prior of Kircheby, or Monks Kirby, in Warwickshire, and previously a monk in the monastery of St. Nicholas at Angiers. He succeeded the abbot, Richard the first, of Whitby, who came from Burgh or Peterborough, a city with which the inquirer's William de Waterville appears to have been connected. Richard Waterville, with the consent of his convent, granted the town of Whitby a charter, with all the privileges of a free borough, the curious details of the document being given in Charlton's *History of Whitby*, as translated from the Abbey Records. The charter was only enjoyed by the townspeople about ten years, having been withdrawn by a succeeding abbot.

R.

SHEEP AND MUTTON (2nd S. x. 411.)—The explanation of the distinction between "sheep" and "muttons" in the Earl of Salisbury's will, is found, I think, simply in the difference of gender—ewes and rams, whether castrated or not. The distinction is more fixed and obvious in the Latin—*oves*, and the mediæval masculine noun *multones*; whence comes the Fr. *mouton*, and our *mutton*. The etymology of the word has puzzled French philologists—can any reader of "N. & Q." solve the difficulty? It may be remarked also, in passing, that there were formerly gold coins called *multones*—*florins au mouton*—from their bearing the impression of an "Agnus Dei."

JOHN WILLIAMS.

LATIN GRACES (2nd S. xi. 48.)—In the *Appendix to the First Report of the Cathedral Commissioners*, printed in 1854, the statutes of the collegiate church of St. Peter, Westminster, are given in full.

At page 93. will be found the Latin prayers and graces enjoined by the Royal Foundress of Westminster School. The Latin graces have been in daily use in the college hall down to the present time. They commence with the 15th

verse of the 145th Psalm, "Oculi omnium in te spectant, Domine," &c. &c.

If Mr. PHILLOTT has not ready access to a copy of the above *Report*, I will send him a transcript of the Latin graces on his forwarding to me his address.

T. W. WEARE.

Dean's Yard, Westminster Abbey.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Histoire de la Bibliothèque Mazarine depuis sa fondation jusqu'à nos jours; par Alfred Franklin, attaché à la Bibliothèque Mazarine. 8vo. Paris, Aubry. London: Barthes et Lowell.

For most English readers this excellent volume will be like a guide to unexplored regions, a handbook of treasures hitherto, at the best, imperfectly known. M. Alfred Franklin is an accurate cicerone, intimately acquainted with the *Carte du pays*, thoroughly up in all that pertains unto Mazarine and his *fidus Achates* Gabriel Naudé, and therefore we cannot imagine an hour better employed than in studying under such direction the history and progress of one of the principal Paris libraries. The numerous collections of the *Bibliothèque Impériale*, its stores of MSS., accumulated from all quarters, thanks to that famous engine of French government—centralization, its bibliographical rarities, have too often led students to forget that all the treasures of learning are not shut up within the dingy building of the Rue de Richelieu; let us bear this in mind, and may the few remarks we are about to offer, suggested by a perusal of M. Franklin's book, induce some of our readers, on their next Gallican tour, to visit, once at least, the collections purchased for Mazarine by Gabriel Naudé!

Our author begins, very properly, with an account of Cardinal Mazarine's struggles as a lover and collector of books. That famous statesman, who had to bear, in the most troublous times, all the responsibility of power, —who had to cope with *Frondeurs*, *Petits-maitres*, and *Importants*,—to maintain his authority against Condé, De Retz, and Mathieu Molé,—Mazarine could find time to purchase books, and assisted by his faithful emissary, the author of the *Mascurat*, he got together, towards the end of the year 1643, a goodly array of 12,000 printed volumes and 400 manuscripts. At that time, remarks M. Franklin, the means of information available for students were very limited indeed. The *Bibliothèque du Roi*, numbering scarcely 10,000 volumes, was still closed to the public, and the only literary establishments placed at the disposal of the public were the Bodleian at Oxford, the Ambrosian at Milan, and a third one, founded in Rome in 1620 by Angelo Rocca. We discover from Richelieu's testament (cf. Aubrey, *Hist. du Cardinal Duc de Richelieu*, pp. 616, 617), that this great minister had intended opening in Paris a public library; but death prevented him from accomplishing his design, and the honour was reserved for Mazarine who, in 1643, threw open the doors of his palace a hundred years at least before the *Bibliothèque du Roi* was rendered generally accessible. Once firmly established in the enjoyment of supreme power, the Cardinal found it, of course, comparatively easy to procure the various books required for his use; he was, besides, rather unscrupulous as to the means he employed, and the indefatigable Naudé, equally lax on this subject, travelled from one end of Europe to the other, purchasing whole libraries indiscriminately, clearing all the book-stalls he met with, and driving most unconscionable

bargains, that many a bookseller, when left to his own thoughts, was wont to complain *quod libros illos multo potuisset carius aromataris, ad thus ac piper amicum, vel ceteris ad butyrum, garum, aliaque salsamenta muraticia obvolenda, vendere*.

The services rendered by Cardinal Mazarine to the cause of learning when he invited the *savants* of Europe to share his library with him were so great, that they almost make us spiteful against the Parisian Frondeurs, who, in their animosity, would not even admit the prime minister's taste for learning, and who accused him of displaying merely his conceit; M. Alfred Franklin, in the second chapter of the first part, gives us the history of the Fronde from, if we may so say, the *book-collector* point of view, and the details which he has so interestingly put together compose a good supplement to M. Jay's history of the Cardinal, or to M. de Sainte Aulaire's *Histoire de la Fronde*. The third chapter treats of the definitive foundation of the *Bibliothèque Mazarine*, and ends with an extract from the letters patent of Louis XIV., confirming the statutes which had been drawn up to render it more useful.

We cannot follow M. Franklin through all the particulars of his very curious volume. We see (part II. chap. 1.) the library gradually increasing during the reigns of Louis XIV. and his three successors; it is transferred from its previous *local* to the building it now still occupies, and whilst the *Bibliothèque du Roi* becomes by its very nature more generally, we might say, more indiscriminately frequented, the limited, but unique collection of the *Palais Mazarin*, remains the haunt of *bonâ fide* students, who are anxious to work quietly and leisurely. One of the most amusing parts in M. Franklin's octavo, is his description of the manner in which the public libraries of Paris were enriched during the Revolution. Eight large dépôts had been established at Paris, and another at Saint Denis, and one at Versailles, containing altogether 1,500,000 volumes confiscated or *robbed* from religious communities or private families. Valuable pieces of furniture and articles of *virtù*, such as clocks, busts, pictures, book-cases, had also been collected there; and in 1794 all these treasures were placed at the disposal of the librarians of the metropolis. The Abbé Leblond, then superintendent of the Mazarine, carried off as his share 50,000 volumes, besides a variety of other precious items, which are still to be found in the rooms occupied by the library. The "Widow Capet," the "Dubarri," the "Cardinal de Rohan," appear on the list of original owners, side by side with Benedictines, Oratorians, Franciscans, and Barnabites.

M. Franklin's volume concludes with a detailed catalogue of all the book-rarities at present kept in the Mazarine library, a statement of its organisation; and last, though not least, a complete index.

La Librairie de Jean Duc de Berry au Château de Mehun sur Yèvre (1416), *publiée en entier pour la première fois d'après les Inventaires et avec des Notes*, par Hiver de Beauvoir. 8vo. Paris: Aubry. London: Barthes et Lowell.

Jean Duke de Berry was, like his brother Charles V., King of France, a prince undoubtedly superior to the age in which he lived. The castles of Mehun sur Yèvre and of Vicostré were built by his orders, and his passion for collecting jewels and church ornaments amounted, says M. de Beauvoir, almost to a kind of mania. It is not, however, on account of these peculiarities that the Duke de Berry deserves to be called an enlightened prince, and if his taste for literature had not been also a marked feature in his character he would have scarcely been entitled to a notice in the pages of this journal. But after the construction of the castle at Mehun sur Yèvre was

finished, Duke John did not consider his work done, and he enriched it with a library, the catalogue of which, preserved, and now published by the care of M. Hiver de Beauvoir, gives us a very correct idea of the state of learning during the fifteenth century, at the same time showing who were the favourite authors, and also at what cost books might be procured from the biblioplists of the age. The *brochure* we are now noticing is not the first list of the same description which has been published in France; M. Van Praet printed, more than twenty years ago, Gilles Mallet's catalogue of the original library of the Louvre; M. Barrois and Peignot gave us an annotated list of the books belonging to the sons of King John, and in 1839, M. Leroux de Lincy published a catalogue compiled in 1427 of the literary treasures accumulated by Charles Duke of Orléans at the château of Blois. M. Hiver de Beauvoir's little volume completes these various documents, and the useful notes with which he has illustrated most of the articles mentioned in the librarian's original list add much to its importance.

Le Blason des Couleurs en Armes, Livrées, et Devises, par Scille, Hérault d'Alphonse V. Roi d'Aragon. Publié et Annoté, par Hippolyte Cocheris. 8vo. Paris: Aubry. London: Barthes et Lowell.

Readers acquainted with the literature of the Middle Ages, know what a taste prevailed at that time for applying to all kinds of subjects, physical and moral, intellectual and spiritual, the laws of heraldic science. There were *Blasons Anatomiques*, *Blasons Domestiques*, and *Blasons Hérétiques*; the various parts of the human body had their *blason*, and it would have been difficult to find in the whole range of creation a substance which was not amenable to the rules and precepts so curiously explained by Gwyllim. Amongst the various works relating to heraldry, the *Blason des Couleurs* was for a long time one of the most celebrated; edition after edition, published in rapid succession, could not satisfy the curiosity of the public; and now the few copies, which from time to time appear at book-sales, fetch the most extraordinary prices. In a very suggestive Preface to this elegant edition, M. Cocheris proves sufficiently that the rarity of the *Blason des Couleurs* is not the only merit it possesses. Whilst descending on the significance of the several heraldic colours, and illustrating them by constant reference to the topics of ordinary life, the writer has unconsciously explained many social and domestic details of his own times, and contributed to give us a more accurate knowledge of the manners of our forefathers. The *Blason des Couleurs* is composed of two distinct treatises: the first being entitled *De la Manière de Blasonner les Couleurs en Armorie*, is the work of a pseudonymous author who, like most heralds, adopted a kind of *nom de guerre*; and styled himself, accordingly, Scille, *hérald à très puissante roy Alphonse d'Aragon*. This part is decidedly the less valuable of the two; it is, as M. Cocheris remarks, a mere translation of certain passages from Pliny, interlarded with quotations from the Bible, from Isidorus Hispalensis, Thomas Aquinas, &c., &c. However, it would be unfair to look for much in an author who frankly acknowledges that "sa plume est trop mal stillée de bon sens et non arrosée du jus de loquence." Scille confines his attention merely to the qualities of our nature, and he assigns them severally to the seven different colours recognised in heraldry: gold, for instance, is the correlative of nobility and riches; its cognate jewel is the topaz; it is the colour of youth, of the sun, of faith, and of Sunday.

M. Cocheris is inclined to believe that the second treatise contained in this volume, and entitled *La Manière de Blasonner toutes Couleurs, tant en Livrées, Devises, qu'en autre Manière*, is not from the pen of the King of Ara-

gon's herald. The author, whosoever he may be, has very wisely avoided the common-place remarks which disfigure Scille's pamphlet, and given us instead some amusing and interesting particulars on the fashions adopted during the fourteenth and fifteenth centuries for the decoration of houses and the adjustment of wearing apparel. Thus, talking of the *bleu* colour, he says: "Le bleu est une couleur naturelle dont on use et principalement les peintres. On en fait les voultres et embrasures des logis, palais, châteaux et salles; elle demonstre la figure du ciel."

Some of our author's pages read like an extract from the *Journal des Modes*. Of the same colour blue, or *pers*, as it was then designated, applied to dresses, he remarks: "Le bleu; couleur communément portée par les Angloys comme leur propre livrée, se porte par les filles en sautoires et cordons, et volentiers par gens de villaige, comme en chapeaux, robes, pourpains et chausses. Et tend-on de *pers* en la maison d'ung trespassé." The *Blason des Couleurs* is the eighteenth volume of M. Aubry's *Trésor des Pièces Rares ou Inédites*—a collection which we have had already the opportunity of recommending to our readers. Published in the most elegant style, with woodcuts, a portrait of Scille, &c., &c., the reprint just noticed really deserves a place in every scholar's library, because it is a specimen of a style of literature which formerly was exceedingly fashionable. It is impossible to ascertain in a positive manner the date of the *Blason des Couleurs*; M. Cocheris thinks it must have been composed between the years 1435 and 1458. The fact that the name of the historian Robert Gaguin is mentioned, proves that the original text has been modified by some unknown editor after its first publication.

GUSTAVE MASSON.

Harrow-on-the-Hill.

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Notices to Correspondents.

VERBA. The old song for which our correspondent asks is not one which we could reprint in "N. & Q."

Replies to other correspondents in our next.

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LONDON, SATURDAY, FEBRUARY 16. 1861.

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Notes on Books.

Notes.

DIARY OF WILLIAM OLDYS, ESQ.

NORROY KING-AT-ARMS.

(Continued from p. 104.)

Aug. 28. Mr. Vertue called upon me, and we appointed to go next Sunday to Mr. Ames. Told me he had been at Penshurst, the Lord Leicester's, again; took a copy of Sir Philip Sidney's picture, and that he saw in the library Sir Philip's Apology for, or Defence of, his Uncle Robert Earl of Leicester, written with his own hand in five or six sheets of paper, in answer to some libel then written or published against him, which I imagine to have been Father Parsons his green coat, afterwards called *Leicester's Commonwealth*, 4^o and 8^o, 1541; and he observed that the said defence or apology ends with Sir Philip's challenge to maintain with his sword what he had herein asserted with his pen against the said author of the said libell, if he was a gentleman, in any part of the world.¹

Aug. 29. Dined with Mr. Ames; saw his collection of old Title-pages, and Mr. Lewis his intended Title-page for his *Life of Maister William Caxton*²,

¹ Sir Philip Sidney's Defence of his Uncle is printed in Collins's *Letters and Memorials of State*, fol. 1746, vol. i. pp. 61-66.

² *Life of Mayster Wyllyam Caxton, of the Weald of Kent, the first Printer in England.* By the Rev. John

our first printer, which I could in very few of the particulars approve of; it being too circumstantial, and giving us most of the private history of the man in the first page of the book. Besides, the sub-joining a poetical motto in French, from a modern French poet, and that a translation rather on the art of writing than printing, is too great an impropriety, too foreign, anyways honouring his worthy or his work, nor becoming the course and character of an antiquary. Therefore, I recommended rather one from Mrs. Weston's Latin poem of typography.³ Supped with Mr. Thompson⁴ at St. Saviour's, and borrow'd his Caxton's *Tully de Senectute* for the fifth number of *The British Librarian*; was witness to his paying a legacy to Hasselden of 30*l.* Sent a letter to Mr. Ames about the title of Mr. Lewis's *Life of Caxton*, and about the twenty hundred weight of waste books, at 25*s.* per cwt. Wrote an answer to Mr. Anstis at Mortlake about the MS. collections, relating to the Order of the Garter, which he thinks is the same book with that he formerly borrowed of a noble peer, with the arms of Mr. Ashmole upon it, and which had been missing some time out of the said nobleman's library, whom he promises shall make a recompence suitable to what it cost, if it be his, and is restored to him; further desiring direction how to behave himself to discover the person who took it away.

Sep. 1. Saw Mr. Wm. Jones's⁵ curious library, and fine collection of shells, fossils, &c., at his house next the Salt Office, in York Buildings.

Lewis, of Margate. Lond. 1737, royal 8vo. 150 copies were printed with a fictitious portrait of Caxton.

³ Elizabeth Joanna Weston, a learned lady of the sixteenth century. The poem is printed in her *Opuscula*, 8vo. 1724, p. 147.

⁴ Sir Peter Thompson, Knt. was the third son of Capt. Thomas Thompson, of Poole, co. Dorset, in which town Sir Peter was born Oct. 30, 1698. Sir Peter was engaged in mercantile pursuits more than forty years, during which period he chiefly resided in Mill Street, Bermondsey. He was elected F.S.A. 1743; appointed high-sheriff for Surrey, 1745; and represented the borough of St. Albans in parliament from 1747 to 1754. In 1763, he withdrew from commercial affairs to enjoy the pleasures of studious retirement. He died on October 30, 1770. His valuable library and museum became the property of his kinsman Peter Thompson, who in 1782 was a captain of the company of grenadiers in the Surrey militia. Sir Peter collected, at great expence, all the antient records that could be found relating to the town of Poole, which he liberally communicated to Mr. Hutchins for his *History of Dorsetshire*. His materials for the *Life of Joseph Ames* were used by Mr. Gough in the *Memoirs* prefixed to Mr. Herbert's edition of the *Typographical Antiquities*. Mr. Oldys, in the *British Librarian*, acknowledges his obligations to "his ingenious friend Mr. Peter Thompson, for the use of several printed books, which are more scarce than manuscripts; particularly some, set forth by our first printer in England; and others, which will rise, among the curious, in value, as, by the depredations of accidents or ignorance, they decrease in number."—Nichols's *Lit. Anecdotes*, v. 268. 511.

⁵ Father of Sir William Jones.

2. Sent another letter to Mr. Antis, accepting his invitation to Mortlake, promising to be with him next Wednesday. Mr. Booth, when he called yesterday, said he had manuscripts enough to supply several *British Librarians*, and that he would bring me the old Record relating, as I remember, to the Forest of Delamere, when Mr. Holmes⁶ of the Tower had transcribed it.

4. Dined with Mr. Vertue, and went with him to Mr. Ames⁷ in the afternoon. Returned Mr. Thompson's Caxton, and borrowed Sir Thomas Elyot's *Governour*.⁸

6. Mr. Vertue shewed me two curious limnings by old Isaac Oliver and his son Peter.⁹ The first was of Sir Philip Sidney, in a small oval in a blue ground. His hair light brown, pretty full and dark shaded; his face pale or somewhat wan, perhaps the colours only somewhat faded; his eyes gray, very lively and sharp; his nose gently rising; his beard thin; his dress a falling laced band, with a scollop edging; his vest, or doublet, white satin corded, and laid along crossways very thickly with silver-lace, with this mark on the right hand &c.¹⁰ The other, by Peter Oliver, is of Sir Edward Harley, Knight of the Bath, grandfather to the Earl of Oxford. 'Tis somewhat larger than the other, set in gold, painted on a brown ground, as I remember, black short hair, roundish face, black eyes, picked beard; dressed in a ruff, close jacket or doublet, blue or greyish coloured, and flowered with black, and a red ribbon about his neck. This motto to the right, *Ter et amplius*, and this mark to the left, PO, both in gold letters. They are both delicate pieces, but

the former has the hair more finely laboured, and the skin more tenderly stippled. The latter is freer, bolder, fresher. Mr. Vertue is graving them both: one for the publick, the other for the Earl of Oxford. He shewed me several other miniatures, many of them his own painting. His Queen of Scots, a full-length, seems to have most engaged his pains; and his miniature of Sir Walter Raleigh, in the silver armour, has a nearer approach to the beauty of the original than his print before my Life of him, which makes the face longer, and less graceful.

7. Dined with Mr. Antis at his seat near Mortlake. Saw the Duke of Montague's letter to him, by which it appears the old heraldical manuscript before-mentioned was his Grace's, and that the gentleman lately dead, a Mr. Grimes, among whose books it was bought, had borrowed it of him. It was the handwriting of Sir Thomas Wriothsley, who died about 26 Henry VIII., in which the statutes of the Order appear at the beginning of that book, who signs at the end his initial letters, Th.Wr. A. R. Greck, that is, Grekelade. All the old illuminations of the Order of the Bath were graven in small compartments in one sheet in Sir Edward Bysshe's Upton *De Studio militari* [fol. 1654]. And the Duke has graved the portraits at length of the old Earls of Salisbury, &c., in this book, which, with some others from other illuminations, make up seventeen plates; and Mr. Antis has copied much of the arms and badges, &c., of the Knights of the Garter in it, so that the book has now been almost totally ransacked. Saw several curious books, &c., in his library, and his own book of the Order of the Garter, with many manuscript additions interleaved, and written on the margins. Some talk with Mr. Haslin about the *Librarian*, and his taste is for only old things, and collating editions, distinguishing omissions, alterations, &c.; but I made an objection they could not expect against about Dr. Drake's edition of Archbishop Parker's *Lives of the Archbishops*, wherein is received all the author's rejections, for which indiscrete labour he could con the said editor no thanks. Saw the pictures of Robert Earl of Leicester in a close reddish doublet, half-length, and his brother Ambrose, Earl of Warwick, in the dining-room. Heard that the Yelverton library now is in the possession of the Earl of Sussex¹, wherein are many volumes of Sir Francis Walsingham's State Papers.

23. Dr. Pepusch offer'd me any intelligence or assistance from his antient collections of musick, for a history of that art and its professors in England.

⁶ George Holmes, Keeper of the Records in the Tower of London: born in 1662, and died 16th Feb. 1748-9.

⁷ Joseph Ames, Secretary of the Society of Antiquaries, was originally a ship-chandler in Wapping. Late in life he took to the study of antiquities; and besides his *Typographical Antiquities*, 8vo. 1749, he published a *Catalogue of English Heads*, 8vo. 1748, being the first attempt at giving a list of portraits, since followed up by Granger, Noble, Bromley, Walpole, &c. He died in 1759. His library and prints were sold by auction in the following year. Oldys, in his *British Librarian*, acknowledges his obligations to Mr. Ames, whom he styles "a worthy preserver of antiquities," and returns him many thanks "for the use of one ancient relique of the famous Wicliffe," This was an illuminated MS. on vellum, called "Wicliffe's Pore Caitiff."

⁸ This work is noticed by Oldys in *The British Librarian*, p. 261. It is entitled "The Boke named the GOVERNOUR; devised by Sir Thomas Elyot, Knight. Imprinted at London, in Flete-strete, in the House of Thos. Berthelet, cum privilegio ad imprimendum solum," 8vo. 1553: 216 leaves, besides Tables, &c.

⁹ Vide Walpole's *Anecdotes of Painting*, ed. 1849, i. 176, 221., for notices of these two miniature painters.

¹⁰ The celebrated work of Isaac Oliver, formerly at Cowdray, had this same mark. It was a picture of three sons of Viscount Montague. (Walpole, *Anec.*, ed. Dalway, i. 297.) A miniature of Sir Philip Sydney by the same artist was purchased by Horace Walpole at West's sale for 16l. 5s. (*Ibid.* 299.)

¹ The Yelverton MSS. were all given by the Earl of Sussex to Lord Calthorpe, whose mother was of the Yelverton family, and at his death had not been opened. (Gough MS. quoted in Nichols's *Lit. Anec.* iii. 622.) A catalogue of them is printed in the *Cat. Manuscriptorum Angliae et Hibernia*, tom. ii., part. i., pp. 113-174.

27. Mr. Coxeter told me that the Queen's¹ collection of Plays were offered by Mr. Cooke², who first collected them, for fourscore guineas, and were, as his, thought too dear; but after Mrs. Oldfield³ the actress died, and they were reported to be her collection, then the Queen would have them at any rate; and was reported, I think, in the newspapers to have given 200*l.* for them; but, as he tells me, she had them for six score guineas. And it is not improbable but that volume of ten of Massinger's *Plays*, which was about three or four months since sold by Cock the auctioneer (in the sale of Slater Bacon's Books⁴), to the Countess of Pomfret's footman for 3*l.* 10*s.*⁵, was bought to add to that collection. He also said that Weaver⁶, the dancing-master's collection of plays, was more complete, which sold to Chitty the merchant for 18*l.*, and that Sir Thomas Hanmer is preparing an edition of Shakespeare.

Oct. 5. Received the last sheet of the first volume of Mr. Hayward's *British Muse*; with him heard at his house the account of Austin, the ink powder man, noted for his fireworks; also the great pudding he made for his customers; but more especially the pudding which about twelve or thirteen years since he baked ten feet deep in the Thames near Rotherhithe for a wager, by enclosing it in a great tin pan, and that in a great sack of lime; and after in about two hours and a half it was taken up, and eaten with much liking, being only a little overbaked. There was above an 100*l.* won upon this experiment.

Dec. 22. Went in the evening to see Mr. Nickolls near Queen Hythe, and he shewed me his collection of *Original Letters and Addresses to Oliver Cromwell*, all pasted into a large volume, folio; in number about 130, and written to him while he was Lieutenant of Ireland, General of the army in Scotland, and Protector of England, from the year 1650 to 1654 the greatest part, but some down to 1658, ending with an address to Richard Cromwell, and a Commission signed by Prince Rupert. They had been the collection of Mr. John Milton, and were preserved by Thomas Elwood the Quaker, who had been his amanuensis, from whom they descended to the master with whom Mr. Nickolls served his time, and so they

came to him.⁷ He says he has suffered half a dozen or half a score of them to be made use of by Mr. Birch in his *Life of Oliver Cromwell* inserted in the *General Dictionary*; and it is certain if those other letters, written by Oliver Cromwell himself, which are still in being, as Mr. Ames tells me, in Sir Hans Sloane's possession, and in Ashmole's Museum at Oxford, through the gift of Dr. Massey, they would give a more perfect idea of the man and his actions than all that has been said of him by the particular writers of his Life, as the author of *Parallelum Oliva* [fol. 1656.], S. Carrington, 8vo. 1659, H. Dawbeny, James Heath, Slingsby Bethel, J. Shirley, Le Sieur du Galardi, Gregorio Leti, L'Abbee Raguenet, and Mr. Kimber, or what all the general historians have written of him put together.

Jan. 25, 1737-8. Mr. Twells⁸ goes out of town.

Feb. 20. At the sale of Mr. Slater Bacon's library in the Piazza [Covent Garden], there arose one book called the *Pastyme of People*, a thin fol. volume, with wooden cuts of the English kings, from William the Conqueror to the slaughter of King Richard III., written the 21st of Hen. VIII. or 1530, and soon after printed. And nobody then present, of near thirty gentlemen and booksellers, &c., had discovered it to be John Rastell's *Chronicles* but myself, wherefore it stopped at ten shillings, the extent of Mr. West's commission to Noorthouck, the bookseller, for it; who, had he known what it was, would have raised it to 20*l.*, or he would have had it. But having apprised Mr. Ames of it, he got for the former sum one of the scarcest books in England.⁹ Two [five] nights after he bought at the same place Caxton's *Game of Chesse*, the second edition, with wooden cuts, with his *Mirror of the World*, and Chaucer's translation, *Boetius de Consolatione Phi-*

¹ Caroline, Queen Consort of George II. Ob. Nov. 20, 1737.

² Thomas Cooke, dramatist and miscellaneous writer.

³ Mrs. Oldfield died on Oct. 23, 1730.

⁴ Thomas Slater Bacon, whose library was sold on March 14, and following days, 1736-7.

⁵ These ten plays by Massinger, 4to. (lot 720), sold for 3*l.* 16*s.*

⁶ The name of John Weaver, that little dapper cheerful man, is not to be found in any biographical dictionary. He was buried in St. Chad's church, Shrewsbury, on 28th Sept. 1760. Vide "N. & Q.", 2nd Ser. iii. 89, 188, 297.

⁷ These letters have since been printed, entitled, "Original Letters and Papers of State, addressed to Oliver Cromwell, concerning the Affairs of Great Britain, from the Year 1649 to 1658, found among the Political Collections of Mr. John Milton; now first published from the Originals, by John Nickolls, F.R. and A.S.S. fol. 1743." The originals of these Letters were long treasured up by Milton; from whom they came into the possession of Thomas Elwood. From Elwood they came to Joseph Wyeth, a merchant of London; from whose widow they were obtained by Mr. Nickolls, and eventually presented to the Society of Antiquaries. Mr. Nickolls was a Quaker, and his place of business as a mealman was in Trinity parish, near Queenhithe. He was a curious collector of antiquities, and chosen F.S.A. Jan. 17, 1740; ob. Jan. 11, 1745. — Nichols's *Literary Anecdotes*, ii. 159.

⁸ The Rev. Leonard Twells, M.A., Rector of the united parishes of St. Matthew, Friday Street, and St. Peter, Cheapside. At this time he was engaged on his great work, *The Theological Works of Dr. Pocock*, 2 vols. fol. 1740. He died 19th Feb. 1741-2.

⁹ Lot 1464. The *Pastyme of People*, fol. No date, sold for 11*s.*

losophie, printed together by him in a thick folio about 1480 for two guineas.¹

March 1. Mr. Thompson bought at Bacon's auction a book called, and often mistaken for, Caxton's Chronicle, but is indeed *The Chronicle of St. Albans*, compiled by one sometime schoolmaster in that town, printed 1483, for 3l. 4s.² Also another edition by Wynken de Worde, having the account of the Popes left out, and the Description of England, Wales, and Ireland added from the *Polychronicon*, fol. 1502. Also, another edition of this last book by Julian Notary, 1515.

3. Went to Leicester Square with Mr. Ames, and saw Mr. Vertue there, and had some discourse about his grand design of an Ichnographical Survey, or Map of London and all the suburbs; but Mr. Rocque and he are not yet come to an agreement.³

5. Dined at Mr. Thompson's, and took an extract of what his authors afforded of the writers on the antiquities of Essex. Dr. Oxley told me that Mr. Haynes was going on with Cecil's Letters⁴, that he had two or three transcribers at work: intended to publish a volume at a time, and gives hopes that Sir Walter Raleigh's will be published among them. Mr. Smith shewed me some good specimens of his art in reviving the illuminated letters in old MSS., and intimated that the Countess of Pomfret is very skilful in this work.

Mr. Ames called at Chambers. Thanked him for his ancient Greek inscription of Crato; tells me he had given Mr. Ward my last communications for his *History of Gresham College*, about the time of knighting the Greshams. Informed him of a picture of Sir Thomas Gresham's at the old Countess of Oxford's sale. They are to come and see it; and Mr. Thompson to see the old record of Caxton's death and burial at St. Margaret's, Westminster, for the use of Mr. Lewis, whose Life of that our first printer is in the press. Received the bookseller's title (in a proof) of Mr. Hayward's *British Muse*, which I noways like; and the abridgement they have procured of my Preface to it by a hasty hand, ignorant of the subject, and who has ungratefully left out the acknowledgments which the author expressly desired I would make of those communications which have much enriched his said collection from our own poets.⁵

(To be continued.)

THE BADGE OF A YEOMAN OF THE CROWN.

In Hutchins's *History of Dorsetshire*, among several old inventories of the same kind, is printed one entitled "The appraisement of goods formerly belonging to St. James's church at Poole," i. e. apparently at the time of the Reformation. This contains two "Saynt Jamys shells," which probably were brought as tokens of pilgrimage from the shrine of Compostella, and offered, on landing, to the altar of St. James at Poole; also "a legge of sylver," (qu. another badge of pilgrimage?); "an Agnus Dei of sylver;" "a burgym grote" (qu. a Burgyne or Burgundy groat?) and these two items:—

"iii. gylte pens.

"A crown of sylver and gylte for a yoman of the crown."

Both of these appear to me to have been temporal or secular cognisances. The "gilt pens" I take to have been badges of the Ostrich feather, used by the Prince of Wales and by other junior members of the royal family.

The cognisance of a silver gilt Crown worn by a Yeoman of the Crown is an example that will interest those whose attention was drawn to that subject a few years ago at the Society of Antiquaries. They will remember that in the library at Somerset House a small sepulchral brass (presented by Dr. Diamond) is fixed near the fireplace, of a man in armour (his name lost) wearing the badge of the Crown on his left shoulder. It is engraved in the Society's *Proceedings*, vol. iv. p. 71.; and on the following page is an engraving of another example existing in the church of Quethiock, in Cornwall, for a person named Edward Kyngdon. Some other examples are said to exist, but I have not seen engravings or rubbings of them; and in some instances there appears to have arisen a misapprehension and confusion between this simple badge of the Crown, and the later badge of the Rose and Crown, which belonged to the yeomen of the guard, by whom and

complains of the publisher's cupidity: "To this book I wrote the Introduction, but the penurious publishers (to contract it within a sheet), left out a third part of the best matter in it, and made more faults than there were in the original." Poor Oldys appears most sensibly to have lamented the loss of this elaborate Dissertation on the previous Collections of English poetry. In his own copy of *The British Muse* (afterwards Thomas Warton's, and latterly Mr. Douce's), he has thus expressed himself: "In my historical and critical review of all the collections of this kind, it would have made a sheet and a half or two sheets; but they for sordid gain, and to save a little expense in print and paper, got Mr. John Campbell to cross it and cram it, and play the devil with it, till they squeezed it into less compass than a sheet." According to Warton, this work is the most comprehensive and exact common-place book of our most eminent poets, throughout the reign of Queen Elizabeth and afterwards.

¹ Lot 1614. Caxton's Boetius alone in Thorpe's Catalogue of 1849 is marked 105l. See "N. & Q.," 1st Ser. i. 126.

² Qy. Lot 1585, which sold for 3l. 1s. For a notice of this copy, see Nichols's *Literary Illustrations*, iv. 166.

³ John Rocque's Survey of London, Westminster, and Southwark, 1746, 1751.

⁴ *Collection of State Papers*, edited by Samuel Haynes and Wm. Murdin. Lond. 1740-59, 2 vols. folio.

⁵ *The British Muse*, by Thomas Hayward, 3 vols. 12mo. Lond. 1788. In Oldys's annotated Langbaine, he thus

the Queen's trumpeters it is still worn, and which probably originated under the House of Tudor.

JOHN GOUGH NICHOLS.

SLANG IN 1737.

THE SHAKSPEARIAN WORDS "GALLOW" AND "MICHER."

In "N. & Q.," 2nd S. x. 464, 5., I gave some extracts from THE MOBIAL, a book written in 1737, and published at Exeter in 1770; and I then remarked on the evidence it gave of the early use of such slang words as TROTTERS, GAGGERMEN, &c. In this book I note the following slang words, which are not in Mr. Hotten's Dictionary, and some of which are in use at the present day. The notes are in the original:—

"And knocks more solid which hard NODDLES throw."

("Though Nodde properly signifies but the Occipitium, or Hinder-Part of the Head, yet it is among the Vulgar us'd for the Head entire; but us'd indeed somewhat contemptuously, like as a Block-Head, a Logger-head, &c.—the best Heads in the World for Boxers, Bruisers, and Cudgellers.")

"Debtors not dodge the BUM's rapacious paw."

"Now Kitchen-maids knock'd up by CHURENS:"

("i. e. the Chair or Char-women.")

"Before him toss his social TRs in fright,
Nor need commanding Rhee! Terrup! or Hight!"

("These are terms or sounds us'd by our Country Wood-carriers, &c. to command their Horses by, to go forward, to turn or incline to the Right-hand or Left. Terrup, I imagine, is as much as if to say, Troop along!")

"Now Chiefs of haughty bosom supple stoop
Ev'n to the JAKES to angle for a Dupe."

("Elsewhere noted. For want of proper Palisades or Rails, this Church's Side is made a perfect Jakes of.")

"So, at the thrifty cost of TWELVES nine."

"Ale-soakers now exert their leachy Skill

Quick to induce the RUNNING of the QUILL."

("When the Rabble have Liquor given 'em before, at, or after Elections, they say the Quill runs at such or such a House; and they getting themselves drunk by it they call QUILLING, or drinking upon the Quill. I conjecture it had its Origin from a Quill's being us'd for the Liquor's running through from the Meshing-Vat in Brewing. Nor is it indeed impossible but a Quill was heretofore us'd here instead of a modern Brass Cock, or Wooden Faucet; we still saying Put the Jug, &c. to Pen, when we'd signify the having it run from the Hogshead immediately into the Jug.")

"In parts remote, the RIFFRAFF, men and boys."

"As soon could Smiths their trough's black puddle SWIG,
And Tuckers fuddle on their slimy Sigs."

"And hear

His MUG-MATES take of Talk some little share.

No:—Wroth Benanak, bulky, tall, in word

And act robust, with dauntless STINGO spur'd —"

"Shall such as from wild Bogland's RAPPAREES
Denomination take —."

The note says, that "A Tory or a Rapparee originally means the same Person." Many other words are curiously used and explained in this book. Guineas are called by their slang name of

YELLOW-BOYS; PAGAN is used in its primitive sense, for "a Villager, or Countryman;" and "Running the Gaunt-lope" is explained as a martial punishment, so called, "as invented or used first at Gaunt, or Ghent, in Flanders."

The Mobial contains many peculiar Devonshire words. Perhaps the following words are Devonian; for "a wherret" is usually a fidgety scold:

"Where might just WHERRETS, SCATS, and WHISTER-POOPS."

("Country words for Blows, &c.")

We have also an illustration of the two Devonshire words GALLOW and MICHER as used by Shakspeare:—

"When MICHERS, they for Nest, hedge-breaking go."

("Michers, or Truants. Shakspear uses the word in his Hen. IV.")

The word occurs in Falstaff's examination of Prince Henry:—

"Shall the blessed sun of heaven prove a micher, and eat blackberries? a question not to be asked."—1 Hen. IV. II. 4.

"Why is, by the Adult, the youngster crowd,

He ponders, thus to GALLOW Folk allow'd?

TO GALLOW? Yea, to gaul, perchance to lay

Folk sprawling, or by worse mischance to slay?"

("This being still a Devonshire word, though from Shakspear, it seems to have formerly been generally English, implying to fright, scare, or astonish, is, I hope with Propriety enough, put into the mouth of a Devonshire Ploughman, &c. We seem to continue the use of the word in that of Gallows, or Gallow-Tree, signifying the Terrifying Tree, or Tree of Terror.")

The Shakspearian passage here referred to is probably that in King Lear, Act III. Sc. 2., where Kent says, —

"The wrathful skies

Gallow the very wanderers of the dark,

And make them keep their caves."

CUTHBERT BEDE.

DRYDEN'S PREFACES.

Will "N. & Q.," which have helped to suggest a collected edition of these Prefaces, care to quote the passage from Johnson, which enhances them almost to self-disparagement? The Poems they lead to might be found "tedious," which the Prefaces themselves never are: though little harm will follow should the reader be induced to look elsewhere for whatever "Glorious John" has written about so gloriously. Surely some good publisher might present us in one volume with these Prefaces now scattered through so many: and I think he will not need a better advertisement or authority than what follows, or part of it:—

"Criticism, either didactic or defensive, occupies almost all his prose, except those pages which he has devoted to his Patrons: but none of his Prefaces were ever thought tedious. They have not the Formality of a settled Style, in which the first half of the Sentence betrays the other.

The Clauses are never balanced, nor the Periods modell'd: every word seems to drop by chance, though it falls into its proper Place. Nothing is cold or languid: the whole is airy, animated, and vigorous: what is little is gay: what is great is splendid. He may be thought to mention himself too frequently: but while he forces himself upon our esteem, we cannot refuse him to stand high in his own. Every thing is excused by the Play of Images and the spriteliness of Expression. Though all is easy, nothing is feeble: though all seems careless, there is nothing harsh: and though, since his earlier Works, more than a Century has passed, they have nothing yet uncouth or obsolete.—He who writes much will not easily escape a Manner: such a recurrence of particular Modes as may be easily noted. Dryden is always *another and the same*: he does not exhibit a second time the same Elegancies in the same form, nor appear to have any Art other than that of expressing with Clearness what he thinks with vigour. His Style could not easily be imitated, either seriously or ludicrously: for, being always equable, and always varied, it has no prominent or discriminative Characters.—The Beauty who is totally free from Disproportion of Parts and Features cannot be ridiculed by an over-charged Resemblance.”—Johnson's *Life of Dryden*, &c.

N.B.—I quote from a very common 12mo. ed. of 1793. One must include *among* his Prefaces some of “the Pages devoted to his Patrons,” *i. e.* Dedications; which make quite as good amends for their over-praise of others as Johnson says atones for self-praise in the Prefaces. PARATHINA.

RICHARD HOOKER.

(2nd S. xi. 45.)

ON THE FIRST EDITION OF THE “ECCELESIASTICAL POLITY,”
BOOK 5.

I beg to follow up the subject in question, as I undertook to do in my notice of the first edition of the first four books, inserted in “N. & Q.”

My copy of the 5th book, as also that at the Bodleian Library, is bound up with the first edition of the first four books, and exactly corresponds with it in form, paper, and type.

“That second portion” (to use Mr. Keble's words, Preface to Hooker's *Works*, p. ix.), “containing the fifth book alone, came out, as is well known, in 1597, altogether in the same form as its predecessors. It seems to have excited great and immediate attention.” The title-page is as follows:—

“Of
The Lawes
of Ecclesiasticall
Politie.
The fift Booke.
By Richard Hooker.
London.

Printed by John Windet, dwelling at Povvle's
Wharfe, at the sign of the Crosse Keyes, and
are there to be soulede.

1597.”

Then follows the “Epistle Dedicatorie to the Most Reverend Father in God, my verie good

Lord,” &c., and the notice of “Matter contained in this fift Booke,” with the slight difference between the text in the original and in Mr. Keble's edition, that in the former the paragraph, “Of their fourth Assertion,” &c., heads the Book itself instead of the table of matter, which precedes it.

The treatise contains 270 pages, exceeding by 60 the size of the first four books together, and ends with this address “to the Reader:—

“Have patience with me for a small time, and by the helpe of Almighty God I will pay the whole. Faults escaped in the printing of this part, especially these ensuing, need amendment.”

A few errata succeed, with the word *Finis*; which, I may observe, does not occur at the end of the fourth book, nor of any one previous. I would not build too much on this single word; but, considering that the author had prefixed a Catalogue of *eight* books to the volume containing the first four, and no “*Finis*” appears there, its occurrence here may argue a certain degree of completeness, as prevailing in his mind at the time.

I will only add that in the title-page of my copy of the first four books, there is written, in MS. at the corner, “*Usque huc Jehovah!*” There is something so solemn and peculiar in the language, as connected with the publication of a work, confessedly incomplete (so much so, indeed, as to have a table of eight books, though only four appear)—something so like the spirit of Hooker himself, acknowledging *progress* only, not completion, that I should feel much obliged to any of your readers, who could send me a fac-simile of Hooker's own writing, that I may compare it, and see whether I may not possess his autograph. I can suggest no other meaning to the solemn words, as accounting for their introduction.

FRANCIS TRENCH.

Islip, near Oxford.

Some readers of “N. & Q.” may conclude from a recent notice of the first edition of Hooker's great work, that the book is one of extreme rarity. It is not a common book; yet it is not of great rarity. Not long since I had three copies in my own possession, and I have seen a considerable number. In all the cases, the first edition of Book V. was appended to the four books.

The 2nd edition of the four books is of much greater rarity. When Mr. Keble published his 1st edition, he had not seen the 2nd edition of the four books, which came out in 1604; he merely mentioned its existence on the authority of Wood. I wrote to him mentioning a copy in my possession, and he alludes to it in a note in his 2nd edition.

In appearance, this book is very much like the former edition. The page is of the same size, but the volume contains one page more than the for-

mer. Spencer's preface calls it the 2nd edition. Like the 1st edition the title mentions eight books. Though I have seen many copies of the 1st edition, yet I do not remember more than three of the 2nd. With these the 5th book was joined.

In the edition of the four books of 1604, Hooker's notice, with scarcely any variation, is retained by Spencer before his own list of *errata*. In short, the two books are so similar in appearance, that the late Mr. Rodd, of whom I purchased my copy, considered it to be the 1st edition with a new title. Such was his impression from his recollection of the appearance of the 1st edition. Until this copy turned up, the edition seems not to have been noticed. Undoubtedly many copies exist, though I have not seen more than three. Still the book must be much more rare than the 1st edition.

The 3rd edition of the four books, and the 2nd of the 5th book appeared in 1611. This had not been seen by Mr. Keble when his 1st edition was published.

At a sale at Puttick's, in December, a copy of Hooker, with the date 1604, appeared in the catalogue. The book, however, turned out to be the edition of 1632, with the title of 1604 inserted.

The late Mr. Pickering was anxious to collect all the editions of Hooker's works. In 1847 he wrote to me about the edition of 1604 in consequence of Mr. Keble's note. He had the 1st edition, and the 3rd of 1611, but not the 2nd of 1604.

A curious circumstance may be mentioned relative to the 1st edition of Field's work "Of the Church." It was printed by "Humphrey Lownes for Simon Waterson, 1606." The title mentions five books, though only four are given. The list of *errata* is preceded by a notice in words nearly similar to those which had been adopted by Hooker and Spencer. In the same year another edition was published, in which the *errata* are corrected. Both have the same date, and the same number of pages; yet no two pages in the two books agree in all particulars. By those who have not seen the 1st edition, the 2nd may be mistaken for it. Lownes's name does not appear on the title of the 2nd edition.

THOMAS LATHBURY.

Bristol.

MODERN APOCRYPHAL APOCALYPSE.

It may reassure those whose nerves have been unstrung, by recent apocalyptic announcements, to be informed that the prophetic speculations of men, now-a-days, are only reproductions of the offsprings of similar brains in by-gone years. If Mr. DARWIN were to turn his attention to the investigation of the origin of that species of prophecy, he might make an interesting book of the theme. As for me, I do not intend to indulge in

a categorical catena of all the fitful, spasmodic, and spurious revelations which were pretended to since the days of the Apostles—or indeed, since the day that was said by Him, who spoke as never man spake: "If any man shall say unto you, Lo here or there, believe it not." I am content with a note on the first *furor* of the kind, in this country since the Reformation.

In the days of James I., Sir Henry Finch, the then great lawyer, published his startling work, *The World's Great Restauration; or, Calling of the Jews*. This was 240 years ago. The following note, from the pen of a celebrity of the day, deserves a place in your valuable weekly repository. It gives a fair idea of the great sensation which Finch's *Apocryphal Apocalypse* (a copy of which is not to be found even in the library of the British Museum) created at the time.

"Mr. Joseph Mede to Mr. Stuterville.

"April 17, 1621.

"I have seen Sir Henry Finch, who has published *The World's Great Restauration; or, Calling of the Jews, and with them of all Nations and Kingdoms of the Earth, to the Faith of Christ*. I can not see but for the main of the discourse I might assent unto him. God forgive me if it be a sin, but I have thought so many a day. But the thing which touches his Majesty in this point is which I will write out for you *verbatim*: 'The Jews and all Israel shall return to their land and ancient seats, conquer their foes, have their soil more fruitful than ever. They shall erect a glorious church in the land of Judah itself, and bear rule far and near. We need not be afraid to aver and maintain that one day they shall come to Jerusalem again; be kings and chief monarchs of the earth; sway and govern all, for the glory of Christ that shall shine amongst them.' And this is it Lactantius saith, lib. vii. chap. 15.: 'The Roman name (I will speak it because it must one day be) shall be taken from the earth, and the empire shall return to Asia; and again shall the East bear dominion, and the West be in subjection.' In another place, 'Ashur* and Egypt, all these large and vast countries shall be converted to Christ; the chief sway and sovereignty remaining with the Jews. All nations shall honour them.' The King says he shall be a pure King, and he is so auld that he can not tell how to do his homage at Jerusalem."

According to Sir Henry Finch and Mr. Joseph Mede, *The World's Great Restauration* was positively to have taken place in the course of the seventeenth century. What has taken place since then, in the East and the West, is now written in the chronicles of those kingdoms. The apocryphal seers of the seventeenth century, as the sons of the Prophets of this century, lost sight of Matt. xxiv. 14. Hence their saying: "Lo here, or there." Believe them not.

MOSES MARGOLIOUTH, LL.D., Ph. D.

Minor Notes.

A PARALLEL WITH A MORAL.—The following curious narrative from Herodotus is very appli-

* Asia, in *The Court and Times of James the First*, vol. ii. p. 250, where this letter is printed.—Ed.]

cable to the present state of things in reference to the claim set up for fugitive slaves:—

"Pactyas having heard that the army which had marched against him was close at hand, in consternation fled for refuge to Cuma.

"Magnus therefore despatched messengers to Cuma, commanding them to deliver up Pactyas; but the Cumæans, after deliberation, decided on making reference to the god in Branchida; for there was an oracle there, established of old time, which all the Ionians and Æolians were in the habit of consulting. (Now this place is in Miletia, northward of the haven Panormus.)

"The Cumæans there having sent deputies to Branchida, asked what they should do about Pactyas, so as to please the gods. To this question of theirs the response of the oracle was 'to give up Pactyas to the Persians.' When the Cumæans heard this repeated, they eagerly set themselves to deliver him up; but though the multitude was eagerly set upon this, Aristodicus, the son of Heracles, discrediting the oracle, or thinking that the deputies were not telling the truth, prevented the Cumæans from doing this thing, until at least other deputies should go to put the question about Pactyas a second time, and Aristodicus was one of them. On their arrival at Branchida, Aristodicus, in the name of all, consulted the god, submitting the question in these terms: 'O King, there came to us a suppliant, Pactyas the Lydian, flying from a violent death at the hands of the Persians; and they demand him from us (for torture), requiring us to deliver him up; and we, though affrighted by the power of the Persians, have not hitherto dared to give him up, until it be expressly declared to us by thee what we should do.' On these words he submitted the question, and the god again gave the same answer, commanding them to give up Pactyas to the Persians. Thereupon Aristodicus, of forethought, acted in this manner. Walking round about the temple, he drove out the sparrows and all the other kinds of birds which had built their nests in the temple, and while he was doing this it is said that a voice issued from the innermost shrine, addressing Aristodicus, and in these words: 'Most impious of men, how darest thou to do these things? Tearest thou my suppliants out of the temple?' And Aristodicus, without being at a loss for a moment, thereupon said, 'O King, dost thou fly to the rescue of thy suppliant, and at the same time command the Cumæans to give up this suppliant?' And at that he (the god) again replied in these words: 'Yes, I do command it, in order that, having done the impious deed, ye might the sooner be destroyed, so as never more to come to the oracle about the giving up of suppliants.'"—*Herodotus*, lib. i. cap. 167.

P. A. D.

EARLY ALLUSION TO HAMLET.—Amongst the innumerable Hamlet Notes has the following been noted?—

"O most unhappy Hamlet, country shire
Where such uninst Justice have the governance."
Pedlar's Prophecie, 1595.

The word Hamlet is in italic, with capital H. Was the reference intended by the author, or was the compositor's head running on the play he had seen? Should there not be a note of exclamation after Hamlet?

G. H. K.

SCHNEIDEWIN AND SHAKESPEARE.—Perhaps some of the readers of "N. & Q." may be amused at the following plagiarism:—

Some time ago, using Schneidewin's excellent

edition of Æschylus's *Agamemnon*, I was surprised at the aptness of the editor's English illustrations; but on v. 291. I met with a reference which puzzled me. It was this: "So Shakespeare in *König Jacob*: 'the red and bearded fires.'" I never heard of Shakespeare's *King James*, and thought it remarkable that a German editor of Æschylus should be the first to disinter it. But some time after, looking through the illustrative quotations appended to Mr. Blew's translation of the *Agamemnon*, I solved the mystery. Mr. Blew quotes, "the sad and bearded fires" (through Mr. Mitford), from *King James's Poems*! i. e. from the poet-king of Scotland.

So far as I have observed, *all* Schneidewin's English quotations are taken from Mr. Blew, without a word of acknowledgment. S. C.

CURIOUS ENTRY IN THE REGISTER OF ST. OLAVE'S, JEWRY, LONDON.—May I ask the meaning of the following? :—

"1591. Mem^d that I William Corse and Mary Corse do here, in the pish of St. Olive in the Jury in London, this present day, being the 24 day of May, A.D. 1591. in the presence of us whose names are here underwritten, Willingly, Freely, and Voluntarily give our son Pasfeld Corse unto John Calcock, of London, Grocer, as freely as it pleased Almighty God to give him unto us, the 14th day of Febr. 1586, being Ash Wednesday, he being five years old and better, and having been with y^e said John Calcock now one year. And we promise further not to have to do with our said son Pasfeld during the life of the said John Calcock, otherwise than to be humble petitioners unto Almighty God for the health of our said dear son and the prosperity of John Calcock, his said master. And in witness of the truth unto these premises we have putt our hands the day and year above said, viz.,

"William Corse, Mary Corse,
W^m. Davies, Vicar,
Nych. Cokson, W^m. Perie."

Among the burials in the same parish register occur those of

"Mr. John Calcke, Grocer, June 15, 1598.
"Mr. William Pery, deputy of the Ward, Jan^y. 19, 1618."

CLERICUS R.

"HE HAS GOT ST. PETER'S FINGERS."—A contemporary inquires the meaning of this phrase. If he will refer to that extraordinary book, the folio edition of Johnson's *Lives of Highwaymen and Pirates*, in the life of Dick Low (p. 384.), he will find the explanation:

"But as he grew up in years, his Statu[r]e made him past those exercises which they call the Morning, Noon, or Night *Sneak*, which is privately sneaking into Houses at any of those times, and carrying off what comes to hand; for all's Fish that comes to Net with them, who are termed Saint *Peter's* children, as having every finger a fish hook."

A similar expression is found in the *Life of Avery*, page 408.

poets' Corner.

KNIGHTS STILL CALLED "MASTER."—It is a circumstance perfectly well known to those who are conversant with the letters and literature of the sixteenth century, that the most eminent statesmen and others, as Sir Thomas More, or Sir William Cecill, and generally all knights, are continually mentioned as M. More or M. Cecill, *i. e.* Master More or Cecill, &c., after they had received the dignity of knighthood. On the other hand, some writers, from an ignorance of this fact, have founded erroneous arguments upon a knight not having his proper title given to him. The following jest, which is probably older than the book from which I have copied it, may serve to fix the truth in the minds of historical students:—

"One asked why Ladyes called their husbands *Master* such a one and *Master* such a one, and not by their titles of knighthood, as Sir Thomas, Sir Richard, Sir William, &c.? It was answered, that, though others called them by their titles, as Sir William, Sir Thomas, &c., yet it was fit their wives should *Master* them."—*Conceits, Clinches, Flashes, and Whimzies*, published in 1639, and reprinted by J. O. Halliwell in 1860.

JOHN GOUGH NICHOLS.

Queries.

THE GIPSY LANGUAGE.

As some readers of "N. & Q." have written to ask me several questions concerning the nature of the gipsy language, the following list of words will serve to show its resemblance to the Hindustani. For farther particulars see Grellmann's *Versuch über die Zigeuner*, and Borrow's *Spanish Vintal*:—

English Gipsy.	Hindustani.
<i>Bokolo</i> , hungry.	Bhuká.
<i>Bokoro</i> , sheep.	Bakrá.
<i>Boro</i> , great.	Bará.
<i>Chich</i> , filth.	Chark.
<i>Chin</i> , tongue.	Jibh.
<i>Dik</i> , to see.	Dekhná.
<i>Docher</i> , to pain, hurt.	Dukhná.
<i>Laje</i> , shame.	Laj.
<i>Mong</i> , to beg.	Mángná.
<i>Nok</i> , nose.	Nák.
<i>Pani</i> , water.	Pani.
<i>Pookker</i> , to call, tell, &c.	Pukárná.
<i>Pulch</i> , to ask.	Púchná.
<i>Reup</i> , silver.	Rúpá.
<i>Soonakye</i> , gold.	Soná.
<i>Soon</i> , to smell.	Súngná.
<i>Shoon</i> , to hear.	Sunná.
<i>Yog</i> , fire.	Ag.

The above words are taken from my vocabulary, collected entirely by myself from members of the race, and consisting of nearly 700 words. With a little trouble and help from readers of "N. & Q." my dictionary might be considerably increased. Answers to the following questions are required:—

1. Are you acquainted with any of the race; if so, what are their names, and where do they principally reside?

2. Can you give me any information concerning the Kirk Yetholm gang?

3. Wanted information respecting the gipsies residing in and near London.

4. Wanted lists of gipsy words collected, *not* from books, but from true gipsies.

5. Wanted any information whatever respecting the race.

BATH C. SMART.

ANONYMOUS.—Who is author of *The Count of Tuscany*, and *The Heir of Innes*? Two tragedies. London. 1822? I think I have seen it somewhere stated that the author's name was Wright.

X. Y.

PORTRAITS OF THE ARCHBISHOPS OF ARMAGH.—If I mistake not, portraits of many of the Archbishops of Armagh are preserved in the archiepiscopal palace, near that city. Can you, or any one of your readers, give me a list? A few particulars of size, painter's name, &c., would be very desirable.

ABHBA.

LADY BOLLES, A BARONETESS IN HER OWN RIGHT.—

"Of Lady Bolles many strange stories are told. She was the founder of a charity at Wakefield, and also a benefactor of Sandal and Heath. She was created *Baroness in her own right* in 1635, and lies buried in Ledsbam Church, where a full length white marble monument represents her dressed in her shroud. The villagers say that Lady Bolles expressly ordered the room in which she died to be walled up, which chamber so remained 50 years, but having been opened, the old lady has 'walked' ever since."—*Archæologist*, 186.

Are there other instances of ladies being raised to the dignity of a baroness?

E. H. A.

COBBLER OF MESSINA.—Lord Byron says of Porson, when at Cambridge: "I saw him once go away in a rage, because nobody knew the name of the 'Cobbler of Messina,' insulting their ignorance with the most vulgar terms of reprobation" (*Works*, by Moore, vol. iv. p. 85.) My ignorance is also liable to insult, for I know not the name of that distinguished cobbler. Will any one kindly tell me? *

MAZACH.

EPITAPH IN NEWPORT CHURCHYARD, ISLE OF WIGHT.—Can any reader of "N. & Q." oblige me with a copy of an epitaph I saw a few years since on a tombstone in Newport churchyard, in the Isle of Wight, but of which (contrary to Captain Cuttle's advice) I did not make a note at the time? The purport of it, as I well remember, is, that though the person buried had been for a considerable number of years (more than half a century) in the revenue-service, he lived and died an honest man! I am anxious to have an exact copy of the inscription.

ABHBA.

[* The story of this Draconian cobbler is printed in the *Gent. Mag.*, xiii. 650., but his name is not given.—Ed.]

FROLICS OF THE JUDGES IN THE OLDEN TIME.—

"Saturday, Feb. 2. Being Candlemas Day, there was a grand entertainment at the Temple Hall for the Judges, Serjeants-at-Law, &c. The Prince of Wales was there *incog*, the Lord Chancellor, Earl of Macclesfield, Bishop of Bangor, and several persons of quality. Mr. Baker was Master of the Ceremonies, and received all the company. At night there was a comedy acted by the company of his Majesty's Revels, from the theatre in the Haymarket, called *Love for Love*, and the societies of the Temple presented the comedians with 50*l*. The ancient ceremony of the judges, &c. dancing round our coal fire, and singing an old French song, was performed with great decency." — *Genl. Mag.* (Feb. 1734) iv. 103.

Was this the last occasion of the judges "dancing" and "singing?" and what was the "old French song, performed with great decency?"

E. H. A.

GILES GREENE, M.P. — In addition to other Queries which have appeared in pages of "N. & Q." respecting various members of the *Greene* family, I request to ask for any information about Giles Greene, who was M.P. for Corfe Castle, 3rd (15 & 16) Car. I., and at the same time was steward to Sir John Banks, Chief Justice of England.

H. T. ELLACOMBE.

Clyst St. George.

GONDOLAS. — When was the law passed, by which all gondolas in Venice were obliged to be covered with *black*?

F. L.

GOWNS OF DOCTORS OF MEDICINE. — It is stated that the black gown worn by doctors of laws at Oxford and Cambridge was originally copied from that worn by doctors of laws of the University of Bologna, the great law university in the Middle Ages. Is there any reason to suppose that the gown worn by doctors of medicine is in like manner copied from some foreign (Italian?) university?

J. H.

HERALDIC QUERY. — Can any of your correspondents favour me with the name and some particulars of the family whose armorial bearings are,—*Arms*, Parted per pale. *Dexter coat*, Sable, on a bend argent, three crosses pattée fitchée; gules, a crescent for a difference. *Sinister coat*, Gules, a saltire or, charged with another, vert. *Crest*, A long cross between two eagles' wings expanded?

G. A.

HORDUS, "HISTORIA QUATUOR REGUM ANGLIÆ." — There is an old MS. in the library at Stanford Court with this title-page, "Historia Quatuor Regum Angliæ. Heroico Carmine, auctore Johanne Hordo, Medico." It contains 158 pages, folio, written on both sides. The kings alluded to are Edward IV., Edward V., Richard III., and Henry VII. The description is in Latin hexameter verse; and there is a Latin prose dedication, "Ornatissimo viro Gulielmo Cæcilio, equiti clarissimo," &c., the date of which is Oct. 1562.

The writing is not very easy to decipher, except to those accustomed to the style of handwriting of that date, and the different formation of consonants from the present day.

Can any of your readers give me information about Johannes Hordus, or his metrical history? and whether it has ever been published or alluded to in any of our printed histories?

THOMAS E. WINNINGTON.

"MERCHANTS ADVENTURERS." — Reference is desired to publications respecting the "Merchants Adventurers" at Antwerp from 1525 to 1535; particularly any records or journals of their transactions.

J. L. C.

PORTRAITS OF LORD NORTH AND OTHERS. — It will be highly gratifying to me to ascertain, through the medium of your valuable paper, the title of the work for which the following portraits were engraved by my late father: George III., Marquis of Townshend, by Reynolds; Earl of Guilford (Lord North), by Dance; and John, Earl of Bute, by Ramsay. The size of the engravings is four inches by three. As I am making a collection of all my father's engravings, I am exceedingly anxious to obtain the above information; and also to know whether there are any more portraits in the work engraved by him.

THOMAS H. CROMER.

Wakefield.

FAMILY OF PEACOCKE. — I am desirous of obtaining some information concerning a family named *Peacocke*, residing in or near the city of Durham at the beginning of the last century. I am myself only able to state with certainty that a Mr. Francis Peacocke was a gentleman of large fortune in the county of Durham before the year 1715.

Both he and his wife were Roman Catholics, and strongly attached to the Stuarts. Mr. Peacocke, having raised a troop of horse, joined the Pretender James under the Earl of Derwentwater. After the failure of James's expedition, Mr. Peacocke escaped to France, and his estates were of course confiscated.

I should also like to know to whom Mr. Peacocke was married, and if to a lady of large fortune and high family.

I should feel obliged by the mention of any books likely to give information, such as Lists of Durham gentry, genealogies of county families of the last century, heralds' visitations of that period, or lists of sequestrations for the rebellion of 1715.

B. A. O.

MR. WILLIAM PROWING. — In the year 1794 died, William Prowing, Esq., aged eighty-six; at that time an eminent physician in Tower Street, London. I should be glad, if possible, to find out whom he married. He was a great benefactor to,

if not the actual founder of, St. Luke's Hospital for lunatics; of which institution he, for many years, held the office of Treasurer, and there is a good portrait of him (by Romney) in the Committee Room of the Hospital. He was a native of Hampshire; but although there are constant entries relating to the Prowling family in the register of their native parish of Chawton, from the year 1663, there is no reference to the marriage of this gentleman, who was probably married in London. It may assist his identity, if I mention that his grand-daughter married Robert Tindal, Esq., father of Sir Nicholas Tindal, Chief Justice of the Common Pleas, 1829. H. L. J.

"THE RITTMEISTER'S BUDGET."—Could you or any of your correspondents kindly inform me where it is possible to get a copy of *The Rittmeister's Budget*, a book of German legends? I am ignorant of the names of the author and publisher, and also of its date. A. C.

JOHN ROGERS THE MARIAN PROTOMARTYR.—Bishops Bale and Tanner mention, among other published writings of this person, the following: "Historiam a Condito Mundo," "Conciones per annum," "In Evangelium Joannis," "Lectiones in Paulum," "Ad suos Paroecianos," "Homelias Melanthonis," "Locos Communes ejusdem," "In Daniele quoque," "*et alia plura Germanorum opuscula*." Can any one inform me where all or any of these works may be found, either in public or private libraries? J. L. C.

RUSSIAN FISH.—In a book entitled—

"The Voyages and Travels of the Ambassadors sent by Frederick Duke of Holstein to the Great Duke of Muscovy, and the King of Persia. Begun in the year MDCXXXIII and finish'd in MDCXXXIX, containing a complete history of Muscovy, Tartary, Persia, and other adjacent countries, with several public Transactions reaching near the Present Times; in vii. Books. Written originally by Adam Olearius, Secretary to the Embassy. Faithfully rendered into English, by John Davies of Kidwelly. The Second Edition, Corrected. London. 1669."

mention is made of several fish found in the Volga. Could any of your readers favour me with the names by which they are now known?

In Book iv. p. 123. :—

"In this place, we saw a Fisherman, who coming close by our Ship-side, took a *Bieluga*, or white fish, which was above 8 foot long, and above 4 foot broad. It was somewhat like a Sturgeon, but much whiter, and had a wider mouth."

Book iv. p. 124. :—

"In the evening, a certain fisherman brought us a kind of fish which I had never seen before. The Muscovites called it *Tziberika*, and it was above 5 foot long, with a long and broad snout, like the Bill of a wild Drake, and the body full of black and white spots, like the Dogs of Poland, but much more regular, unless it were about the Belly, where it was all white."

Book iv. p. 144. :—

"Certain it is, that there may be seen in those parts (the Caspian Sea) a certain kind of fish, which they call *Naka*, that is, *Glutton*; which hath a very short nose, and the head as it were within the Belly, having a round Tail, and being 7 or 8 foot in breadth, and not much less in length. It fastens itself with the Tail to Fishermen's Boats, and if they be not very careful, overturns them."

The *Bieluga* is said to treat boats in the same style. Any information with regard to these fish would much oblige LIBYA.

OLD BALLAD ON JANE SEYMOUR.—The accompanying ballad, evidently referring to Jane Seymour, was frequently sung by an illiterate under nursemaid in the hearing of a friend of mine, then a child under her care, some forty years since. I give it *verbatim*; and I send also the air to which it was sung, which, however, both my friend and myself fancy that we have heard elsewhere, or something like it. Perhaps some of your readers may be able to supply verses which seem to be wanting between the first and second, and between the fourth and fifth. SENESCENS.

"Queen Jane lies in labour
Six weeks or more,
Till the women were tired,
Go see her no more.

"Oh women, oh women,
If women you be,
You'll send for King Henry
To come and see me.

"Oh King Henry, King Henry,
If King Henry you be,
You'll send for the doctor
To come and see me.

"Oh doctor, oh doctor,
If a doctor you be,
You'll open my right side
And save my baby.

"They church'd her, they chimed her,
They dug her her grave;
They buried her body
And christen'd her babe."

TRINITY HOUSE.—Is there not a general Parliamentary Report treating upon the East India Company's establishment at Deptford, and the Trinity House Corporation charity at Deptford?

A. J. DUNKIN.

Dartford.

WATKINSON, CHANCELLOR OF YORK ABOUT 1670.—I am anxious to learn any particulars relating to the Watsons of Ilkley, especially the branch from which Dr. Henry Watkinson, Chancellor of York, sprang. In Burke's *History of the Commoners*, under "Whatton," mention is made of this family, and, in a parenthesis, that Henry Watkinson, LL.D., Chancellor of York, was of the Ilkley family. I find his name nowhere else recorded in his official capacity. How

is this? There was a Mr. William Watkinson, a silk mercer, about 1720-30, who was descended from the Doctor, using the same arms, viz., Quarterly argent and azure, on a bend, gules, three roses of the first, and holding the grant of this coat bestowed on the Chancellor, with other family relics which have been handed down to members of his family.

I wish to find out whose son Doctor Henry Watkinson was; what children he had; where he was buried; and the connecting link or links between him and the above-named William Watkinson.

E. J. ROBERTS.

SIR ROBERT WILSON. — The *Revue des Deux Mondes* of the 15th ult. reviews Sir Robert Wilson's recently published *Narrative of Events*. In introducing Sir Robert to the public, the writer states that, in the disguise of a Cossack orderly, Sir Robert had been present at the celebrated interview between Napoleon and the Emperor Alexander, that took place on the raft on the Niemen. Can any of your correspondents inform me on what authority this statement rests? and, also, whether the Emperor Alexander was himself aware of Sir Robert's being present? W. H.

Queries with Answers.

ECCENTRIC TRAVELLER. — I have somewhere heard, or read, of an Englishman who went abroad with the design of taking an extensive tour on the Continent, but who was diverted from his purpose by finding himself so comfortable on board a certain canal-boat, or *trekschuit*, in Holland or Belgium, that he went no further; preferring to be a daily passenger in the boat, which went and returned between certain limits on alternate days. When and where was this, if there is any truth in the story? B. M.

[There is more than one version of this story, which we believe to be founded on fact. It seems to be agreed that the gentleman started on his intended tour in 1815, the year of the battle of Waterloo; that he landed at Ostend with the design of pushing on to Brussels, and that the canal-boat which arrested his progress was one that plied between Bruges and Ghent; starting one day at Ghent, and the other at Bruges. According to one account which we have heard, the individual in question went abroad not merely to see foreign lands, but in the hope of meeting with illustrious personages and distinguished characters, which will account for his making for Brussels in 1815. Finding, however, that on board the *trekschuit* he not only fell in with many persons worth meeting, but had the opportunity of sitting down with them to the *table d'hôte*, he thought he could not do better, and went backwards and forwards, never getting farther than Ghent. It will be seen, however, by the following extract, that Mr. Thackeray gives a somewhat different version of the story:—

"The famous regiment . . . was drafted in canal-boats to Bruges and Ghent, thence to march to Brussels. Jos accompanied the ladies in the public boats; the which

all old travellers in Flanders must remember for the luxury and accommodation they afforded. So prodigiously good was the eating and drinking on board these sluggish but most comfortable vessels, that there are legends extant of an English traveller, who, coming to Belgium for a week, and travelling in one of these boats, was so delighted with the fare there, that he went backwards and forwards from Ghent to Bruges perpetually until the railroads were invented, when he drowned himself on the last trip of the passage-boat." — Thackeray's *Vanity Fair*, 1853, p. 223. (chap. xxviii.)

Possibly the attraction may have been partly the company, partly the table. We never heard of the final catastrophe.]

JOHN NIDER. — I possess a small early printed volume, quarto in size, of which I am unable to find an account in any modern catalogues, the title of which runs thus: *Incipit Manuale Confessorum Venerabilis Magistri Johannis Nider* (in the colophon Nyder) *Sacre theologie professoris ordinis predicatorum*. The printing is of a very early character, apparently of the latter part of the fifteenth century; and there is an Index of subjects, occupying twelve pages of manuscript.

Wanted, some account of the author?

FREDERICK G. LEE, F.S.A.

Fountain Hall, Aberdeen.

[John Nider, a German, of the Order of Friars Predicant, Inquisitor in Germany, flourished in the University of Vienna, and was one of its deputies at the Council of Basil. He died at Nuremberg in 1438. For notices of two editions of his *Manuale Confessorum*, &c., see Dibdin's *Bibliotheca Spenceriana*, iii. 430-432.; and for a list of his other works, Du Pin's *Ecclesiastical Writers*, iii. 62. ed. 1724, and *Bodleian Catalogue*.]

JOHN VICARS. — Who was John Vicars, whose translation of Virgil's *Æneid* was published in 1632? Was he connected with a family of that name at Scansby, near Doncaster; and is anything known of that family further than what is contained in Hunter's short notice in his *South Yorkshire*? J. H. C.

[Anthony Wood attributes the translation of Virgil's *Æneid*, 8vo., 1632, to the notorious John Vicars, one of the fiercest polemics of the seventeenth century, who, says Foulis, "could out-scoold the boldest face in Billingsgate, especially if kings, bishops, organs, or May-poles, were to be the objects of his zealous indignation." He is also thus gibbeted in *Hudibras*:—

"Thou, that with ale, or viler liquors,
Didst inspire Withers, Prynne, and Vickers."

Vicars was born in London in 1582, and descended from the family of Vicars in Cumberland. He died in 1652, aged 72. *Vide* Wood's *Athenæ* (Bliss), iii. 808.]

"BEAMS OF LIGHT." — Can you give me any information about the little work which I presume bears the above title. The title-page is gone, and part of the preface; but how much of the latter I cannot say, as it is unpagged. The heading to chap. i. runs thus: "Some Beams of Light, broke forth in a former Age, and now of Use for the Resolving a Case of Conscience of present Importance." There is a list of "Contents" at

the end of the book in the form of ten chapters, commencing with "The Usefulness of Catechizing, and the Prejudice to the People for want of it."

GEORGE LLOYD.

[This work is entitled, "Beames of Former Light, discovering how Evil it is to Impose doubtful and disputable formes or practises upon Ministers; especially under the penalty of Ejection for Non-conformity unto the same: as also something about Catechizing." London, 1660, small 8vo. It was published anonymously, but was written by Philip Nye, a Nonconformist, born 1596; died 1672. See an account of him in Chalmers's *Biog. Dictionary*.]

LOOT.—What is the origin and exact meaning of the word *loot*, which now so often meets us in the daily papers? ¶.

[The word is East-Indian: "LUT, LOOT, H., &c., plunder, robbery, pillage" (Wilson's *Glossary*). There are several words of the same family, as *Lutai, plunder; Luti, a plunderer, &c.*]

"DISQUISITIONS ON SEVERAL SUBJECTS."—Who was the author of a small volume with the foregoing title, of which a second edition was "printed for J. Dodsley, in Pall Mall" (London, 1782)?

ARHBA.

[By Soame Jenyns.]

Replies.

THE BATTLE OF BAUGÉ.

(2nd S. x. 288, 394.)

Having in a former communication answered some of the inquiries of ERIC, I am led to note some other matters relating to the battle of Baugé.

1. In Dugdale, and some other writers, the name of *Baugé*, is never mentioned. They tell us that the Duke of Clarence, being in the Castle of *Beaufort*, heard that the Dauphin's forces were in the neighbourhood, and marched inconsiderately to meet them. The Castle of *Beaufort* here spoken of, is, if I am not mistaken, the place from which John of Gaunt's children by Catherine Swinford derived their name. *Beaufort* is now a small town in the *arrondissement* of Baugé. Dugdale in one place (*Baronage*, vol. ii. p. 197.) speaks of the field of battle as being within four leagues of *Beaufort*, and in another (vol. i. p. 552.) as being about four miles distant. The four leagues are nearer the actual admeasurement. The four miles I take to be the *quatre lieues* of some French chronicler done into English.

2. The next point that I would advert to, relates to the leaders of the Scotch troops that were engaged on the side of the French. The Scotch auxiliaries were originally sent by Robert Stuart, Duke of Albany, the Regent, not long before his death (which occurred in 1419), under the command of his second son John, Earl of *Buchan*, or as he is styled by Sandford (p. 309.), *Buchqu-*

hanan. Hénault, however, in his *Abrégé Chronologique*, speaking of the battle of Baugé, says, "Le Comte de *Douglas*, qui lui avait amené sept mille Ecosais, eut grande part à cette victoire, et fut fait connétable." Now, from Pinkerton's statement, it is clear that the Earl of Douglas did not go to France till the year after. Sandford, indeed, speaks of *Archibald Douglas* as being at Baugé, but this was probably the Earl's eldest son. The mistake that Hénault fell into is clearly indicated in his list of constables, where he sets down "*Jean Stuart, Comte de Douglas*"; from which it is evident that, by a strange confusion of persons, he moulded the Stuart and the Douglas into one. The inaccuracy of Hénault on this point probably arose from the aversion entertained by the French nation for their foreign auxiliaries. The intensity of this feeling may, to a certain extent, be estimated from the traces of it that are to be found even in so recent a work as the history of M. Emile de Bonnechose, which, in the reign of Louis-Philippe, was adopted as a text-book for the use of the Normal schools. Speaking of Charles VII., the author says (vol. i. p. 238.):—

"Son armée se composait d'Ecosais et de féroces Armagnacs ou Gascons, longtemps sujets de l'Angleterre; son connétable même, le comte de Buchan, était un Ecosais, et le roi, entouré de ces hommes farouches, parut prendre pendant longtemps aussi peu d'intérêt que le peuple au succès de sa propre cause."

Another of the Scottish leaders was John Stuart of Darnley, ancestor of Henry Stuart of Darnley, the husband of Mary Queen of Scots. In 1422, the year after the battle of Baugé, this John Stuart, of Darnley, received from the Dauphin the Lordship of Aubigny in Berry. In the grant he is styled John Stuart d'Ervette; and Pinkerton tells us that *D'Ervette* is a corruption for *Darnley*. If so, it is not the only corruption Darnley was subject to: for Sandford, speaking of the Duke of Clarence's circlet, enriched with precious stones, being sold to him for 1000 angels, calls him *John Steward of Derby*.

3. I have now a few words to say about the English lords that were engaged in the battle. Pinkerton, after stating that Clarence was the first slain, goes on to say that a similar fate awaited the Earl of *Kent*, the Lords *Ross* and *Grey*. Sandford, among those who fell, mentions the Earls of *Tanquerville* and *Angus*, and the Lord *Roos*. Smedley, in his *History of France*, published by the Useful Knowledge Society, enumerates the Earl of *Kime* and the Earl of *Ross*. Now who were all these worthies?

The Lord *Roos* mentioned by Sandford was, no doubt, the Lord *Ross* of Pinkerton, and the *Earl of Ross* of Smedley.

Sir John de Grey, Knt., who a few years before had been made Earl of *Tancarville* in Normandy, was probably the *Lord Grey* of Pinkerton and the

Earl of *Tanquerville* of Sandford. But who were the others?

Who was the Earl of *Kent*? On the death of Edmund Holland, Earl of Kent, who perished in Brittany in the life-time of Henry IV., the title became extinct; and I do not know of its having been revived before the year 1462, when it was conferred on William Nevill.

Who, in the English army, could be the Earl of *Angus*?

Who was the Earl of *Kine*?

Among those who were taken prisoners, Hume mentions the Earls of Somerset and Dorset. The Earl of Somerset he rightly describes, in a note, as being the grandson of John of Gaunt, Duke of Lancaster. But with respect to the Earl of Dorset, he is mistaken in representing him as being brother to Somerset, and as succeeding him in the title. *Edmund* Beaufort, who succeeded his brother as Earl of Somerset, was not created Earl of Dorset till 1441. The Earl of Dorset, taken prisoner at the battle of Baugé, was Somerset's uncle, *Thomas* Beaufort; better known in history as Duke of Exeter, a title which, at the time of the battle, he had held upwards of four years.

MELETES.

HEART BURIAL.

(2nd S. xi. 70.)

The custom concerning which R. S. inquires was in former ages very prevalent, and there have been not a few recent instances of its practice. The subject has, strange to say, met with little notice or elucidation from modern writers.* I purpose at some future time to treat on heart-burial at length. It may perhaps at present not be uninteresting to some of the readers of "N. & Q." to have a few instances of this custom put before them.

It is worthy of remark that the separate burial of the heart, or other portions of the human body, has, as far as I have observed, been at all times far less common in England than among the Continental nations.

When Richard I. of England knew that he was at the point of death, he directed that his body should be buried at Fontevraud, at his father's feet, and his heart at the faithful city of Rouen. The circumstance is thus recorded in *Hardyng's Chronicle*:—

"He shrove him then vnto abbots three,
With greate sobbonyng and hye contricion,
And weeping teares, that pitee was to see,
Meekly asking penance and absolucion.

He quethed his corpe then to be buried
At Fount Euerard, there at hys father's feete.

His herte inuynceyble to Roan he sent full mete,
For their greate truth and stedfast great constauce,
His bowelles lose to Poytoun for deceyudene."

A splendid tomb was erected at Rouen over the Lion King's heart, and around it was a silver railing. This latter was soon removed; the former remained till 1733, when the Chapter of the Cathedral pulled it down at the same time with other memorials of the Plantagenets. In 1838 the mutilated effigy of our king was found under the modern pavement, and with it a leaden coffer, containing all that remained of the heart of the great crusader. The box and its precious contents were, I believe, again buried. The effigy is still to be seen, and is now well cared for.*

The heart of Richard, King of the Romans, was buried at Rewley Abbey, a house of the Minorites at Oxford. The body of his wife Isabel at Beaulieu; her heart at Tewksbury. The heart of their son Richard found a resting-place (A.D. 1271) in Westminster Abbey; his body at Hayles.†

Two of the Bishops of Durham have in this manner been doubly buried. The heart of Richard Poor, who ruled the diocese from 1228 to 1237, was interred at Tarrant, in Dorsetshire, where he died; his body was conveyed to Durham.‡ A successor, Robert de Stickhill, whose episcopate extended from 1260 to 1274, died on his way back from the council of Lyons at a castle in France, called Arpibellis. He was buried in a neighbouring Benedictine convent, the heart alone being brought to England to rest among his predecessors in the Chapter-house of Durham Cathedral.

The heart of our James II. was enshrined in an urn in the church of S. Mary of Chaillot near Paris. His brain in another urn of gilt bronze in the Chapel of the Scottish College. Both these urns were removed and lost during the Revolution. In the chapel of the Scottish College are also buried the hearts of Maria of Modena, Queen of James II., and of Mary Gordon of Huntly, Duchess of Perth; and the intestines of Louisa Maria, the exiled sovereign's second daughter. A portion of the body of Maria Clementina Stuart, wife of the Pretender, is buried in the Church of SS. Apostoli at Rome. I believe, too, that the heart of Daniel O'Connell once rested in the church of S. Agatha, in that city.§

François Christophe Kellermann, the French marshal, died—

"Le 12 Septembre, 1820, à l'âge de 85 ans, après avoir demandé par son testament que son cœur fût déposé dans

* An engraving of this effigy was published in the *Archæologia* soon after its discovery.

† *Gen. Mag.* Jan. 1860, p. 11.

‡ *Surtees's Durham*, vol. i. p. xxviii.

§ *Sir Geo. Head's Rome; A Tour of many Days*, vol. i. p. 257.

[* See Pettigrew's *Chronicles of the Tombs*, pp. 249—260., 1857.—Ed.]

les champs de Valmy: son fils a rempli ce vœu. M. Mahul a consacré à ce général une notice dans le premier volume de son Annuaire nécrologique.”*

I need not mention how —

“ . . . The valiant Douglas
On his dauntless bosom bore,
Good King Robert's heart — the priceless —
To our dear Redeemer's shore.”

This, one of the most picturesque passages in the annals of chivalry, has been made famous by the prose of Scotland's greatest novelist and the verse of her greatest living poet. K. P. D. E.

DONNYBROOK, NEAR DUBLIN.

(2nd S. ix. 226.)

Referring to the REV. DR. TODD's reply to ABBA on the derivation of “Donnybrook,” I would observe, that the classical student may call to mind another source of the etymology of the name, as suggested by the observations of Dr. Donaldson on the names of Scythian rivers. See his *Varronianus*, pp. 45, 46.

It appears that the root *Don*, found in many of these names, signifies *water*, as in the name *Donau*, or *Dan-ube*; these names being always corrupted in the Greek transcription. Hence the name *Dnies-ter*, *Don-iester*, or *Danas-ter*; hence, too, the name *Dnie-per*, or *Dana-paris*, — the latter part of which gives the origin of the name *Porata*, or *Pruth*. The Greeks, shaping this title in the manner most suitable to their own usage, transversed *Dana-paris* into *Paris-danas*, or *Baris-danas*, which easily assumed its Hellenic form *Βορυσθηνος*, or *Borysthenes*. In like manner, the Greek *Tan-ais* affords us the pedigree of the name of the river which the Cossacks call the *Donaetz*, or *Tanaetz*. We further find the root *Don*, or *Dan*, in the *Eri-danus*, or *Po*, in Italy; in the *Rha-danau* in Russia; in the *Rho-danus*, or *Rhone*, in France; and in a river *Don* in England.

If it be said that the word “brook,” the final syllable of the name “Donnybrook,” plainly signifying a *small river*, apparently negatives the idea that the prefix *Don*, or *Donny*, means only the same thing, *water*, or *river*, over again, we may reply from Dr. Donaldson, that pursuing the analogy of our own and other countries, we may observe that local names are often made up of synonymous elements, the earlier of which have lost their significance. Thus, the words *wick*, *ham*, and *town*, are synonymous, though belonging to different ages of our language; and yet we have such compounds as *Wick-ham* and *Ham[p]-ton-wick*. The words *wan*, *beck*, and *water*, are synonymous; and yet we find a stream in the north of England called *Wans-beck-water*. The

words *nagara* and *pura*, in Sanscrit, both signify *city*; and yet they combine to give to a great town in India the name of *Nag-poor*.

We submit, therefore, that we are not destitute of philological grounds for believing that Donnybrook derives its ancient name from the full river, or water, known as the Dodder, which flows through the district. Y. M. Y.

Dublin.

BEAUSEANT.

(2nd S. ix. 170. 334.; x. 458.)

It was not until a few days ago that I was aware that A. A. had referred to the Roll of Arms in Harl. MSS. 6589, where “*Le baucant del temple*” is given as “*dargent al chef de sable a un croiz de goules passant*,” and had named me as likely to be able to explain this blason of the Templars' banner. It has been long known to me, but I am not so confident as to its true interpretation, that I can hope to respond quite satisfactorily to this appeal. There is an obvious ambiguity in the language, as well as a rare use of the word *passant*. The banner should seem to have been originally white and black, whatever may have been the direction of the partition line. Jacques de Vitry, bishop of Acre in the early part of the thirteenth century, who must have known it well, writing of the Templars, says,

“*Vexillum bipartitum ex albo et nigro, quod nomen Baucant, prævium habentes: eò quòd Christi amicus candidi sunt et benigni; nigri autem et terribiles inimici.*”—*Hist. Hierosol.* cap. lxx.)

A little farther on he mentions their bearing a red cross, but not on the banner. A. A. speaks of the banner as generally represented per pale *sa*, and *arg.* We have but little contemporary evidence respecting it. I should have said it was in all probability a parallelogram of about two squares, the upper half black, the lower white. In a rude illustration, sketched, I believe, in the thirteenth century, of which I have a copy, but am not able to say now where the original is to be seen, the banner is per fess *sa*, and *arg.*, which accords better with the blason in the above-mentioned roll. Is there not a banner in the sketch given by M. Paris of the device on the templars' seal? Probably when the cross *gu.* was added, it was placed on the *arg.* only; and to make room for it the *sa*. was reduced to a chief; for at that time *arg.* a chief *sa*, and per fess *sa*, and *arg.* were not essentially different.

The word *passant* I have always supposed signified in the blason in question, that the form of the cross was that of the Passion, i. e. a Latin cross, or else a plain cross, which on a kite-shaped shield of that period generally had the lower limb considerably longer than the others. If the *sa*. were reduced to a chief, the *arg.* would be about

* *Biographie Universelle*, par F. X. de Feller, vol. vii. p. 103.

a square and a half, a field very suitable for such a charge. I am disposed to think the cross did not extend over the chief, not because it would have been false heraldry, for that was not then a sufficient reason, as the arms of Jerusalem would now be called false heraldry being *arg.* and *or*; but because the *gu.* would not have been sufficiently conspicuous on the *sa.* for the form of the cross to have been clearly visible at a little distance or in a dim light; indeed, if the chief only were *sa.* and the cross a plain one extending over it, that part of the cross which was on the *arg.* would have presented the form of the Passion or Latin cross.

In modern times the Passion cross is sometimes said to be the same as the Calvary, which is the Latin cross on three grades or steps; and there are those probably who may think this was the Latin cross with the *titulus*, which is the patriarchal, for the Templars are sometimes said to have used that form of cross, but I know no good authority for holding that this Order restricted itself to any one form of cross. I am induced to believe that the cross in question was either the Latin or the plain cross, because the term *croiz passant* occurs in other parts of the Roll printed in Leland's *Collectanea*, where it is not likely to have meant either the Calvary or patriarchal cross; and what is more to my purpose, because in the Roll t. Edw. III., printed in *Collectanea Topog.* ii. p. 320., the same term is found twice, and in each instance it is a plain cross in the coloured sketch of the arms. There, however, the shields are of the form usual in the fourteenth century, and consequently the cross has not the lower limb extended as it would have had on the long shields of the previous century.

Of the word *Baucent*, *Bauceant*, or *Beauseant* various explanations have been suggested; but none of them are to me satisfactory, nor do I see my way to its origin or primary signification.

W. S. W.

—
PANCAKE-THROWING AT WESTMINSTER
SCHOOL ON SHROVE TUESDAY.
(2nd S. ix. 194.)

A notice of the custom of throwing the pancake on Shrove Tuesday at Westminster School appeared in "N. & Q.," 1860, from a correspondent, who has fallen however into some errors. The subject is also mentioned in an article on Westminster School, which appeared in the *Illustrated News* of Nov. 24, 1860. I think your readers may perhaps like to hear what the facts are so far as my knowledge extends. A question is asked in a letter printed in vol. ix. p. 256. of the *Gentleman's Magazine*, regarding the origin of the custom. To this I can find no answer in that or any subsequent volume. There is no allusion to

the custom in our Statutes, nor can I say whether it dates from the origin of the School or not.

The cook's duty is to throw a pancake, of very substantial make, over a high bar, from which a curtain formerly hung, dividing the Upper School from the Lower. Upon his success in this feat, by custom, his reward depends. I am told that in old times a collection was made among the Queen's Scholars for his benefit if he succeeded, and that he was pelted with books if he failed. Now the latter part of the ceremony is omitted, and he comes to the Head Master for his fee, if successful.

The boys scramble among themselves for the pancake as it falls. If it be caught and kept whole before it touches the ground, after having been duly thrown over the bar, the fortunate possessor claims, by old usage, a guinea from the Dean. The claim is not valid if the cake has not been duly thrown; nor if it be torn to pieces in the scuffle; nor, in old times, as I am assured, if it had ever touched the ground. But our present Dean, whose generosity to the School in many ways claims more acknowledgment than I can here make, has allowed the guinea to be obtained from him if the cake was brought whole, even though it may have been won, as it generally has been, by a boy flinging himself upon it on the ground.

There is very little on the point in Brand's *Popular Antiquities*, but perhaps some correspondent may be able to supply instances of a similar usage elsewhere.

Will you permit me in conclusion to ask, whether any of your readers know of any provision for the performance of Latin or English plays, such as exists in the Statutes of Westminster and of Trinity College, Cambridge, being found in the statutes of other cathedral or collegiate foundations? THE HEAD MASTER.

PRONUNCIATION OF "COLERIDGE."—(2nd S. xi. 69.)—J. H. asks, "What is the correct pronunciation of the name *Coleridge*?" and, after showing that S. T. Coleridge made his name to rhyme with "scholarage," says,— "Here we have the highest authority for a trisyllabic pronunciation." But with this reasoning I cannot quite agree. "Coleridge" is a word which does not exactly rhyme with any other; and, in the passage above cited, S. T. C. was exerting his ingenuity to make something like a rhyme to his name. There is another couplet by him, which might have been quoted as authority for a slightly modified trisyllabic pronunciation; but here, in like manner, the writer was only trying, by stretching a point, to make a forced rhyme, which perhaps he had been defied to produce.

"Parry seeks the polar ridge,
Rhymes seeks S. T. Coleridge."

What J. H. wishes to know, I presume, is this: If S. T. C. had been asked his name, what would he have said? Cole-ridge, Cöl-er-idge (*scholarage*), or Cö-ler-idge (*polar ridge*)? A gentleman, who was perhaps more intimate with S. T. Coleridge than any one now living, informs me that, in ordinary conversation, the poet would certainly have called himself Cöle-ridge, and would so have pronounced the word, if he had been officially asked to give his name. My informant never heard the word pronounced as a trisyllable, either by Coleridge himself or by his friends. JAYDER.

If the evidence of a Bristolian may be considered of any weight, I can attest that the poet's name has always been pronounced by those who knew him intimately at Bristol, Cöleridge (*Coalridge*). I can speak from a knowledge extending back to upwards of threescore years. My father was his intimate friend, and received from him a copy of his first published poems. I was perfectly familiar with all about him, and never heard him called otherwise than above stated. F. C. H.

SIR HUMPHREY MAY (2nd S. viii. 188.)—Westcote, in his account of Devonshire families, s. v. Hillersdon of Membland, states that Sir Humphrey May was the son of John May, of London, by Mary, daughter of John Hillersdon; who married Elizabeth, daughter of Sir John Kirkham, of Blackdon, Knt. This account seems to differ from that given by you as above. C. J. R.

THE WALKINSHAW (2nd S. xi. 67.)—In reference to the Queries of J. B., I beg leave to state:—

1. The death of Barbara, one of the ten daughters named, took place at Edinburgh on the 26th April, 1780; of which date a notice of it appears in the *Scots Magazine*, where she is called "Mrs. Barbara Walkinshaw, daughter of John Walkinshaw, Esq., of Barrowfield." It would seem from this that she died unmarried.

2. On the 10th March, 1693, as will be seen from volume 1st of the printed Index to the *Returns of Services in Scotland* (voce Lanark, No. 411.), John Walkinshaw of Barrowfield (no doubt the father of the ten daughters), was served heir to his father John Walkinshaw in the estate of Barrowfield, and extensive properties in Glasgow and its neighbourhood.

3. It appears, from Lord Woodhouselee's *Life of Lord Kames*, that the mother of the latter was a Miss Walkinshaw of Barrowfield; and as Lord Kames's birth was in 1696, it may be held as certain that she was a sister of John Walkinshaw already mentioned, who was engaged in the rebellion, 1715.

4. In the same work it is stated that a sister of

the lady last mentioned was married to Mr. Campbell of Succoth, who was grandfather to Sir Ilay Campbell, President of the Court of Session. Sir Ilay's father, the son of this Mr. Campbell, was the Archibald Campbell mentioned in your correspondent's foot-note.

5. The entry, in the *Scots Magazine*, 25th November, 1780, of the death of the very old lady, the mother of the ten daughters, confirms the statement that she was then ninety-seven years of age; but Lord Woodhouselee states her age, at her death, to have been ninety. In allusion to her assisting her husband in his escape, his Lordship describes her as a "remarkable woman, *splendide mendax, et in omne ævum nobilis*."

6. Your correspondent states, that "she seems at one time (1730) to have lived at Carrubers, near Edinburgh." Allow me to remark on this, that there is no place of that name near that city, though there is a Carrubber in Linlithgowshire at no great distance. It seems more probable that the place alluded to is Carrubers Close, in Edinburgh; which, as is indeed yet apparent, must have been a residence of the higher classes in 1730, which was long before the New Town was built. It is not unlikely that the old lady lived there, and that the mistake has been made of putting Carrubers close to (i. e. near) Edinburgh, for "Carrubers Close" there. G. J.

COPPER COINS OF JAMES II., DATED LATER THAN 1688 (2nd S. xi. 13.)—I enclose notes of a few coins of James II., issued after the Revolution. The familiar term for these is "gun-money," melted cannon having furnished materials for their supply:—

1. Half-crown. *Obverse*, head of James, and inscription, IACOBVS · II · DEI · GRATIA. *Reverse*, crown and sceptres in saltire, the initials J. R. on either side, the inscription as given xi. 13. xxx, in Roman numerals, or the value of the coin in pence * over the crown. The date Feb. 1689.

2. Shilling. *Obverse and reverse* as above. xii, the value in pence, over the crown, and date Dec. 1689.

3. Shilling. *Obverse* as above. *Reverse*, emblematic female figure, seated, bearing a harp, inscription HIBERNIA, 1691. This is supposed to be the reissue of a previous coinage, the figure on the reverse presenting the appearance either of being counter-stamped by, or obliterating, the crown crossed sceptres and initials already noted.

* The Roman numerals above the crown express not the day of the month, but the representative value of the coin in pence. If W. T. will compare the dimensions of the coins mentioned, he will find they correspond with the values thus indicated, viz., half-crown, shilling, and sixpence. If the numerals stood for the day of the month, this coin would read, xxx Feb.

4. Shilling. *Obverse and reverse*, the same as No. 2. Date, Aug. 1689.

5. Shilling. Ditto. Date, Dec. 1689.

All these coins are milled on the edges, and have the head facing to the right. Nos. 4. and 5. are in the Museum of the United College, St. Andrews; the first three are private property.

ANON.

ORIENTATION (2nd S. xi. 76.)—I beg to submit a few remarks on a quotation from Ferguson's *Handbook of Architecture*, as communicated by MEMOR:—

"The orientation of churches, by turning their altars towards the east, is wholly a peculiarity of the Northern or Gothic races: the Italians never knew or practised it."

This orientation has certainly been a Catholic principle from the apostolic times. In the 2nd book of *Constitutiones Apostolicæ Clementis Romani*, chap. 57., we read:—

"Ac primum quidem sit ædes oblonga ad Orientem versus navi similis: utrinque pastophoria ad Orientem."

Although these constitutions are apocryphally ascribed to St. Clement, yet they are undoubtedly of very remote antiquity, and were collected into one body towards the end of the second century. See Cave, *Hist. Lit. s. v. Clemens*.

In the Fourth Council of Milan, held in the year 1573, it was enjoined to the bishops:—

"De Ecclesiarum fabricâ videat (Episcopus) in primis diligenter an situs decessus honestasque sit; an capax populi; an item disjunctus ab ædibus, ut possit circumdari; curetque omnino illa illam ædificari, ne ab antiquo more, probatâque traditione discedatur, ut sacerdos in altari majori missam celebrans, Orientem spectet."

S. Charles Borromeo in his *Instructiones Fabricæ Ecclesiasticæ*, lib. i. cap. 10, says of the chancel and the high altar:—

"Ejus pars posterior in Orientem versus recta spectet, etiam si tergo illius domicilia populi sint. Nec vero ad solstitialem, sed ad æquinoctialem Orientem omnino vergat. Si vero positio ejusmodi esse nullo modo potest, Episcopi judicio, facultateque ab eo impetratâ, ad aliam partem illius exœdificatio verti poterit; tuncque id saltem curetur, ut ne ad Septentrionem, sed ad Meridiem versus, si fieri potest, planè spectet. Porro ad Occidentem versus illa extruenda erit, ubi pro ritu Ecclesiæ a sacerdote, versâ ad populum facie, missæ sacrum in altari majori fieri solet."

Although, therefore, from local circumstances, or from inattention, this arrangement of the edifice may frequently have been deviated from, yet orientation has undoubtedly been always the rule of the Church—"antiquus mos et probata traditio" as the above-cited Council says—and consequently could not have been unknown to the Italians. Perhaps the occasional conversion of Pagan temples into Christian churches may have rendered them more indifferent as to form and direction in constructing their sacred edifices.

JOHN WILLIAMS.

Arno's Court.

DEFLECTION OF CHANCELS (2nd S. x. *passim*).—A good deal of curious discussion and ingenious speculation has been elicited on this puzzling subject. The least probable hypothesis, in my opinion, being that of especial "symbolism" in the intention of the architects: for, to say nothing of the unlikelihood of so large an agreement of different parties in different ages and countries, without one word of historical authority for the assumption, the idea upon which it is based appears in the last degree jejune and uninteresting. Is it possible that "the variations of the compass," at the first setting out of the buildings, can have had anything to do with the matter? H.

ROBERTS FAMILY (2nd S. xi. 89.)—I beg to refer Mr. E. J. ROBERTS to the Rev. C. F. Secretan's *Life of Robert Nelson* for information respecting Lewis Roberts. Besides the children named by your correspondent, Lewis Roberts had a daughter Delicia; who married Henry Nelson, and became the mother of Henry, Gabriel, and the "pious" Robert Nelson.

Of the other children of Lewis Roberts, Ann married George Hanger, William died a bachelor in 1677-8, and Sarah never married. The elder son, Gabriel, was an eminent merchant, and a Governor of the Levant and other trading companies. He was created a knight, and died in 1714; leaving issue by his wife, Mary Balam, three daughters, viz. 1. Dorcas, who married Sir John Fryer, and had issue Gabriel and Delicia, wife of Joshua Iremonger; 2. Mary, died unmarried, 1685-6; and 3. Delicia—married, first, Philip Wolff; secondly, Alderman Deacle; and, thirdly, Dr. Obadiah Hughes. She died in 1749, leaving (I believe) no issue.

I find, in the Register of Merchant Taylors' School, a Gabriel Roberts, who was a scholar in 1643. He was probably the son of Lewis Roberts, who was born in 1626. The same register mentions another Gabriel Roberts, who was born 12th Jan. 1711-12, possibly a connection of the former.

The present Earl of Leicester is descended from Capt. Philip Roberts, who married Ann, eventual heiress of Edward Coke of Holkham. He is said to have been son of Gabriel Roberts of St. Anne's, Westminster. (Debrett's *Peerage* for 1841.) The registers of that parish and those of St. Martin Outwich, London, will doubtless assist your correspondent in his inquiries. C. J. R.

JAMES REES: THE DRAMATIC AUTHORS OF AMERICA (2nd S. xi. 12.)—Mr. Rees is about fifty years old, and has been engaged in trade all his life. His devotion to theatrical matters is a hobby. He has a large theatrical library, has written various plays (some successful, some not); has kept a copious diary, and is probably the best theatrical authority now living in the United States. The work alluded to, if not out of print,

can readily be imported. It is cheap, say two or three shillings only, and contains much valuable information. Mr. Rees resides in the city of Philadelphia. The undersigned will furnish ZETA further particulars if desired. J. L. C.

ALDERMAN SIR JULIUS CÆSAR.—BOTTEFANG—(JULIUS CÆSAR) (2nd S. v. 394.)

"Artiste et polygraphe Italien, natif d'Orvieto, mort en 1626. Homme ingénieux. Il jouait de tous les instruments de musique, les fabriquait lui-même, peignait très bien, et travaillait merveilleusement en broderie. Il pouvait, dit-on, exercer tous les professions, pratiquer tous les arts, sans les avoir jamais appris. Il a laissé plusieurs ouvrages en prose et en vers sur le droit et sur la théologie. Les principaux sont, *Corporale Sacratissime d'Orvieto*, poème, et *De l'Art de Reconnoître les Ecritures par la Comparaison*."—*Dict. de Moréri*.

That is all I can find about Bottefang. Are his paintings preserved in any gallery?

I have looked into some city histories, and do not find any Julius Cæsar among the aldermen. May it not have been a *sobriquet*, well known a century ago, but forgotten now?

I have referred to Lodge's book, "Memoirs and Portraits of the Julius Cæsar Family" in the British Museum. No alderman appears among the descendants of Sir Julius Cæsar, Master of the Rolls, &c. W. D.

EAST ANGLIAN WORDS: DUTFIN (2nd S. xi. 63.)—Your ingenious correspondent PARATHINA deserves a better *Œdipus* than I am likely to prove; but, as the boys say, I will make a shot at one of his words.

"*Dutfin*, the bridle of a carthorse." Every East Anglian conversant with *dutfins* knows that it is a bridle with blinkers, and hence the derivation. For the word is a diminutive, and the letter (f) is readily interchangeable with the aspirate (ch), so that we had *dutchén*. But what is *dut*? It is the same as *dout* = do out; and *dutfen* means the *little extinguisher* which excludes the light from the horse's eyes.

DEPPER.

SEVERE FROST (2nd S. x. 511.; xi. 59.)—In a Bible of 1660, *penes me*, at the back of the Old Test. title-page, is pasted a paper:—

"Mrs. ————
Printed on the Frozen-Thames,
February the 5th, 1684."

JOSEPH RIX.

St. Neot's.

MR. SIMON GRAY (2nd S. xi. 77.)—JOHN MACLEAN has made a mistake respecting this gentleman, which I now correct.

Mr. Gray was the eldest son of Mr. Thomas Gray, merchant in Dunse, co. Berwick, in which town he was born in 1767. He had a situation in the War Office, and retired in 1828 to a cottage near St. John's Wood, where he died in 1842.

His brother, Doctor John Gray, was for many

years physician at Haslar Hospital; his eldest sister married the Rev. John Thomson, of Dunse, and the other sister married Mr. Thomas Allan, of Dunse. M. G. F.

REFRESHMENT FOR CLERGYMEN (2nd S. x. *passim*.)—The following curious items are extracted from the Darlington parochial registers:

"1689. For Mr. Thompson that preached the forenoon and afternoon; for a quart of Sack, 14d.

1650. For six quarts of Sack to the minister that preached when we had not a minister, 9s.

1666. For one quart of Sack bestowed on Mr. Gillet when he preached, 2s. 4d.

1684. To the parson's order, given to a man both deaf and dumb, being sent from minister to minister to London, 6d. To Mr. Bell, with a letter from London with the names of the Royal Family, 6d.

1688. To the ringers on thanksgiving day for the Young Prince, in money, ale, and coals, 7s. 4d.

1691. For a pint of brandy when Mr. George Bell preached here, 1s. 4d. When the Dean of Durham preached here, spent in a treat with him, 3s. 6d. For a stranger that preached, a dozen of ale, 12d."

J. Y.

SEPARATION OF THE SEXES IN CHURCHES (2nd S. x. 329.)—Instances of this custom are met with in this island. At the Tynwald Chapel, situated at S. John's, the males sit on the south side of the nave, and the females on the north side. Another peculiarity in the island is the constant use of a prayer for the fisheries in the Litany, viz.,—

"That it may please Thee to give and preserve to our use the kindly fruits of the earth, and to restore and continue to us the blessings of the sea, so as in due time we may enjoy them."

WILLIAM HARRISON.

Rock Mount, Isle of Man.

SNAGG FAMILY (1st S. x. 243.; 2nd S. x. 513.; xi. 90.)—In the earlier parish registers of Barking, co. Essex, are many entries of a family named Snag or Snags. These Registers begin A.D. 1558, and the name appears nearly as early. I made but few extracts of this family. The following are perhaps the most interesting:—

"Baptised 26 Novr. 1571, Edward, sonne of — Snags of Porters."

"Buried. 13 Febr. 1595. Edward Snags, slaine at Neville's House in Goodmay Street."

Porters is a manor-house of some importance, standing in the fields between Barking and Dagenham. I find no record of its having belonged to this family. Goodmay Street is a pleasant lane about a mile across the fields from Porters.

In a Rental of Barking Manor, made for King James I. in 1616, the widow Snags is mentioned as holding property in the Manor.

I am pretty sure that the name of Snags also occurs in the Register of the adjoining parish of Dagenham (1598). But there, again, I made no copy of the entries, my extracts being mostly limited to heraldic families. EDWARD J. SAGE.

16. Spenser Road, Newington Green, N.

BRASS OF JOHN FLAMBARD AT HARROW (2nd S. ix. 408.)—An old Harrovian, who, in 1810, made a rubbing of this brass, and who only lately read the communications in "N. & Q.," reminds me that, in those his boyish days, he thus construed the two monkish lines:—

"Grammar and Prosody," he says, "are not to be expected in such cases; but I read '*medo*' as a contraction of *medio*, and '*stigis*' of *stigmatis*. The translation would then run thus: 'John Flambard, by the order of the Deity, is entombed in the middle marble, and here is protected from Death (viz. the death of the soul) by the wounds of the (Saviour's) brand.'" C. E. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

Athena Cantabrigienses. Vol. II. 1586—1609. By Charles H. Cooper, F.S.A., and Thompson Cooper, F.S.A. (Deighton, Bell, & Co.)

That great work, so long desired and so often promised, an *Athena Cantabrigienses*, is obviously now in a fair way of being accomplished, thanks to the energies of the learned Town Clerk of Cambridge, and his equally zealous and able son. The present goodly volume of nearly 600 pages is occupied with notices of those Members of the University who died between the year 1586 and 1609, in number somewhere about seven hundred. And some idea may be formed of the vast amount of time, labour, and research, which the Editors are called upon to bestow upon the work, when we tell our readers that, to the Biography of Ambrose Dudley, is appended a list of upwards of seventy precise references to the materials from which that Biography has been compiled; that the Life of Walsingham has appended to it a still longer list; while in the Life of Whitgift, after describing precisely no less than ninety-two works written by, or attributed to that distinguished man, the reader is furnished with references to no less than 134 books or MSS. which the Editors have had occasion to consult. When we add, that the volume is furnished with admirable Indexes, we have said more than enough to recommend the *Athena* not only to all Members of the University of Cambridge, but to all who are interested in English History and English Biography.

A Manual of Monumental Brasses comprising an Introduction to the Study of these Memorials, and a List of those remaining in the British Isles. With Two Hundred Illustrations. By the Rev. Herbert Haines, M.A., of Exeter College, Oxford, &c. (J. H. & James Parker.)

While the names of Messrs. Parker of Oxford furnish a sufficient guarantee as to the excellent style in which this *Manual of Monumental Brasses* is produced, and, we may add, as to the fidelity and beauty of the illustrations, the fact that Mr. Haines was selected to write the *Manual for the Study of Monumental Brasses and Descriptive Catalogue of Rubbings*, issued about twelve years ago for the Oxford Architectural Society, affords sufficient evidence of his fitness for the task which he has undertaken. We may therefore content ourselves with pointing out to our readers the characteristic features of the two parts into which this *Manual* is divided. In the First Part Mr. Haines, after tracing the origin of brasses by an inquiry into the monuments that preceded them, proceeds to furnish an account of the ma-

terials of which they were made, its introduction, and its manufacture in England; and then to give some details of their execution, and of the several characteristics of English and Continental brasses. He next describes the criteria of their dates; gives some particulars of their cost; and a general description of the designs on them, comprising the figure, ecclesiastical, judicial, and other vestments, and the accessorial devices, concluding with a history of the successive changes in execution, ornament, and design. The Second Part is devoted to an accurate and comprehensive account of the present state of the monumental brasses in this country, and the list contains notices of upwards of 3200 brasses, with figures, and 1200 inscriptions and fragments. The volume extends to between 500 and 600 pages, and will be a welcome addition to the library of every archaeologist.

The Peerage, Baronetage, and Knightage of Great Britain and Ireland for 1861, including all the Titled Classes. Twenty-first Year. By Robert P. Dod, Esq. (Whitaker.)

This very useful compendium of information relating to the Titled Classes—for to call it a mere Peerage would be a great injustice—has now been for twenty-one years before the public, increasing each year in the estimation of those who have had occasion to use it, in proportion to the improvements which the ingenuity of the compiler and the suggestions of his friends have introduced into the volume. A proof of the readiness with which Capt. Dod seizes every opportunity of adding to the information compressed into his book, is afforded in the present issue; in which every Peer, or titled individual, who has during the past year joined some local Volunteer Corps, and nearly every one has done so, has his gazetted appointment duly recorded under his name. The volume is advertised as "the cheapest and the best Office Book," and we have no doubt many who use it will think that such an announcement is no more than the truth.

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Notices to Correspondents.

Dexter. Bishop Percy translated the Death Song of Ragnar Lodbrok in his Five Pieces of Runic Poetry.

J. C. S. will find many curious epitaphs in our various volumes. The most complete collection is Mr. Pettigrew's *Chronicles of the Tombs*, published by Bohn.

H. B. C. is thanked very heartily. It was an oversight which shall be carefully guarded against in future.

J. A. D. (No address in letter.) The article on Perpetual Lamp is, as we said, in *1st S. vol. v. p. 67*; or No. 117.

THE FIRST OF FORTY FOOTSTEPS. At p. 178. and 217. vol. 1. of "N. & Q." our correspondent W. H. will find two very interesting papers on this subject.

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LONDON, SATURDAY, FEBRUARY 23. 1861.

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Notes.

DIARY OF WILLIAM OLDYS, ESQ.

NORROY KING-AT-ARMS.

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8. Now I have found the author of Mr. Booth's fine MS. in *Defence of the Lawful Regiment of Women*, to have been Henry Earl of Northampton himself; and he had this beautiful copy of it made in the year 1613, which he then presented to Sir Robert Cotton, to be preserved in his library. The Dedication to Queen Elizabeth consists of fifty pages. The rest of the book, 426 pages more in folio, appears to have been written in the 32nd year of her reign, or A.D. 1590. Mr. Booth told me he bought the MS. in Chester. See A. Wood's *Athen. Oxon.*, *Fasti*, i. 102., edit. 1721 (Bliss's edit. *Fasti*, i. 182.)⁶

Mar. 15. Mr. Joseph Morgan's *Life and Character of Prince Henry*, published from Sir Charles

⁶ Walpole (*Royal and Noble Authors*, i. 177., ed. 1759), in his *Life of the Earl of Northampton*, mentions a MS. of this work as being then in his possession, and another in the Bodleian [Arch. A. 170.] In Harl. MS. 7021, art. 11, occurs, "An Answer to the Copie of a rayleinge Invective against the Regement of Woemen in generall, with certaine maliparte Exceptions to divers and sundry Matters of State; written unto Queene Elizabeth by the Right Honourable Henry Lord Howard, late Earle of Northampton." 116 pages, fairly written.

Cornwallis and several other historians, dedicated to the Prince of Wales, in which I find myself mentioned with commendation for the *Life of Sir Walter Raleigh*⁷; so that now there have been the following encomiums written concerning the same in manuscript and print.

Letter from the Earl of Oxford, dated April 19, 1734:—

"Sir,—

"By this day's post I received the enclosed letter and paper from the Rev. Mr. Baker, of St. John's College. You will let me know if you would have me write to him again for any more papers relating to Sir Walter Raleigh, as he mentions, and I will. I am, your humble servant,

"OXFORD.

"P.S. You see that I take care to get you all the information I can that you may depend on."⁸

Extract of another letter written by the said Earl, and dated 10 Dec. 1734:—

"You see I omit no opportunity to furnish you with every thing I can possibly towards the perfecting the good work you have undertaken, and indeed you deserve all encouragement, for you take true pains."

In the *Literary Magazine*, 8vo. for January, 1736, there is an abstract of this *Life* introduced with these words: "It is the duty of a biographer to be industrious in collecting his materials, careful in his choice of them, and regular in digesting them. Mr. Oldys has failed in neither of these particulars. He has taken in all the assistance that could be had from printed books and manuscripts of the best credit. He has been indefatigable in the search of authorities, and made a proper and judicious use of whatever public records or private anecdotes could afford for his purpose."

Extract of a letter from Scarborough, by Robt Robinson, Esq., Recorder, dated 10th October, 1736; so consequence no more than the quotation from Mrs. Elizabeth Cooper in her *Muses Library*, 8vo. 1737, in her character of Sir Walter Raleigh. A letter from Mr. George Vertue to me, dated October 13, 1743, sent with Geo. Gascoigne's

⁷ The work alluded to by Oldys is entitled *The Life and Character of Henry-Frederic, Prince of Wales*, written by Sir Charles Cornwallis, sometime Treasurer of His Royal Highness's Household. The Dedication is signed J. M. Lond. 8vo. 1738. At pp. 43, 44, Mr. Oldys is commended as "a very exact and faithful writer," and "an accurate biographer."

⁸ The kindness of this noble Earl is also thus acknowledged by Oldys in his *Life of Sir Walter Raleigh*, Works, ed. 1829, i. 62.: "The three letters, whereof I have here given the substance in Raleigh's own words, were communicated to me by the Right Hon. the Earl of Oxford [Edward, the second Earl], from the collections of the reverend and learned Mr. Baker of St. John's College, Cambridge, who copied them out of the originals."

Steele Glass, a Satyre, 4to. 1576, wherein he has these words: "The more particular reason (of sending that poem) is the recommendatory lines (before it) by Raleigh⁹, which may perhaps have escaped you, though I know your great researches and acquisitions on his account are beyond what-ever has been or is likely to be made again, wherein you have obliged the learned and curious world; and, as you further intend it, I should be glad to hear that nothing is denied to your ingenious enquiries."

17. Wrote the Dedication of Mr. Hayward's *British Muse* to Lady Mary Wortley Montagu, which she approved of.

18. To remember it be enquired of Mr. Martin¹⁰, what memorials he has, among Mr. Le Neve's papers relating to Norfolk, of Sir John Fastolf, for augmenting my life of him, which is inserted in the *General Dictionary* [10 vols. fol. 1734-1741.]¹ Also to ask Mr. Anstis if he has any further account than what he has publish'd of him. Mr. Locker² promised me to borrow of Dr. Rawlinson Father Parsons' (or Cresswell's) Answer to Queen Elizabeth's Proclamation against the Seminary priests, which is a MS., and, as he says, in English, though I never saw any but the Latin one, printed in two or three places abroad, A^o 1592, 1593, &c., as I have quoted it in the *Life of Raleigh*. Father Parsons does not deny it to be his, and Watson, in his *Quodlibets* [4to. 1602, p. 107.], often calls it his; but Lord Coke and other contemporary writers constantly ascribe it to Father Cresswell.³

⁹ As to the internal evidence of this poem being Raleigh's, the critics are at variance. Oldys and Brydges assume that it is completely in Raleigh's favour: Mr. D'Israeli, also, though he hesitates about the spelling of the name [Rawely], says that "these verses, both by their spirit and signature, cannot fail to be his;" while Mr. Tytler says, that "although written in the quaint style of his age, their poetical merit is below his other pieces, and it is difficult to believe that they flowed from the same sweet vein which produced the answer to Marlow's *Passionate Shepherd*." Oldys (*Life of Raleigh*, i. 22., ed. 1829), however, says that "the poem itself, to me, discovers, in the very first line of it, a great air of that solid axiomatical vein which is observable in other productions of Raleigh's muse:—

'Sweet were the sauce would please each kind of taste.'"

¹⁰ Honest Tom Martin of Palgrave: ob. Mar. 7, 1771.

¹ Oldys's *Life of Sir John Fastolf* was reprinted, with many additions, in the *Biographia Britannica*, 1747—66; also in Kippis's, revised by Mr. Gough.

² John Locker, Esq. barrister, and commissioner of bankrupts. He is styled by Dr. Johnson "a gentleman eminent for curiosity and literature." Ob. May 29, 1760.

³ In Dodd's *Church History*, ed. 1739, vol. ii. pp. 405. 419., it is attributed to Robert Parsons as well as to Joseph Cresswell. The Bodleian Catalogue has the following note: "Auctor fuit vel Jos. Cresswellus vel Rob. Parsons, Jesuita, vel utrique junctim." It is written to prove the lawfulness of rising against what the writer calls an heretic prince, and entitled, "Elizabethæ Angliæ

20. To speak with Mr. Birch about an abstract of the *Life of Raleigh* for the *General Dictionary*. Also to ask him whether, in his late edition of Milton's Prose Works, he has inserted or mentioned *A Copy of a Letter from an Officer of the Army in Ireland to his Highness the Lord Protector, concerning the changing of the Government*, dated from Waterford, 24 of June, 1654, in 4to., attested under the hand of Henry Earl of Clarendon, to be written by Milton.⁴ In the Literary Note Book, written with that Earl's own hand, whence I draw this information, and which is in my possession, there is also a book entered with this title, which should be enquired after, *The Life of Edward Lord Herbert, Baron of Cherbury and Castle Islands in Ireland, and Knight of the Order of the Bath*, written by himself for the instruction of his posterity. This MS. was lent me (says my Lord) by the Lady Dowager Herbert, daughter to the Earl of Bradford, June 11th, 1696.⁵

22. Saw Mr. Ames in the afternoon, and gave him more materials for Mr. Ward of Sir Thomas Gresham, from Sir Robert Cotton and David Papillon.⁶ Bought for him at Bacon's auction, Arnold's *Chronicle* for 9s. 6d., and for Mr. Thompson, John Collins his *Discourse on Salt and Fishery* [4to. 1682], with the *Treatise of Water-machines*, for 4s. 9d. To dine with him on Sunday, and meet Dr. Oxley about Cecil's Letters.

24. Met Mr. Calverley, Hayward, &c., at the Greyhound Tavern, in the Strand, and they finished about the Sportsman. Mr. Hayward to go to Andover on Monday the 27th.

26. Dined with Mr. Ames. Had some talk with

reginæ in Catholicos sui regni edictum, cum responsione ad singula capita; per D. Andream Philopatrum, presbyterum," 8vo. 1592; 8vo. et 4to. 1593. A reply to this work was written in English, entitled "An Advertisement written to a Secretarie of my L. Treasurer's of England, by an English Intelligence as he passed through Germanie towards Italie. Anno Dom. 1592." 8vo. Consult also *Miscellaneous Historical and Philological*, &c. found in a Nobleman's Study, p. 171, 1703, and Oldys's *Life of Sir Walter Raleigh*, i. 168., ed. 1829.

⁴ This Letter is in the British Museum among the King's Pamphlets (Press mark 104 a. 10.) It is signed R. G., and dated "Waterford, 24 June, 1654;" but on the copy in Thomason's collection, he has written "A feigned date," and has substituted that of 1656 with his pen. The pamphlet makes 23 pages of 4to. The style is Miltonic.

⁵ This book, which Walpole pronounced "the most extraordinary account that was ever given seriously by a wise man of himself," was first printed at Strawberry Hill in 1764. For a most amusing account of the manner in which Walpole obtained the use of the MS., see his Letter to Montagu of 16th July, 1764. The most complete edition is said to be that published by Jeffrey, London, 1826.

⁶ Of David Papillon, Esq., of Acryse or Aukridge, in Kent, who, after sitting in Parliament for Romney and Dover, was appointed one of the Commissioners of Excise in 1742, there is a brief memoir in Nichols's *Literary Anecdotes*, v. 470., et seq.

Dr. Oxley and Mr. White about the intended publication of Cecil's *Letters*?, and was asked if I would assist in it. Understand that they would publish from the beginning of old Cecil's administration to the end of Robert Earl of Salisbury's Life, 1612; but find that they are inclined to leave out the letters and testimonies of Princess Elizabeth's girlish frolics with Ambrose Dudley.⁷ Were these letters to be fairly published by an indifferent and unbiassed person who had intimacy enough with the period of time they comprehend, to know what would be most needful to complete the history of it, he might probably find enough to satisfy the most curious out of this collection. But where many important things must be stifled in favour to the character of one man, History descends as corrupted to posterity through the wilful partiality of the knowing, as through all the involuntary imperfections of ignorance.

31. Much talk with Mr. Jernegan⁸ about his late lottery; the troubles and opposition he has had in it; by what means he avoided the Act of Parliament; how the ladies stood his friend; and upon what proffer his fine bason and ewer, which was at first so much admired by Lord B—n, came to be slighted. Also why he made those emblems upon his medals, rather than a representation of the great cistern or himself upon them. Also of the talents of Vanloo¹, the portrait painter, so much in vogue now at court; and concerning a print to be made of Capt. Robert Jenkins, who had his ear cut off by the Spaniards²; and, lastly,

⁷ *A Collection of State Papers left by William Cecil, Lord Burghley*, edited by Samuel Haynes, A.M. fol. 1740.

⁸ Afterwards Baron L'Isle and Earl of Warwick. Probably Oldys was thinking of Elizabeth's girlish tricks with Sir Thomas Seymour (Lord Seymour of Sudley) which are not suppressed in the *Burghley State Papers* (see pp. 99–102.). Lord Seymour made his addresses to the Princess Elizabeth with so much warmth that the Council found it necessary to interfere, and the depositions of several persons taken on that occasion have been preserved by Haynes in the above work.

⁹ Mr. Henry Jernegan, fourth son of Sir Francis Jerneingham or Jernegan, of Cossey, in Norfolk, a goldsmith and jeweller, in Russell Street, made a curious silver cistern (of which there is a fine engraving by Vertue), which was disposed of by lottery about the year 1740. The price of a ticket was five or six shillings, and the purchaser had a silver medal worth about three shillings into the bargain. There were 30,000 tickets, and the medals induced many people to buy them. He died 8th Nov. 1761, and was buried at St. Paul's, Covent Garden. See Nichols's *Lit. Anec.* ii. 513.

¹ This was John Baptist Vanloo, who came to London in 1737, and whose portraits of Colley Cibber and Mac Swinney the actor, procured him the patronage of the Prince and Princess of Wales and Sir Robert Walpole.

² In June, 1731, the *Rebecca*, commanded by Capt. Jenkins, was taken in her passage from Jamaica by a Spanish Guard Costa, who put all on board to the torture. The captain was hung up three times, once with a cabin boy at his feet, and afterwards had one of his ears cut off, bidding him to carry it to his king, and tell his

of his strange projects to prevent all disputes in religion, provide fortunes for all younger sons, and marry all the daughters without any portions. He certainly is a pleasant man in his nature, of an open, generous, and brave spirit, and no wonder he should be somewhat conceited, or strive by uncommon flights and fancies to make the abilities of his mind appear extraordinary, who has been by nature so liberally endowed with those of the body, having been a man of the greatest agility in his time, very personable; and it is much his elegant form and features are not more declined, considering how much he has been lately harassed by this troublesome engagement; how much more possibly by his amours and gallantries; and that though he yet appears not above forty, he is drawing on towards fifty years of age.

Apr. 6. Passed some time with Mr. Caban very merrily; promis'd to come and bring the French Books he so much recommends. To enquire more particularly about the translator of Milton's *Paradise Lost* into French, with whom he seems to have been acquainted when he was last in France.

14. Mr. Vertue called. Memorandum, when I write to Mr. Hayward, to mention the plays Lady Mary Wortley Montagu was to have had of him for Lady Pomfret.

20. Remember to go with Mr. Ames to Mr. Pate³ to get a sight of some observations he has in manuscript on *The History of the Three Impostors*.⁴ Mr. Lewis his *Life of Caxton* to be out in three weeks.

22. The merry Gascon promised to procure me of Capt. Le Croise a sight of the famous book called *The History of the Three Impostors*, the manuscript whereof is valued at five guineas. The French manuscript is a translation, or pretends to be so, from the Latin; and has a French dissertation upon it prefixed, which, by the beginning, whereof he shewed me a copy, should be the same as that Mr. Ames talks of.⁵

28. Finished the Catalogue of my English Lives, 8vo. in 74 pages, concerning above 200 English persons. Mr. Caban, among the French authors he brought for me, did lend me one somewhat like Mr. Hayward's Collection in three volumes, but is far from being so general or various; for

majesty, that if he were present they would use him in the same manner. — *Gent. Mag.* i. 265.; viii. 336.

³ William Pate, the friend of Dean Swift, who lived over against the Royal Exchange, and was commonly called "the learned tradesman." In 1734 he was one of the sheriffs of London, and died in 1746. — Nichols's *Lit. Anec.* i. 99.

⁴ John Evelyn published in 1669, *The History of Three Impostors*, Padre Ottomanno, Mahomed Bei, and Sabatai Sevi, the Messiah of the Jews in 1666, with the Ground of the Present War between the Turk and the Venetian, and the Cause of the Extirpation of the Jews out of Persia, &c.

⁵ The Gascon is probably Caban, mentioned April 6th.

the French collection is confined chiefly to love, as the very title declares, being called *Sentimens d'Amour tirez des Meilleurs Poëtes Modernes, par le Sieur Corbinelli*, 2 vols. 8vo. Paris, 1665.

May 15. Paid Mr. Ames yesterday, being Sunday, at his house, for two copies of Mr. Lewis's *Life of Caxton*, 10s.

Mar. 1. [1739 ?] Bid 35 guineas and a half for a conversation piece which had Tenier's name painted upon it, at Cock's auction of Mons. Beauvais' Collection of Curiosities, for his Lordship [Oxford]. But Sir Paul Methuen got it for 36 guineas. Gave his Lordship my manuscript of Sir Fra. Walsingham's Table Book.⁶

4. Left my poem on the Peace with Mr. C. [Coxeter ?].⁷

15. Met the Committee, &c., at the Crown and Anchor Tavern, against St. Clement's church: Mr. Broughton and Mr. Campbell there.

21. Dined with my Lord according to his invitation by letter yesterday; Lord Duplin there, and Duke of Portland.

27. Received 20*l.* of Lord Oxford to lay out; and promise of 200*l.* per annum as secretary.

MRS. OLDFIELD, THE ACTRESS.

Mr. Charles Reade has given a charming episode in the life of this eminent woman in one of his short stories, entitled *The Course of True Love never did run Smooth*. I take it for granted that the narrative is embellished by the clever *raconteur*; but the evidence of her contemporaries proves that the grace, beauty, and genius of Mrs. Oldfield have been in no degree exaggerated. In the Preface to the *The Provoked Husband*, Colley Cibber — no incompetent judge of acting, and one by no means given to undue praise — thus speaks of the original impersonator of his and Sir John Vanbrugh's Lady Townly: —

"But there is no doing Right to Mrs. Oldfield, without putting People in mind of what others, of great Merit, have wanted to come near her. 'Tis not enough to say she *Here Out-did* her usual *Out-doing*. I might, therefore, leave her to the constant Admiration of those who have the Pleasure of living while She is an Actress. But as this is not the only Time She has been the Life of what I have given the Publick, so perhaps my saying a little more of so memorable an Actress may give this Play a Chance to be read, when the People of this Age shall be Ancestors. May it, therefore, give Emulation to a Succession of our Successors of the Stage, to know, that to the Ending of the Year 1727, a Cotemporary Comedian

relates, that Mrs. Oldfield was, then, in her highest Excellence of Action, happy in all the rarely-found Requisites that meet in one Person to compleat them for the Stage. She was in Stature just rising to that Height, where the *Graceful* can only begin to shew itself; of a lively Aspect, and Command in her Mein, that, like the principal Figure in the finest Painting, first seizes, and longest delights the Eye of the Spectator. Her Voice was sweet, strong, piercing, and melodious; her Pronunciation voluble, distinct, and musical; and her Emphasis always placed where the Spirit of the Sense, in her Periods, only demanded it. If she delighted more in the Higher Comick than the Tragick Strain, 'twas because the last is too often written in a Lofty Disregard of Nature. But in Characters of modern practis'd Life, she found occasions to add the particular Air and Manner which distinguish'd the different Humours she presented. Whereas, in Tragedy, the Manner of Speaking varies, as little, as the Blank Verse it is written in. She had one peculiar Happiness from Nature, she look'd and maintain'd the *Agreeable* at a time when other Fine Women only raise Admirers by their Understanding. The Spectator was always as much informed by her Eyes as her Elocution; for the Look is the only Proof that an Actor rightly conceives what he utters, there being scarce an Instance, where the Eyes do their Part, that the Elocution is known to be faulty. The Qualities she had acquired, were the *Gentle* and the *Elegant*. The one in her Air, and the other in her Dress, never had her Equal on the Stage; and the Ornaments she herself provided (particularly in this Play) seem'd in all respects the *Paraphernalia* (sic) of a Woman of Quality. And of that sort were the Characters she chiefly excell'd in; but her natural good Sense, and lively Turn of Conversation, made her Way so Easy to Ladies of the highest Rank, that it is a less Wonder, if on the Stage she sometimes was, what might have become the finest Woman in real Life, to have supported.

"C. CIBBER.

"Theatre Royal, Jan. 27, 1727-8."

Well spoken, old Colley! Who shall say, after this, that actors are a jealous race? or rather, how transcendent must have been the genius which called forth such an eulogium from one full of the ancient traditions of the theatre! If the triumph of the actor on the stage be the most intoxicating draught ever proffered to human vanity, it is also the most evanescent, and so the balance is adjusted. The great author lives in his works, but —

"the poor player
Struts and frets his hour upon the stage,
And then is heard no more."

JOHN PAVIN PHILLIPS.

Haverfordwest.

SOCIETY OF PAINTERS IN WATER-COLOURS.

I have a statement of the accounts of this society from 1805 to 1812, written by Mr. S. Rigaud, one of the original members. If not already well known, a few items from this book will be of interest. The society was established, Nov. 30, 1804, and consisted of sixteen members, each of whom deposited two pounds. The total receipts for the first year are set down at 614*l.* 5*s.* 2*d.*, of which the members themselves received

⁶ "July 29. Sent Mr. Campbell my list of manuscripts relating to Secretary Davison, out of Sir Francis Walsingham's Table Book." Oldys's note in *Addit. MS.* 4245. p. 65.

⁷ Kippis (*Biog. Britan.* v. 600.) seems to have had the use of Coxeter's MS. notes on the Lives of the English Poets. Can any correspondent furnish any information respecting these MS. notes?

270*l.* 13*s.* 6*d.* for dividend of profits, deposit returned, and time. Opposite each name stand the amount received and the sums obtained for works, thus:—

Mr. Rigaud for works,	£	s.	d.	Deposit, &c.	£	s.	d.
— Wells	147	0	0	"	16	14	6
— C. Varley	44	12	6	"	5	7	6
— Gilpin	198	9	0	"	21	1	0
— Shelley	743	8	0	"	61	18	6
— Pyne	122	18	0	"	15	10	0
— J. Varley	197	8	0	"	16	15	6
— Glover	507	8	0	"	39	10	0
— Nicholson	78	15	0	"	12	2	6
— Hills	250	19	0	"	25	0	6
— Havell	77	14	0	"	7	17	0
— Holworthy	45	3	0	"	5	7	6
— Crisall	53	11	0	"	6	1	0
— Nattes	60	18	0	"	6	11	6
— Barrett	49	7	0	"	5	13	6
— Pocock	221	6	0	"	18	11	6

In 1806, the members deposited only one pound each, and the exhibition was continued at Mr. Tresham's Rooms, in Brook Street, although Mr. Christie's large room, late Royal Academy room, was taken. In 1805, Mr. Tresham received 89*l.* 6*s.* for his room, and in 1806, 100*l.* Mr. Christie was paid 84*l.* for his room for the season, although it was unoccupied this year. In 1806, also, Mr. Byrne appears as a new member. The sale of pictures amounted to 2595*l.*, against 2840*l.* 4*s.* the previous year, and the sums received for works and paid to members, were these:—

Mr. Glover for works,	£	s.	d.	Deposit, &c.	£	s.	d.
— J. Varley	287	0	0	"	50	14	0
— Hills	274	0	0	"	50	13	6
— Pocock	216	0	0	"	35	17	0
— Shelley	203	0	0	"	38	17	0
— Havell	178	0	0	"	27	14	0
— Nicholson	163	0	0	"	32	5	0
— Gilpin	103	0	0	"	16	9	0
— Wells	99	0	0	"	20	4	6
— Nattes	93	0	0	"	14	19	0
— Rigaud	92	0	0	"	14	16	0
— Crisall	71	0	0	"	11	13	0
— Pyne	67	0	0	"	11	1	0
— Barrett	58	0	0	"	8	14	0
— Byrne	52	10	0	"	7	16	0
— Holworthy	38	17	0	"	6	17	0
— C. Varley	34	13	0	"	6	5	0

The little irregularity which appears in the proportion of these amounts, is explained by the fact, that the committee was paid for attendance. In 1807, the receipts were 922*l.* 1*s.* 5*d.*, and the expences 917*l.* 18*s.* There were now nineteen members, Mr. Smith (J.) and Mr. Reinagle having been added to the list. The value of the pictures sold is omitted, but the amounts paid to members are given. Mr. Glover heads the list for 88*l.* 16*s.*, followed by Mr. Smith for 50*l.* 4*s.* 3*d.*, while Mr. Cornelius Varley brings up the rear for 5*l.* 3*s.* 9*d.* There are other items of interest in these accounts, but as figures are not attractive to all I omit them. It appears that in some cases fines were

enforced, and that the members were not ungrateful for kind services. Thus, in 1810, this occurs: "From Mr. Hills by return, the sum voted by the society to make up a supposed deficiency for plate presented to him, 1*l.* 8*s.*" No doubt Mr. Hills well merited the plate. Sometimes also exhibitors did not realise all they looked for. Thus, in 1811, 4*l.* 6*s.* 8*d.* was returned by "Messrs. J. Varley, Nash, and Turner, for works sold for less than the prices sent in with them for exhibition." In 1810, the exhibitors got 10 per cent. on the valuation of their works; in 1811, they received 1*s.* 7*d.* in the pound; and in 1812, only 6*d.* in the pound, and with this intimation Mr. S. Rigaud closes his accounts. B. H. C.

GREEK VOWELS AND DIPHTHONGS.

An eminent German has termed Greek and Latin pronounced in the English manner *Kauderwälsch*, that is, gibberish. The charge is but too true; for nothing—saving always the French mode—can be more atrocious. Only think of *mihî* (in which *h* is a mere diæresis) being pronounced like *myhigh*! Would it not then be as well to try to approximate at least to the original sounds of the letters? a thing not so very difficult.

The French language has more points of contact, in my opinion, with the Greek than any other. Thus, as far as my knowledge goes, they are the only languages that have circumflexed vowels, and they alone varied the accents of their words when employed metrically. At the present day, no doubt, the French do this only in their songs; but in the middle ages they must have done so in all their poetry, for otherwise I cannot see how the "Roman de la Rose," for example, can be read so as to yield to the ear any metric melody.

The following Greek and French vowels it is certain have the same sound: *α, ε, ι, υ, ω, ου, υι*; *α, è* (*ouvert commun*), *i, u, o, ou, ü*. It may be doubtful whether *o* was the French *ô* (as in *son, won*), or the Italian (as in *not, hot*), but it makes little difference; I, however, prefer the latter. Another dubious sound is that of *η*; but I think we may safely give it that of the *é fermé*, the Italian *ê*; while to *α*, which is also somewhat uncertain, we may assign that of *è ouvert*, or *ai, ei*, for Callimachus makes *vaixi* rime with *ἐχεα*, and Ulfilas (in the fourth century) uses the Gothic *ai* (the German open *e* in *Berg, feld*) to express both *ε* and *α*. Finally, *ω* must have been about the same as the Italian and German *au*.

There remain, then, the diphthongs *ει, ευ*, and *ου*. Now we must observe that these all admit the circumflex *ε̃, ε̃, ο̃*, and consequently the stress of the voice must fall on the last vowel, the sound

of which alone can be prolonged. This, then, must have had its natural sound, and the anterior vowel was merely sounded slightly before it; *eu*, for example, sounding exactly as *eû*, or nearly as *our you* prolonged; while *oi* must have had the sound of the old French *oi* in *oil* (*oui*), *Loys* (*Louis*). In fact I think that in this diphthong the Greeks retained their *digamma*, of which the sound was *w*, not *v*. I prove it thus. It was, we are assured, the same as the Latin *v* in *vicius*, *vinum* (*oikos*, *olivos*), and that this was the Italian *u* in *uopo*, *uomo*, *fuori*, &c., and not the German *v* sound, is, I think, made clear by the following anecdote. When Crassus was about to embark on his fatal expedition to the East, a man was heard going about and crying *Caueas fides!* which, from its similarity of sound to *Cave n' eas!* was regarded as an ill omen. Now this could not be if the *v* in *cave* had the *v* sound. I think, then, *oikos* was pronounced *ueecos*; *olivos*, *weenos*; *μολι*, *mwee*, &c.

As to the consonants, the only one that offers any difficulty is *φ*; and as Cicero assures us it was not the Latin *f*, which he says a Greek could not pronounce, I see no sound for it but that of *v*, for it surely was not the Sanskrit *ph*.

I would finally observe that Greek prose should be read according to the printed accents, and Greek verse according to the metre; and if we were to do this, we might probably pronounce Greek so as to be understood by Plato or Demosthenes.

THOS. KEIGHTLEY.

ANCIENT CANONS CONCERNING THE REPARATION OF CHURCHES.

The following canons are transcribed from a MS. in my possession, apparently written about the time of Queen Elizabeth. I cannot ascertain the occasion on which they were drawn up, but from the repository in which they were found, I have little doubt that they were intended for the guidance of some of the churches in this diocese previous to the establishment of the Reformed religion, the presentation to many of the livings being then in lay patronage. These canons are of interest at the present time, when the "Church-rate" question is agitating the country, and also as showing how the fabrics of our churches were sustained in the days of old. It appears that the "rents" and "oblations of the faithful" were consolidated for general ecclesiastical purposes. We know from ancient records that the bishop's tenants were in some cases bound to supply "wax for the altar," by no means an oppressive exaction in these times. Compare the Bishop of Exeter's letter, which appeared in *The Times* of Tuesday the 12th inst. :—

"These following Canons doe prove that the repara-

tion of ruinas Curches * ought to be don at the charges of the Curehmen* and Curch * livings, and not at the charges of the Parishioners :—

"1. Of the rents belonging unto the Curch or of the oblations of the faythfull one onely portion is to be left unto the Bishop. And the Bon prist shall (under paine of suspension) keepe two other portions towards the buildings and mayntenance of the pilgrims and poore, and let the last parte be devidid among the clergie, according each one his deserts. — 12. q. 2. c. de reiditibus.

"2. Let the rents and the oblations of the faithful be devidid unto foure partes, of w^{ch} the Bishop shall keepe one to himself, and distribute one other parte to the clergie according their diligence in performing their offices. Let him hand the third parte towards the work, and the fourth to be distributed among the poore and pilgrims. — 12. q. 2. c. Concesso.

"3. It was decreed that wth diligence (wherin wee hope you are vigilant for the good of the Church) the lands be reduced to the Ancient tillage, so that you bring the yerely rents to the Bishop (whose priviledge by all means ought to be kept) that according his disposition the accustomed pensions may be devidid, etc. and that to his knowledge, and according disposition the portion belonging to the buildings be employed accordingly. — 12. q. 2. c. Vulturane.

"4. It is fitt that according to the meanes of each Curch foure portions be made as well of the rents as also of the oblations of the faithful: Whereof the one is the Bishop's, the other for the Clergie, the third for the poore, and the fourth to be applied for the buildings. And that w^{ch} is applied for the reparation of the Curches ought to appear by manifest restauration, that it was truly employed in the said work; for it is detestable that the prelat should turne to his owne gaine such things as are appointed for the said work. — 12. q. c. quatuor.

"5. Our congregation hath decreed and ordained that if the Bishop do receive the third parte (w^{ch} according to the Ancient Canons, the Bishops are wont to have from their parishes; the reparation of ruinas Curches must be done by the Bishops. And if the make choyse to hand the said parte unto the Curches, then the reparation of the said Curches is to be done by the Curats under the care and vigilance of their Bishops. — x. q. 3. c. Vmo.

"6. But what if the Bishop doth receive the parte allotted for the reparation of the buildings; and would surcease from receaving therof when the Church is in want of reparation? I say that he cannot surcease, for the Bishop is bound to the reparation of the Church, whereas he receaved the parte belonging to the buildings, because the burden followeth the profit.—Gloss. in ca. vmo. x. q. 3., and this is understood of the thirds of the Parish Church. — Glossa ibidem.

"7. Of those that should Parish Curches wee answer, that they are to be compelled to the reparation, and mending of the same Curches: De Eccles. reparand: c. de hist., where the gloss sayeth, if they receive the portion allotted for the buildings, nay without the same as may be gathered. — C. ult. de iis quæ sint a majori parte, cap. 12. q. 3.

"8. Wee have decreed that if any Church be found ruinous, that the Curat shall be commanded to have it repaired. — x. q. 1. c. decrevimus cum glossa.

"9. You are to bring the Bishop the rents gathered of all the Lands (belonging to the Church) as well in the Town as in the County, that by all means the said rents and also the oblations of the faithful may be devidid in foure partes, whereof the Bishop is to take the one for himself, devide the other among the Clergie, and cause the third to be bestowed on the poore. And let the fourth

* Sic.

part belonging unto the buildings be therein employed by you according to the Bishop's direction. And if in case parte of the said yearly portion doth remaine unspent, let it be given in keeping to some faithfull man chosen for the purpose by both parties, to the end that if any greater worke do chance to happen, that what by the diligence of sundrie yeares was gathered may be a helpe towards that greater worke, or employed for to buy some possession for the comon utilitie of the Church.—12. q. 2. c. vobis. Wherunto the gloss sayeth this is a verie good prooffe against the prelates that they may not alledge the untruthfulness of the tyme or the incursion of enemies, if the former yeares have beene fruitfull.—Gloss. si major in can. vobis 12. q. 2.

"10. He that injoines the Church ought to repayre the same, and this is true if he receives the third parte due for the buildings.—Gloss. in ca. si Monachus, 16. q. 7.

"11. Whosoever hath an Ecclesiastical benefice, let him by all meanes help the reparation of the rooffe or the mending of the Churches.—De Eccles. reparand. c. 11. Wherunto the gloss addeth, wher the profit is the burden ought also to be, for he is not to be tolerated who embraces the gaine and refuses to undergoe the burden.

"12. For although he only who received the parte appropriated to the worke is bound to repayre the Church, yet the beneficiaries ar bound to give their helpe towards the reparation.—Gloss. in ca. ult. de iis que a majiori parte ca.

"13. By all these Canons it appeareth that the layetie is not to be compelled to repayre the buildings of the Church, but only the Clergie.—Gloss. in canon quatuor, 12. q. 2. And if it be said that the charge of reparation doth fall upon the soyle, it is most evident that this is not understood of the graves or soyle within the walls of the Church. But of the lands, rents, and other profits belonging to the Church, and unto the Curat and Clergie of the same Church as appeareth by the now cited canon, 1. 2. 3. 4. et 10., which also is powred by the ensuing reason—

"In former times it was forbidden that by no meanes buriall should be used within the Church, but abroad in the Churchyard, galleries, or other places adherent unto the Church.—13. q. 2. can. precipiendi. Yet the self same lawes and canons w^{ch} now are of force for the reparation of the Churches were also of force at that tyme, when noe buriall was used within the churches, and consequently the soyle obliged for the reparation of the Church could not be the graves, w^{ch} were not within the Church at all, but the Church lands, rents, fruits and profits, w^{ch} according to the aforesaid Canons ought to be devided into foure portions, whereof the one ought to be applied for the reparation of the Church or kept yearly from tyme to tyme untill there be want of reparation or of some other worke, as is determined above, Can. 10. When it appeareth by all these Canons that the Church, though it be a parish Church (as is expresst, Can. 5. 6. 7. 8.), is wholly to be repayed and reedified out of the rents and profitts of the Church, so then the layetie is not by the Canons bound to the like reparation either in the whole or in any parte thereof, wherefore if the people in some places doe repaire the bodie or the lower parte of the Church, that is but of Custome only, and not of any obligation of Canons; and that the like Custome may be lawful, it must be leagally brought in, v^z. with the free consent of the people, without any coercion; for a custom introduced with compulsion and violence, even for the reparation of any parte of the Church, doth not oblige, as it is proved by Peck, Ca. 9. de Ecclesiis reparand. And if in any place it be a lawfull custome that the people ought to repayre and mend the bodie of the Church, it followeth not that they are bound to contribute toward the reparation

of the quire or chancel, for the mending and reparation of all them doth belong unto him (whether he be Bishop, Curat, or any other) who receives the same fourth parte, w^{ch} out of the Church-livings ought to be appointed or kept for reparation of the Church, as by the aledged Canons it appeareth sufficiently, neither can the povertie of the Church be alledged; whereas by the canons no Church could be builded without such certayne livings as may suffice for the mayntenance of two clergiemⁿ at the least.—1. q. 2. c. gloss. de Eccles. Edificandis. And it is knowne that since the first foundation of these Churches more than two clergie men were maintained in each of them, and the Churches from tyme to tyme repaired even in those dayes when the revenues and livings were not so copious as in this tyme they ar knowne to be."

R. C.

Cork.

Minor Notes.

SINGULAR ADVERTISEMENT.—The following appears in the *Edinburgh Evening Courant* of 28th October, 1758:—

"Glasgow, Oct. 23rd, 1758.

"We, Robert McNair and Jean Holmes, having taken into our consideration the way and manner our daughter Jean acted in her marriage; that she took none of our advice, nor advised us before she married, for which reason we discharge her from our family for more than twelve months: and being afraid that some or other of our family may also presume to marry without duly advising us thereof, we, taking the affair into our serious consideration, hereby discharge all and every one of our children from offering to marry without our special advice and consent first asked and obtained: and if any of our children should propose or presume to offer marriage to any without, as aforesaid, our advice and consent, they in that case shall be banished from our family twelve months; and if they should go so far as to marry without our advice and consent, in that case they are to be banished from the family seven years: but whoever advises us of their intention to marry, and obtains our consent, shall not only remain children of the family, but also shall have a due proportion of our goods, gear, and estate, as we shall think convenient and as the bargain requires: and farther, if any of our children shall marry clandestinely, they by so doing shall lose all claim or title to our effects, goods, gear, or estate. And we intimate this to all concerned, that none may pretend ignorance."

G. J.

Edinburgh.

ORTHOGRAPHY OF PROPER NAMES.—Would it not very much assist the student of old documents and letters if a collection of the different ways of spelling, and closely connected with this of pronouncing, the same proper name in different times and languages were made? At present each case has to be discriminated on its own merits. Thus De Harlay, Comte De Beaumont, French Ambassador to the Court of Elizabeth, writes Sir Ralph Winwood's name to De Villeroi Onynoust. The same name in its Italian form is Ridolfo Bimbodo. The Earl of Bothwell is Vattfal (French); Gasper Lax is Laet (Spanish), a well-known family of geographers formerly living in

the Spanish Netherlands. Raleigh is spelt Rallé (French). If this is correctly rendered, Leigh, now pronounced Lee, must have been Lay. I hear Sir Walter's name pronounced now on the stage, Rawley. I lived in the same house with a gentleman of the name of Eyre, one of the oldest families in England. Some one not having seen the name written, entered him among the A's—Aire. Coming to town about the time, I found people talking about a novel called Jane Ire. Is this common or extensive? How is the well-known publisher of Cambridge called—*Daton*, *Diton*, or *Deeton*. Leibnitz is always spelt (in this country) with a *t*—this is from the Latin form—he writes his name Leibniz. Perhaps I have tired you. I will only mention that the late Mr. Kemble has printed for the first time some of Leibnitz's *Letters*, which will be interesting to mathematical "lovers of old books." John Kemble, it is well known, raised the town by pronouncing Roma, *Room*; that is, he took half the Italian form, to the great disgust of those who had made one of their own. WM. DAVIS.

St. John's Wood.

POLKA.—One of your contemporaries, alluding to this popular dance, says to a correspondent:—

"Don't be surprised when we tell you that we have no doubt the polka was actually danced before Queen Elizabeth. Sir John Davies, in his poem on dancing, entitled 'The Orchestra,' 1596, shows that the *lavalta* must have closely resembled the modern polka. Hear him:—

"Yet is there one, the most delightful kind,
A lofty jumping, or a leaping round,
Where arm in arm two dancers are entwined,
And whirl themselves in strict embracement bound;
And still their feet an anapest do sound;
An anapest is all their music's song,
Whose first two feet are short, and third is long."

"There you have, in the 'anapest,' the peculiar nature of the polka pointed out—the pause on the third step."

W. J. STANNARD.

SALUBRITY OF BEXHILL.—From the *Report* of the Register-General, it appears that Eastbourne ranks the highest among the healthy places of England. Judging, however, from the inscriptions on the tombstones in the churchyard of Bexhill, which is within a few miles of Hastings, that place may well rival Eastbourne.

The Rev. H. W. Simpson, rector of that parish, has kindly furnished me with the following fact, which is strikingly illustrative of what I have just stated. The population of Bexhill at the last census was 2,148. At Christmas, 1859, the rector administered the sacrament to ten old people whose united ages amounted to 856 years, averaging 85 years and 9 months each; and the following was the order of their respective ages: one, 94; two, 93; three, 93; four, 87; five, 85; six, 84; seven, 82; eight, 82; nine, 78; ten, 78.

R. W. B.

SAUCE.—"Sarce, vegetables, Essex." (Halliwell's *Dictionary*.) This word is used in Norfolk and Suffolk in the same sense as in Essex. Reading yesterday in Luther's Bible, Exodus xii. 8, I found the words "mit bitterm Salsen," which our translation renders "with bitter herbs." Probably then the East-Anglian word is a remnant of the Saxon. I find in Flügel's *Dictionary*, Part II, Whittaker's edition, "Salse, f. (pl. n.) sauce." But in Part I. (English-German) I do not find sauce translated salse. We have the word applied to one of the popular names of *Alliaria officinalis*, Jack-by-the-Hedge, or Sauce-alone. May not sauce-alone mean sauce-a'-lane, i. e. sauce (herb) a' (at or by) lane? GEO. E. FREER.

Royden Hall, Diss.

Queries.

WHEN DID HOLBEIN DIE?

At the meeting of the Society of Antiquaries on Thursday, the 14th Feb., Mr. Black announced the very interesting discovery, among the records in St. Paul's, of the will of Hans Holbein; from which it would appear that the death of that extraordinary painter took place, not in 1554, as generally supposed, but eleven years earlier, namely, in 1543. The Hans Holbein of the will in question is not described in that document as a painter, but is considered to be identified with the painter, from being described as one of the king's servants, which Holbein was.

The influence of this discovery upon the history of art in England, supposing the identity of the testator and the painter to be established, will be singularly curious; for we shall have to find another artist, hitherto unknown, to whom to ascribe many admirable works executed after 1543, and now unhesitatingly attributed to Holbein.

The object of this Query is to ascertain whether any pictures or drawings are in existence which bear at once the name of Holbein, and a date subsequent to 1543.

The following memoranda of such works, from Waagen's *Art Treasures*, would, if confirmed, negative the supposition that the will in question is that of the painter:—

1. Among the drawings in the British Museum is one of a clock, with an inscription stating that the clock had been made for Sir Anthony Denny, and by him given to the king in the beginning of 1544. *Waagen*, Supp. p. 37.

2. Portrait of Sir A. Denny, at Longford Castle, dated 1550, with a monogram, which Waagen interprets as *Holbein fecit*.—*Ibid.* p. 355.

3. A male portrait in Mr. Neeld's Collection, dated 1547.—*Waagen's Art Treasures*, ii. 246.

4. Portrait of Edward VI. at Petworth, with date 1547.—*Waagen*, ii. 36.

5. Portrait of Edward VI. at Windsor. From the age of the king, obviously painted about 1552. — Waagen, *ibid.* p. 431.

Douce, in his *Dance of Death* (p. 144.), tells us that in the Household Accounts of Henry VIII. there are payments to Holbein in 1538, 1539, 1540, and 1541, on account of his salary, which appears to have been 30*l.* a-year; but from this time little more is heard of him till 1553, when he painted Queen Mary's portrait. What is Douce's authority for this statement? for, contrary to his usual practice, he has omitted to give it.

Mr. Black is so thoroughly imbued with the right spirit of an antiquary, — that spirit which desires not the maintenance of an opinion, but the establishment of truth, that I am sure he will be glad to see attention thus drawn to his very interesting discovery.

WILLIAM J. THOMS.

FUNERAL VERSES ON KING JAMES I.

The following lines, which are full of the excessive adulation of royalty which was characteristic of the age when they were written, are copied from a contemporary book of MS. poetry (bound in crimson velvet, like a pocket album); some of the pieces in which I have identified as the production of Sir John Beaumont, Francis Beaumont, Dr. John Donne, and others: —

"King James his Epitaph.

"All that have eyes now wake and weepe;
He who waking was our sleepe
Is fallen asleepe himselfe, and never
Shall wake againe till wakt for ever.
Death's iron hand hath clos'd those eyes
That were at once three kingdomes' spies,
Both to foresee, and to prevent
Dangers as soone as they were meant.
That head whose working braine alone
Wrought all men's quiet but his owne,
Now lyes at rest; Oh, let him have
The Peace he lent us, to his grave!

"If noe Naboth all his raigne
Weere for his fruitfull vineyard slayne,
If noe Uriah lost his life
Because he had too faire a wyfe,
Then let noe Shimei's curses wound
His honour, or prophane this ground.
Let no blacke ranke-mouth'd breathed curse
PEACE-able JAMES his ashes stirre.
Princes are Gods, Oh doe not then
Rake in their graves, to make them men!

"For two and twenty yeares' long care,
For providing such an Heire,
That to the Peace which wee before
Maye adde thrice two and twenty more, —
For his day travayles, and midnight watches,
For his cras'd sleepe, stolen by snatches,
For two fierce Kingdomes joynd in one,
For all he did or meant t'have done, —
Doe this for him, write ore his dust,
JAMES THE FAITHFULL AND THE JUST."

Whatever may be thought the of sentiments, the versification of these lines is above mediocrity, and if they are to be found in the works of any known poet, I should wish to be informed.

JOHN GOUGH NICHOLS.

ARMS WANTED.—An impression of a seal shows the following arms quartered: —

1. Sable, a human leg pierced by a broken spear. On a canton a castle. (This is Bower, without any doubt.)

2. Gules, a chevron or between three boars' heads couped.

3. Argent, a fess-enrailed sable between three talbots' heads erased in chief, and a cinquefoil in base.

4. Sable, a cross pattée argent.

I shall be obliged if any one will help me to the names of the families to which the three latter bearings belong. What family of Bower is entitled to them? C. J.

ASTRONOMICAL VERSES. — Some time ago I obtained from a friend a copy of some verses containing directions for beginning to make out the principal constellations and stars. He himself had copied it when at school from an old MS. Can any of your readers inform me if it has ever been printed, or who is the author? I believe there is a Latin poem on the same subject; perhaps this is a translation.

It is entitled "Excursions through the Starry Heavens: North Pole elevated to about 55 Degrees." There are forty-two verses; I shall give the first and the last: —

"1. Where yonder radiant host adorns
The Northern Evening Sky,
Seven stars, a splendid waving train,
First fix the wand'ring eye.

"42. The ever watchful Kohab guards,
White Dubhe points the Pole:
The Pole at rest sees Heaven's bright host
Unwearied round him roll."

V. T. D.

BARTEN. — The Rev. Joshua Barten, born 1 June, 1656; admitted at Sidney College, Cambridge, 1672; was of Greenhill, in the parish of Norton, Derbyshire, 1678. Had he any, and what, church preferment in Derbyshire or elsewhere? and when and where did he die? C. J.

"THE BARROW DIGGERS." — Who is the author of a humorous piece with the following title? *The Barrow Diggers; a Dialogue in Imitation of the Grave-Diggers in Hamlet, with Notes*, 4to., 1839. This contains plates of articles found in tumuli in Dorsetshire. A few copies only were printed.

ZETA.

BLACK-LETTER BROADSIDES. — During the few months that I had the care of the scientific books

of Oscot College, I found a broadside containing the terms on which Indulgences might be obtained, for the advantage of a church in or near the Tower of London. Of course it is well understood that we have to do with this matter *here* as literary antiquaries only. Since then I have found that Mr. P. Collier has printed one, a bulla of Innocent VIII., respecting the marriage of Henry VII., in the *Camden Miscellany*, and he refers also to another catalogued by Dr. Maitland in the Lambeth library, A.D. 1494. Mr. Halliwell has catalogued one in his *Proclamations and Broad-sides, &c.*, No. 2193., "An Indulgence or Grant of Days of Pardon" . . . for the church in Southwark; and, thinking it unique, has added a facsimile, adding "probably from the press of Wynkyn de Worde." This is what I should like to know,—who translated and printed them, and how they were made public? Perhaps they were only fastened on the inner wall of the church, but they have all been found about the lining of old books. The copy that I found had some names in a handwriting of the period, which I have no doubt had been added by the clergy of the church interested. As the printing of these broadsides extends only over thirty-five years, from 1485 to 1520, it would be very desirable to have a complete list of them, connected as they are so closely with the early history of printing. WM. DAVIS.
St. John's Wood.

BRIDGNORTH ELECTION.—What is the origin of the saying "All on one side, like Bridgnorth election?" HAUGHMOND.

CHAUCER MSS.—I am desirous to obtain, for a special purpose, a complete list of all MSS. of the whole or any part of Chaucer, in the 'public or private libraries of England or the Continent, with such descriptions and opinions upon the value of the same as may have been derived from actual inspection. Can any of your readers kindly add anything to the information upon this subject contained in Tyrwhitt and Todd? H. T. P.

"THE CID."—Can you give me the names of the two following translators of *The Cid* of Corneille? 1. *The Cid*, translated from the French of M. Corneille, by T. H., Gent., Lond., 1704. (See "N. & Q." 2nd S. ix. 281.) 2. *The Cid*, translated from the French, Lond., 1802, by an Officer retired from the Army. ZETA.

THE COMING, THE CHIEFTAIN, AND BADGE OF THE MAC RAES, OR MC CRAAS.—You obligingly obtained me a valuable answer in July last to my Query respecting "The Reay Country;" will you further oblige me by asking from what song or ballad this line was taken in Boswell's *Tour to the Hebrides* (edit. Carruthers, p. 107.) :—

"And a' the brave MCraas are coming,"
referring to their coming, in 1715, to the assistance

of the Pretender's forces? And further, it is said, "They seem never to have had a *chieftain* of their own." 2ndly, therefore, Is it true that they *never* had a *chief* of their own? And have they, as a clan, any *badge*, and what is it? These three Queries, inserted in the next number of your "N. & Q.," will considerably, in all probability, aid your inquirer, as well as inform others who need the information which I so much desire.

H. W. G. R.

GENERAL DILKES.—In a copy of Watson's *Dublin Almanack* for the year 1775, now in my possession, there is a MS. entry to the following effect :—

"General Dilkes died Sunday, August 20th, 1775, at half-past three A.M.; buried on Thursday, the 24th, at six in the morning, in y^e B. ground belonging to the Royal Hospital [Kilmainham, near Dublin]."

As stated in Burton's *History of the Royal Hospital, Kilmainham*, p. 135. (Dubl., 1843), "Major-General Michael O'Brien Dilkes" was appointed Master of that noble establishment 21st Nov. 1755, and was succeeded in office by the Right Hon. Lieut.-General John Irwin. Of what family was General Dilkes a member? and can you oblige me with any particulars of his military career? ABEDA.

"THE ELMS," SMITHFIELD.—I should be obliged if your readers could give me the *earliest* notice of this place, so often mentioned in the history of mediæval London. The oldest I can find is in a close Roll, 4 Henry III. (1219), "Furew factæ apud Ulmellos com. Middlesex." We learn from Stow, the place of execution was near "the Elms" in Smithfield. As the roll calls them "Ulmellos," young Elms, it is probable they had not long been planted at that time. A. A.

Poets' Corner.

GOPSILL.—Thomas Gopsill emigrated to America about the year 1810. He was the son, if I mistake not, of Thomas Gopsill, of Soli-Hall, in Warwickshire, and was born in 1783.

I find in recent reading of English works the names of Gopil, Gopsal, Gopsul, Gopeshille, and Goppeshull. I find the name also applied to the residence of Earl Howe in Leicestershire.

Can you or any of your correspondents aid me in tracing the etymology of the word, and ancestry of the said Thomas Gopsill? Are the names above given identical with Gopsill? Is the name common in England; and, if so, in what counties? and why is it applied to the residence of Earl Howe? MILBURN.

Jersey City, New Jersey, U. S.

"THE GREEN BAG."—What were the contents of the article known as "*The Green Bag*?" Did it contain the papers of the "delicate investigation" on the conduct of the Princess of Wales

in 1806, or the seditious papers presented by Lord Sidmouth to Parliament in 1817 (see Haydn's *Dictionary of Dates*), or those on Queen Caroline's trial (see Martineau's *History of England*, vol. i. p. 253.)? or were these severally in green bags, and the term applied equally to each series of papers? 2nd. Is a green bag the usual cover to documents sent from the offices of ministers of state to parliament, as distinguished from the blue bag of the law? 3rd. Or has the term "green bag" a conventional meaning, as applied to investigations of a delicate, or I may say indelicate, nature, such as the Spaniard calls *Poco Verde*?

VERDANT GREEN.

HUGUENOT PASTORS ENTER CHURCH OF ENGLAND.—By what method did the Huguenot pastors, who took refuge in England after the Revocation of the Edict of Nantes, become clergymen of the Church of England? F. J. OUVREY.

INTERMENT IN THE GOODWIN SANDS. —

"We have an account from Hambourg, that on the 16th of April last, about Six Leagues off the North Foreland, Capt. Vryck Pietersen, Commander of a Ship call'd the *Johannes*, took up a Coffin, made in the English Manner, with the following Inscription upon a Silver Plate, *Mr. Francis Humphry Merrydith, died March 25, 1751, Aged 51*, which Coffin the said Captain carried to Hambourg, and there open'd it, in which was enclosed a Leadene one, and the Body of an elderly Man embalm'd, and dress'd in fine Linnen. — This is the Corpse that was buried in the Goodwin-Sands a few Weeks ago, according to the Will of the Deceas'd."—*London Evening Post*, May 16, 1751.

Was any reason given for this extraordinary selection of a place of sepulture?

JOHN PAVIN PHILLIPS.

Haverford west.

JACK KETCH AND HIS BROTHERHOOD. — *The Book of Simples*, by Dr. Bullein, written in 1562, speaking of hemp, says, —

"There is an herbe which light fellows merily wil call gallowgrasse neckweede, or the Tristram's knot, or Saynt Andre's lace, or a basterd brother's badge, with a difference on the left syde. You know my meaning."

What is meant by Tristram's knot and St. Andre's lace? I find that Decker, in *The Gulls' Hornbook*, speaks of Derrick the hangman; and Dr. Nott, in a note on "Derrick," says, "We obtain here the name of that honourable character the public executioner of our author's day." From a note of Dr. Grey's to Butler's *Hudibras*, it appears, —

"Derrick was succeeded by Gregory Brandon, then by Mr. Dun, and in about 1684 John Ketch was advanced to the same dignity, who has left his name to his successors."

Is there any list extant of the hangmen of London? S. B.

MUMMY CASES. — Can any of your readers inform me what wood was used by the Egyptians for the manufacture of their mummy cases? R. F.

PHILIP, EARL OF PEMBROKE'S WILL. — An extract from the will of the Earl of Pembroke, who lived in the days of the Commonwealth (in which he leaves "nothing to Lord Say, knowing that he will give it to the poor," and "one word to Cromwell, because Cromwell never kept one of his own," &c. &c.), is given in the article on "Wills," *Quarterly Review*, No. 216., p. 454., as if this celebrated will was really a testamentary document: and the reviewer censures its ribaldry and profaneness.

Is he not mistaken in supposing this to have been a real document? It is printed in the minor works of Samuel Butler, the author of *Hudibras*, 3 vols. 24mo., and appears to be merely one of his *jeux d'esprit*. J. E. J.

PROPHECY. — Can you afford me any clue as to the allusions in the subjoined poem, which I found in MS., and headed "Prophecy." If I understand the first two lines, it would seem to have been written antecedently to the year 1675, and if that be the case, it would give an earlier date to the use of the word *pun* than supposed by some of your correspondents: —

"When five doth follow seven,
And after one comes six;
When Jonians they play one another
Many knavish tricks;
When Oxford of antiquity,
In wretched folio bragg;
When Proctors they are hung about
With Panteloons and Taggs;
When Tapps, inspired with Quaker's wine,
From Botsom coaches drive;
When Townsmen they about their horne
With one another strive;
When men doe talk of Theaters,
And Castles in the Aire;
Then let gray beards who walke about
In scarlet gowns beware;
Their empire then is at an end,
They must give place to witts;
The Fords of Lyn shall then prevail,
And eke the Northern Kitts;
How happy then Chams town shall be;
Suspensions then shall cease;
And Jokes and Puns, and Conun-drums
Enjoy perpetuall peace."

ABRACADABRA.

PLURAL OF MEMORANDUM. — I remember, some years ago, reading an anecdote of a certain bishop, who, in dictating to his secretary, came to the word *memorandums*. "Memoranda, my Lord?" said the secretary, looking up inquiringly. "Yes," replied the bishop, "*memoranda*, if you think it better English."

Who was the bishop? And where is the anecdote recorded? P. S. C.

REFERENCES WANTED. — From "Superstitions and Hypocrisies," in *Fugitive Pieces in Verse*, London, 1768, 8vo., pp. 184. : —

"The Chinese maid at soap and water rails,
Crunches her feet, and never pares her nails;

The Greek, who garlick strove with prayer to win,
Scornful defiled it when his wealth flowed in; *
The Jew, with naked foot and lying tongue,
On Sabbaths fed old swine, to feast on young.†

"Arist." may be Aristotle or Aristophanes. I find nothing about the Jews in the 3rd Book of Tacitus. Are the allusions to real passages, or inventions set off by sham references? E. N. H.

SCAWEN FAMILY.—Burke mentions two families of this name bearing arms. Can any reader of "N. & Q." give the pedigree of that one which bears the griffins' heads in chief *respecting*? One of this family married Mr. William Watkinson (I should say about 1708), as can be proved by his seal impaling the arms of Scawen, with the difference noticed in the griffins' heads. Whose daughter was this lady, and what was her Christian name? E. J. ROBERTS.

SCOTCH MUSIC.—Will any reader of "N. & Q." kindly inform me to what people we are indebted for that peculiarly characteristic music claimed as national, both by the Highlander and Lowlander of Scotland?

Welsh music, we are told, is really the music of the bards; or the production of later composers, strongly imbued with the national feeling of the Cymri. Such also is the case with the genuine Irish music. But the idiosyncrasy of Scottish music belongs neither to the Dane, Norwegian, Frisian, nor Anglo-Saxon—the elements of the people known as the Lowlanders of Scotland; therefore, it cannot have originated with them. Again, it is difficult to reconcile oneself to the idea that any relationship can exist between the pibroch, or other barbarous cacophonous brayings of the Highland bagpipe, and the noble melodious strathspey, &c.

David Rizzio is said to have given a polish to Scotch music; and Neil-Gow is said to have improved it still more, many beautiful pieces being of his composition; but the style, I suspect, is far more ancient than either of them; and Neil-Gow only worked from a model. True, we find the sweet pathetic airs with words set to them in the Lowland dialect; but are the words and the airs of these songs coeval?

The strathspey, a dance for two persons, derives its appellation from having made its first appearance in the country so called. When? is the question. My only authority is Dr. Ogilvie's *Imperial Dictionary*, &c.

This induces another question to the Gaelic scholar, *viz.* Is *strath* a genuine Gaelic word, or only a corruption of *srath*, a valley? A. C. M.

JOHN DE SUTTON, BARON DUDLEY.—I hope, through the medium of "N. & Q.," to solve a genealogical difficulty. Will you, therefore, per-

mit me to occupy a little of your space with the following questions?—

1. Did Sir Edmund Sutton, son of John Lord Dudley, K.G., who is said to have died 30th September, 1487, by Elizabeth Berkeley his wife (which Sir Edmund ob. v. p.), leave issue a son *John*, who was summoned from 1483 to 1487, "in which latter year he died," and who married Cecile, daughter and heiress of Sir Wm. Willoughby, Knt., by whom he had issue a son, *Edward*, K.G., who was also summoned, and died 1531? Or was the said Edward the *son*, and not the *grandson*, of Sir Edmund Sutton?

I will not confuse you with quoting authorities; suffice it to say I have consulted them to a great extent, both in print and MS., and they differ.

2. What was the name of the *wife* of the said Edward. *All the authorities are silent on this point?*

3. There is a will of a John Lord Dudley dated August 17th, 2 Henry VII. (1487), quoted by Shaw (*Hist. of Staffordshire*, art. DUDLEY), as the will of *John, son of Edmund*. Is this not the will of John, the *father* of Edmund? Both Johns are said to have died in 1487.

4. If John, son of Edmund, is a myth, who was the husband of *Cecile Willoughby*?

My solution is that Edward was the son of Edmund (as stated by Nicolas (or Courthope?) *Historic Peerage*, *sub voce* DUDLEY), that Cecile Willoughby was the wife of *Edward*, and that "John, son of Edmund," never existed.

I apply to "N. & Q." as a last resource, and trust some of your genealogical correspondents may be able to aid me. H. S. G.

Queries with Answers.

SIR JOHN SHORTER.—Can you give me any account of Sir John Shorter, Knt., who was Sheriff of London in 1675, and was Lord Mayor in 1688? Also, if there is a portrait of him, or if there is one engraved of him. In the *Life of John Bunyan*, by Rev. Henry Stebbing, D.D., it is stated (from Ellis's *Correspondence*, vol. ii. p. 161.) that John Bunyan was chaplain to Sir John Shorter when Mayor of London. R. W.

[The Shorters were originally from Staines in Middlesex. Sir John Shorter was a member of the Goldsmiths' Company, and was arbitrarily appointed Lord Mayor of London by James II. in the revolutionary year of 1687-8. (Cunningham's *Walpole*, vol. ix. p. viii.) He had a new quarter to his arms given him by the same King for receiving the Pope's nuncio; and was grandfather to Catherine Shorter, the first wife of Sir Robert Walpole, Earl of Orford. James II., the only time as King, honoured Sir John Shorter with his presence at his inauguration banquet. "The pageants," says the *London Gazette*, "were chiefly designed to express the benefits the City (then deprived of its charter) enjoys of peace and plenty under his Majesty's happy government,"

and for the many advantages of that liberty with which his Majesty has been pleased so graciously to indulge all his subjects, though of different persuasions." The King was accompanied by Prince George of Denmark, and was met by the two Sheriffs at Temple-bar. Amongst other tables in the hall, there was one furnished for the foreign ministers, at which were present the Pope's Nuncio and the French Ambassador. Sir John Shorter came to an untimely death, during his mayoralty, in the following manner. It being customary for the Mayor to proclaim Bartholomew Fair, and to call in their way upon the keeper of Newgate, who entertains them with a cool tankard of wine, nutmeg, and sugar, Sir John, it seems, was not sufficiently careful in holding the tankard, so that the lid flapped down with great force, and made so much noise that his horse started, threw him off, and some say, broke his neck. He was buried with great funeral pomp in the parish church of St. Saviour, Southwark. The inscription on his grave-stone, as given in Allen's *History of London*, iv. 501, is as follows:—"Sir John Shorter, Knight, who died Lord Mayor of the City of London, the 4th of September, 1688, aged 64 years. Also, Dame Isabella, his wife, obit January, 1703, aged 72 years." In the Catalogue of the sale of the library of the late Samuel Gregory, Esq., by Sotheby and Wilkinson, 10 March, 1859, under the name of Sir John Shorter, is the following article:—"Lot 202, Genealogical and Heraldical Memoranda, extracts, and particulars relating to Sir Robert Walpole."]

RUBRICAL QUERY.—In using the prayer for the Church militant, is there any rule for whom to pray? I was surprised, at one of our cathedrals a short time ago, to find the Mayor omitted.

Query, Was it because he was a Dissenter?

A. S.

[Our correspondent is probably thinking of the Bidding Prayer before the Sermon, which varies according to circumstances. We may, however, mention the following incident, which occurred in 1766:—"Bishop Warburton, having preached before the Corporation at Bow Church, dined with the Lord Mayor, and was somewhat facetious. 'Whether,' says Warburton, 'I made them wiser than ordinary, at Bow Church, I cannot tell. I certainly made them merrier than ordinary at the Mansion House, where we were magnificently treated. The Lord Mayor told me the Common Council were much obliged to me, for that this was the first time he ever heard them prayed for. I said I considered them as a body who much needed the prayers of the Church.'"]

SEALS.—Can any of your correspondents help a tyro with information as to the antique seals described below?—

1. Pointed oval, 2 inches long. Device, I. H. S. seated within a pisciform nimbus, and holding a flag, on which is displayed a cross; seven saints in adoration. Legend, s. DOMINI SALVATORI(S) DVICIGRI.

2. Pointed oval, 1½ in. workmanship very fine. Device, B. V. M. seated with the Divine Infant, who is holding a bird. (?) Legend, s. FRATERNITATIS CORDENARIORVM MALZEV ** ELE.

3. Pointed oval, 2 in. Device, St. Bartlemy seated beneath a canopy with the symbols of the knife and purse. Legend, SANCTA BARTHOLME.

4. Circular. Cross patonnée. SIGILLVM CONSVLVM DE FOSSERETO.

5. Circular. SI. COMVNE DE INSVLA SANCTI COLMOCI.

6. Pointed oval. Device, St. Michael armed, beneath canopy. Legend, GA. PETRIZANVS ARCI-PRE. MVNINEN. IGNORAMUS.

[It is always unsatisfactory, and often hopeless, to attempt to answer inquiries about seals without seeing impressions; for, beside that we have no indications of date or style of execution to aid us, a slight error in the description of a seal may lead to the grossest mistake. The principal difficulty commonly is to read the legend. Judging as well as we can from the above particulars, we think all these seals foreign. No. 1. is probably the seal of some church or guild, or of an ecclesiastic; but we apprehend the last word of the legend has been misread. No. 2. appears to be the seal of a Guild of Cordwainers. The name of the place, we presume, could not be read. No. 3. may be the seal of a church or guild dedicated to St. Bartholomew, or the seal of some ecclesiastic. Surely the legend has been misread. No. 4. is probably the seal of the magistrates of some town, the Latin name of which is *Fosseretum*. No. 5. speaks for itself, but we are not able to say what place was meant by *Insula Sancti Colmoci*. No. 6. is probably the seal of an Archpresbyter of Modena; though we apprehend the legend has not been completely or correctly read.]

THOMAS AQUINAS AND THE SCHOOLMEN.—Jewel, touching on the subject of the true notes of the Church, gives us not a bad natural-history classification of the two orders of monks and friars:—

"Quod alii in piscibus, alii in oleribus, alii in calceis, alii in crepidis, alii in linea veste, alii in lanea sanctitatem constituent; alii abati, alii pullati, alii latius, alii angustius rasi; alii soleati, alii nudipedes; alii cincti, alii discincti ambulantes."

After enumerating other instances in proof of disunion and dislocation in the Romish Communion, he proceeds:—

"Alios qui (Thomas) quinque conceptis verbis, alios qui eadem illa quinque verba repetendo, dicant consecrassse; esse alios qui in illis quinque verbis (hoc) pronomine demonstrativo, putent panem triticeum."—Juelli, *Apolog. Ecc. Ang.*, ed. Cantab., pp. 44, 45.

Will any one versed in the scholastic theology of the Thomists oblige me by giving the "quinque verba" in this passage? F. S.

[See Mark xiv. 22., Luke xxii. 19., and 1 Cor. xi. 24. (Vulgate) for the "quinque verba:—"HOC EST ENIM CORPUS MEUM."]

SIR JULIUS CÆSAR'S MSS. SOLD IN 1757.—A MS., No. 58. in the Catalogue, contained a variety of miscellaneous matters relating to the Master of the Rolls and his office, rank, &c., and was purchased by Mr. Webb. Can any of your readers acquainted with MSS. tell me who Mr. Webb was, and what became of his MSS.? He appears to have been a collector, and at that period well known. G.

[Philip Carteret Webb, the distinguished antiquary, was the purchaser, whose MS. collections are noticed in Nichols's *Literary Anecdotes*, ii. 280. Sir Julius Cæsar's MS. relating to the Master of the Rolls is now in the

Lansdowne Collection, No. 163. There is also another MS. relating to the Office of the Master of the Rolls, formerly belonging to Francis Hargrave, Addit. MS. 8887.]

Replies.

UGH DE CALVACAMP, AND CALVACAMP, IN NORMANDY.

(2nd S. xi. 47.)

Hugh de Calvacamp was the father of—1. Hugh, Archbishop of Rouen from 942 to 989, appointed to that see by William I., surnamed Longsword, the son of Rollo; and of, 2. Randolph, on whom his brother, the Archbishop, bestowed the fief of Todiniacum, or Toëny, alienating it from the patrimony of the see. (*Acta Archiep. Rothomag.*, by a monk of St. Ouen, temp. Pap. Greg. VII., ap. *Mabillon, Vett. Analecta*, p. 223.) Randolph was the father of Randolph Sire de Toëny. (*Charter by Rich. II.*, shortly before 1027, in *Mem. Soc. Ant. Norm.*, vol. xiii. p. 10.) Randolph Sire de Toëny was father of Roger de Toëny, surnamed the Spaniard (*Charter of Foundation of the Abbey of Conches*, ap. *Gallia Christiana*, tom. xi., Instrumenta, col. 128.; and *Gul. Gemet.*, lib. v. cap. 10., ap. *Duchesne, Script. Norm.*, p. 253.), who rebelled on the accession of William the Bastard, Duke of Normandy (*Gul. Gemet.*, lib. vii. cap. 3., ap. *Duchesne*, p. 268.); and of whose sons—1. Randolph, the eldest survivor, acquired large property in England at the Conquest, and became ancestor of the Lords de Toëny, extinct temp. Edw. II.; and 2. Robert, a younger son, obtained immense estates in Staffordshire and elsewhere, and founded the original house of Stafford, and the knightly family of the Gresleys. This latter Randolph is described as the hereditary standard-bearer of the Normans (*Order. Vital.*, lib. iii., ap. *Duchesne*, p. 493., and lib. vi. p. 576.; *Rom. de Rou.*, vol. ii. p. 195.), and as “ab illis famosis militibus trahens progeniem, qui à Cigni nomine intitulantur,” (*Math. Paris, Vita Abb. Sti. Albani Monast.*, p. 29., with which compare the *Siege of Carlarveroc*, p. 42. and p. 369.).

Roger de Toëny, the Spaniard, is described by William of Jumieges as “de stirpe Malahulcii, qui Rollonis patruus fuerat, et cum eo Francos atterens, Normanniam fortiter adquisierat,” i. e. he was of the stock of Malahule, paternal uncle of Rollo, the conqueror of Normandy; and he rebelled in indignation at a bastard being preferred to the succession in exclusion of the legitimate heirs. (*Gul. Gemet.*, ap. *Duchesne*, p. 268., *ut supra*; and *Benoit*, tom. iii. p. 8.). In keeping with this descent, the Archbishop Hugh is described by the monk of St. Ouen as “prospiciā clarus,” although “ignobilis cunctis operibus,” being a great waster of the Church patrimony, and otherwise blameworthy; and his brother Ran-

dolph is likewise described by the same authority as “potentissimo viro.” The Archbishop was the contemporary of William I., the son of Rollo. Hugh de Calvacamp, his father, probably therefore belonged to the same generation as Rollo. But Malahule, ancestor of the Toëny, was Rollo's paternal uncle. It follows therefore, almost of necessity, that Hugh de Calvacamp was son of Malahule.

Rollo was the son of Rognvald, surnamed the Wise, the Rich, and the Magnificent, Jarl of Møre, in Norway (*Snorro*, vol. i. p. 100., ed. 1777; or *Laing's Trans.*, vol. i. p. 292.); and Rognvald was son of Eysteinn Glumru, or the Eloquent (*Snorro*, vol. i. p. 84.; and *Laing*, vol. i. p. 279.). Malahule was, therefore, younger brother of Rognvald, and younger son of Eysteinn.

Eysteinn's father was Ivar, the independent Jarl, or prince, of the Uplanders of Norway. (*Islands Landnamabok*, pt. iv. cap. 8. p. 301.) Ivar, again, was son of Haldane the Old (*ibid.*), and the ascending series of Haldane's ancestors are traced, up to mythological times, in the *Fundinn Noregur*, as printed, for example, in *P. E. Müller's Saga-Bibliothek*, vol. ii. p. 430.). They appear to have belonged to the original stock of the Northmen, who ruled in Norway and the North before the Inglinga, or race of Odin, obtained the supremacy; and this, too, is in keeping with the obscure reminiscences recorded by William of Malmesbury and Dudo de St. Quentin, as cited by Mr. Thorpe in his translation of *Lappenberg's England under the Norman Kings*, p. 8.

These later references are given, in extract, more fully in the last (the third) edition of the *Lives of the Lindsays*, vol. i. p. 401.—the family described alternately as “de Limesi,” “de Lindsaiaco,” and “de Lindsay,” being one of the once numerous branches of the Toëny. Proofs of the filiation of Robert, the first de Stafford, and of Godehilda, mother of Robert and wife of Roger the Spaniard, a Spanish princess, are also there referred to.

I regret that I have not as yet ascertained the locality of Calvacamp; and I shall be grateful to SENEX if he will acquaint me with it, should he effect the discovery. I will, of course, do the like on my part should I be so fortunate. At present I incline to think that the word may have been mistranscribed from the original MS.

LINDSAY.

CLEANING SIDES OF AQUARIA.

(2nd S. ix. 181.)

In “N. & Q.” a correspondent (M. R. D.) asks for information as to the best mode of “removing confervoid growths from the sides of an aquarium.” Appended to this Query is an ably written Note by MR. W. A. LLOYD rather on

the means of preventing the formation of such growths by the adoption of slope-backed tanks than as affording a direct answer to the question. Since doubtless many of your readers are the possessors of the old-fashioned rectangular glass tanks, I beg to offer a simple and effectual plan for cleansing and keeping clean the glass walls of these aquaria. The influences of season and light on the development and deposit of vegetable spores are now so well understood that it is hardly necessary to remark that during the winter time this deposit is at its minimum, whereas in summer it takes place with almost incredible rapidity. Again, a tank which is placed at a considerable distance from the light of the window will remain clear and unclouded even during the hottest season, whereas a similar tank exposed to the direct rays of the summer sun will become obscured in the course of a few hours. There can be no question that a certain amount of light is essential to the well-being of the inhabitants of the tank, both animal and vegetable, but I apprehend it to be very possible so to regulate the admission of that light by the employment of curtains, or shades of varied thickness and colour, that while on the one hand sufficient light shall be admitted for all the requirements of healthy life, we may guard against its excess, and thereby retard, if not altogether prevent, an unsightly deposit of spores. With a view to effect the removal of the spores from the surface of the glass, I find the common flat varnish-brush, as sold at the oil-shops, a most efficient agent, and far preferable to the piece of sponge tied on to a stick; care should, however, be taken to reduce the length of the bristles to half an inch, in order to guard against too great pliability. This suffices to remove all newly-formed deposits, while the spores are but loosely attached to the glass, and should be practised daily in summer-time, and at longer intervals at other seasons, as may be required: it should be borne in mind that an additional advantage is gained by the frequent application of the brush beyond maintaining the transparency of the walls of the tank; the slight disturbance of the water tends to prevent the formation of a film on the surface, which, in London houses at least, rapidly accumulates, and acts prejudicially on the health of the inhabitants. Whenever some time has been permitted to elapse from the first commencement of deposit, the spores attach themselves so firmly to the glass as to resist not only the varnish-brush, but even the finger-nail. Accident made me acquainted with a plan for removing the growth at this stage: having left a fresh-water tank unwatched for a period of some six weeks during the autumn of last year, I used the brush without effect, and essayed the first thing that came to hand, which chanced to be a spare microscopical glass slide;

using this as a scraper, and holding the slip of glass obliquely so as to gain the advantage of a cutting edge, the objectionable growth disappeared in a few minutes. To escape the inconvenience caused by the requisite immersion of the arm and hand in the water, an ingenious artist in wood—Mr. Barnett, of 13. Wells Street, Oxford Street—made for me a convenient “holder,” consisting of a clip to secure firmly the piece of glass at the required angle with a long handle suited to the dimensions of the tank: being constructed entirely of wood, the instrument is equally available for a marine or fluviatile aquarium. It is important to observe that in the selection of the slides employed, the edges of the glass must not be ground and polished, but remain sharp and untouched, as left by the action of the cutting-diamond. These slides are readily obtainable from any dealer in microscopical apparatus. Whenever, from long absence from home or other causes, the tank becomes hopelessly obscured, not merely by a thick layer of spores, but even by true coniferoid growth, it becomes necessary to syphon off the water to within an inch or so from the bottom, and clean the walls thoroughly. This is easily effected by use of the material known as “Oakley’s glass paper, No. 1½,” which quickly removes all deposit without scratching the glass. On the only occasion I found it necessary to have recourse to this radical cure, the effect on some minnows which had lived and prospered in the tank for upwards of three years and a half was somewhat remarkable: the fright they underwent during the process of cleansing caused them to lose their natural healthy hue, and turn to a pale ashy grey, which lasted for more than a week. This fact, though well known to students of natural history, is probably not often witnessed by cultivators of aquaria.

J. N. T.

CHANGE OF NAME.

(2nd S. xi. 267.)

From the following passage, extracted from Selwyn’s *Nisi Prius*, (edit. iv. 1817), p. 18., the inference would be drawn, that in the case suggested by your correspondent *HERALD*, any legal contracts entered into after such change of name would be valid, supposing no fraud were intended in respect thereof:—

“A person, whose baptismal and sur-names were Abraham Langley, was married by banns in the name of George Smith, having been known in the parish where he resided and was married, by that name only from the time of his first coming into the parish till his marriage, which was about three years; it was held that the marriage was valid. (*R. v. Billingshurst, 3 Maule and Selwyn, 250.*) So where a person had gone by an assumed name for sixteen weeks, in order more effectually to conceal himself, having deserted from the army, and was married by his assumed name by license; the

marriage was holden good, no fraud being intended in respect of such marriage. (*R. v. Burton on Trent*, 3 M. and S. 537.)"

In all legal instruments the name should be given before the common designation, thus: A. B. C. D. commonly known by the name of A. D., signing by the original name. As on changing a surname, in all future deeds, the former name is given and the date of the authority whereby such name was adopted: as, "A. B. F. (whose surname was formerly M., but who was authorised to take the surname of F. instead of that of M. by the Queen's Sign Manual, bearing date the — day of — 18—;" signing in the adopted name.

It is a common saying "There is nothing in a name;" but so important is it to a man, with reference to his own interests, and frequently to those of the community at large, that every change, or transposition of the parts thereof, should be carefully avoided.

ERNEST W. BARTLETT.

Brighton.

ECCENTRIC TRAVELLER (2nd S. xi. 132.)—To ana of "eccentric travellers" may be added the story of the Englishman who is said to have made a bet that Van Amburgh, the lion-tamer, would be eaten by his ferocious pupils within a given time; and who followed him about the Continents of Europe and America, in the hope of seeing him at last devoured, and so winning his stake. Eugene Sue introduces this mythical Englishman among the *dramatis personæ* of the *Wandering Jew*.

The Russians also have a story of an eccentric traveller, of course an Englishman, who posted overland, and in the depth of winter, to St. Petersburg, merely to see the famous wrought-iron gates of the Summer Garden. He is said to have died of grief at finding the gates superior to those at the entrance to his own park at home. Add to this the lying traveller, who boasted that he had been everywhere; and who being asked how he liked Persia, replied that he scarcely knew, as he had only stayed there a day. Note, likewise among eccentricities, the nobleman [still living] of whom it was inquired, at dinner, what he had thought of Athens during an oriental tour. He turned to his body servant, waiting behind his chair, and said—"John, what did I think of Athens?"

GEORGE AUGUSTUS SALA.

Clement's Inn.

PHILIP STUBBS (2nd S. x. 429.)—Perhaps the following may assist T. E. S. in his inquiries:—

"He beareth sa. on a bend or, between 3 pheons arg., as many fermaux gu., by the name of *Stubb*. Crest. A demi eagle displayed or, holding in his bill an oak branch fructed, proper. Motto. 'Dominus exultatio mea.' Borne by the Reverend Mr. Philip *Stubb*, M.A., Archdeacon of

St. Albans. Those of Norfolk, who spell their name *Stubbs*, have for their crest a buck's head cabossed, with a pheon between his horns."—Kent's *Banner Displayed*, or *Gwiltim Abridged*, vol. ii. p. 714., ed. 1755.

Stubbs, of Water Eaton and Bloxwich, co. Staff., bore the same arms. See *Wightwick* pedigree, in Burke's *Commoners*, for a short pedigree of this family.

H. S. G.

TOWER GHOST (2nd S. x. 477.)—Was not the "Tower Ghost," as told in Gregory's *Letters on Animal Magnetism*, suggested by the celebrated spectral performance of Schrepfer at Dresden, as narrated in Wraxall's *Memoirs of the Courts of Berlin*, &c., 2nd edition, 1800 (vol. i. p. 277.), to parts of which it bears a strong resemblance?

W. C. TREVELYAN.

YORKSHIRE WORDS (2nd S. xi. 49. 117.)—I am much obliged to W. H. D., and Mr. R. S. CHARNOCK, for their replies. None, however, of the meanings given of the word *gare* quite satisfy me. I heard the word from the lips of an East Riding ploughman, and inferred its meaning to be a corner or angle of a field, acute rather than right angled.

J. S.

QUERIES RESPECTING KNIGHTS (2nd S. xi. 109.)

—"Sir Halten Ffarmer" was no doubt the same person as Sir Hatten Ffermor, ancestor of the present Earls of Pomfret. He was son of Sir George Ffermor of Easton Neston, co. Northampton, and was knighted by James I. on the 11th of June, 1603, when his majesty was honouring Sir George with a visit at Easton. Sir Hatten was sheriff of his county in the 15th of James I. He married, 1st, Elizabeth, daughter of Sir Edmund Anderson, Lord Chief Justice; and 2ndly, Anna, daughter of Sir William Cockain, Lord Mayor of London, by whom he had five sons and six daughters. He died in 1640.

A branch of the family, settled in Ireland, wrote the name *Farmar*; and I have seen it, in a MS. letter of the last century, written *Farmer*.

T. E. S.

GEORGE REX (2nd S. x. 89.; xi. 117.)—About twenty years ago, I was one day walking from Bath to Tiverton, on the south side of the river; and on the right-hand side of the road, I saw a sign-board against the front of a house (I think it was a blue board, with yellow or gilt letters), bearing the words: "George Rex, Shoemaker." I know nothing of the person, but the singularity of the name made an impression on me.

P. HUTCHINSON.

THE ASS WITH TWO PANNIERS (2nd S. xi. 118.)—See *Peveril of the Peak*, cap. 32. p. 831. (People's Edition).

P. J. F. GANTILLON.

HEREDITARY ALIAS (2nd S. ix. 344. 413. 454.; x. 17.)—In the parish chest of Sidmouth, Devon, there is a deed numbered 59 in *dorso*, and dated

Feb. 5, an. 17, Charles I., where one of the witnesses subscribes himself "William Braddick a/s Jermitt." The last word is of doubtful reading. The name Braddick is common in the neighbourhood, but the *alias* seems to be unknown.

P. HUTCHINSON.

BIOGRAPHY (2nd S. xi. 107).—Sir Thomas Rudston, second Bart. of Hayton, E. R., co. York, baptized 1639, married Katherine, daughter and co-heir of George Mountayne, Esq., of Westow in Yorkshire. This may perhaps afford a clue to INVESTIGATOR.

T. E. S.

PORTRAIT OF JOHN, EARL LIGONIER (2nd S. x. 494).—In Bromley's *Catalogue of Engraved British Portraits*, the following occur:—1. When Sir John Ligonier; view of an army, painted by J. Latham, and engraved in mezzotint by J. Brooks. 2. The same, on horseback, a sheet, mezzotint, painted by J. Reynolds, engraved by E. Fisher. 3. A large folio, painted by J. Fournier, and engraved by P. Tange, 1747. 4. A mezzotint, from a painting by H. Worsdale; the General is represented with his hand in his bosom, and star, 1756. 5. A folio etching, no painter or engraver's name; on horseback; an outline, probably an unfinished plate.

In the Charles Museum, Maidstone, there is a picture, life size; said to be copied, by Harlowe, a pupil of Sir Thos. Lawrence, from a painting by Sir Joshua Reynolds, of the General and his Aide-de-camp; with a representation of a battle in the distance, regiments of cavalry moving up to support, one of which bears a yellow colour for the regiment. The picture is admirably painted; and a practical judge of paintings considers that the state of the colours evinces an earlier date than Harlowe's time; it may possibly be a duplicate of Sir Joshua's painting.

P.

PORTRAITS OF CHARLES, DUKE OF SCHOMBERG, AND JOHN, EARL LIGONIER (2nd S. x. 494).—I have a print of a "Duke of Scomberg," engraved by J. Chapman, 1798; and another of Sir John Ligonier, engraved by W. W. Ryland. I believe they were both engraved for histories of England. I do not know whether they are those inquired for by your correspondent S. A. S.; if they are, and he would like to have them, I shall feel a pleasure in sending them to him, on receipt of his address.

E. OATRIDGE.

Martley, near Worcester.

MUMMY OF A MANCHESTER LADY (2nd S. viii. 147).—In "N. & Q." an inquirer, F. R. R., asks for information about the "Mummy of a Manchester Lady." It is only a few days since I accidentally saw the above inquiry, or I should have replied sooner. The following I can vouch for being nearer the truth, than what your correspondent seems to be in possession of.

The mummy in question is that of a maiden lady, a Miss Bexwick or Beswick, who died about the middle of last century. This lady had a great horror of being *buried alive*; to avoid this she *devised an estate* to her medical adviser, the late Charles White, Esq., and his two children, viz. Miss Rosa White and her sister, and his nephew, Captain White (now living), *on condition that the doctor paid her a morning visit for twelve months after her decease*. In order to do this it was of course requisite to embalm her, which he did, and she was then placed in the attic of the old mansion in which she died, and in which the doctor took up his residence. Upon his leaving it, she was removed to the house erected by him in King Street, Manchester, and which stood on the ground now occupied by the Town Hall. At the death of Dr. White she was sent to the Lying-in Hospital, where she remained until she arrived at her present resting-place, the Manchester Museum of Natural History.

I should certainly say that De Quincy's assertion of the body being changed, and that of a notorious highwayman being substituted, is not correct; but I should think it could easily (if necessary) be ascertained by any gentleman with a competent anatomical knowledge.

The estate above-named is called Cheetwood, with an old Hall, which was at one time a black and white timber mansion, but now, 1861, so modernised externally, as scarcely to be recognised by any one who knew it fifty years ago. The locality is about one mile to the N.E. of Manchester; it must have been held on a *lease of lives* by the Beswicks from the Derby family, to whom it will again revert upon the death of Captain White, surviving nephew of the late Charles White, Esq., and will then become swallowed up in the omnivorous jaws of an increasing city. Forty years ago it formed one of the most delightful walks in the suburbs of Manchester.

Fifty years ago I was born in the Old Hall at Cheetwood, where my father and grandfather resided for many years previous. My father was intimately acquainted with Mr. White, but whether he derived the above information from him or not I cannot say, but should think it likely that he did.

I shall be glad to furnish to your correspondent any other information on this subject that I may possess.

M. Y. D.

GIPSIES (2nd S. xi. 129).—Some amusing and interesting information about the "Kirk Yetholm" gipsies will be found in Sir Walter Scott's Introduction to *Guy Mannering*, and in the *Statistical Account of the Parish of Yetholm*. Some beautiful lines on the race will be seen in Dr. Leyden's *Scenes of Infancy*.

G.

Edinburgh.

SIR RICHARD POOLE, OR POLE (2nd S. xi. 77.)—My thanks are due to T. E. S. He would confer a very great favour if he would oblige me with transcripts of any pedigrees of the name, either from the British Museum or any other source.

The question now arises, Who was Gilbert Poole who married Katherine, daughter of Wenwilen and Susanna, daughter of Richard Clare, Earl of Gloster? The family is evidently not of British lineage, but became so by intermarriage.

It is most singular that the name Poole, or Pole, is almost unknown in Wales: there are some few of the name Poole in Montgomeryshire and Radnorshire. It is still more extraordinary that a family possessed of Welsh property, and by marriage connected with the ancient blood of the principality, should have settled down in one of the English home counties. A. M.

CURIOUS REMAINS IN NORWICH (2nd S. x. 446. 523.; xi. 38. 72.)—I cannot understand why Mr. D'AVENEY speaks of the earthenware vessels discovered ten years ago in Norwich, as "common domestic *pitchers*." It is surely important to be extremely accurate in describing these vessels, when we are seeking to determine their use and application. I have one in my possession, and have carefully given its shape and size in former communications to "N. & Q." (1st S. xi. 233. 314.). They were not *pitchers*, for they had neither *ears*, *moules*, nor *handles*: they were *jars*, or *urns*, of light red earth, thin, and glazed in the inside.

I observed (1st S. x. 434.) that other such jars had been found with human bones or ashes in them; upon which Mr. D'AVENEY expresses regret that matter so new and important should have been accompanied with no reference. I could not recollect where, but I am certain of having read of such discovery, and I believe it took place in France. I myself did not see anything in the jars which I examined in Norwich; but since my last communication to "N. & Q.," I have learned from a gentleman, still resident in Norwich, that he, at the time of the discovery of these jars at St. Peter's Maneroft, did see at the bottom of one which he examined, remains both of charcoal and bones. F. C. H.

Having read with much care and interest the above articles, on the jars which have been found in two of the Norwich churches, I beg to offer the following conjecture as to their use.

On visiting the church of the Holy Trinity at Coventry, some few years back, I was much struck with the plan adopted for warming it. It consisted in a number of deep holes, or rather pits below the pavement, filled with red-hot coke or charcoal; the mouth being covered with an iron

grating. May not these jars have been used for the same purpose?

MR. PEACOCK also states that one, which was found at Fountains Abbey, contained ashes. Had the Norwich ones any? And if so, were the contents of either subjected to microscopical examination? For by this means it might be determined whether the ashes were those of wood or bones. Δδ.

THE MOUNTAINES OF YORKSHIRE (2nd S. xi. 107.)—INVESTIGATOR will find a pedigree of the family of Mountaigne of Westow, co. York, in Dugdale's *Visitation* of that county, recently printed by the Surtees Society (p. 362.) The arms are, Barry-lozengy or and azure, on a chief gules three cross-crosslets of the first. Crest, a crane's head issuing out of rays, all or.

EDWARD PEACOCK.

TAVUS (2nd S. x. 227.)—Accidentally turning over your pages, I alighted on CUTHBERT BEDE'S "Tavus," and can add an instance of the use of a substantive related to that word, with an additional provincialism which I submit to that gentleman:—

A country farmer's daughter, a Berkshire one, was objecting to travel in a stage-coach, about sixty-five years ago, and said, in support of her opposition to that mode of conveyance: "They do drive so hugeous fast they puts me in a Tavin and gules." F. FITZHENRY.

NARTECHIA: WHAT? (2nd S. xi. 89.)—Is not this the scorpion fly, one of the *Panorpina*, a sub-family of the *Libellulidae*? The foot of the scorpion fly is jointed like a cane or reed: hence probably the name—*Νάρθηξ*.

JOHN PAVIN PHILLIPS.

Haverfordwest.

SPOON-DRIFT: SPRAY (2nd S. xi. 63.)—Surely there ought not to be so much *froth* raised about this expression. Is it not *foam-drift*? Foam or spray detached from the summit of a breaking wave, and driven by the wind: answering exactly to *spuma* of the Romans, and derived from it:—

"Ter spumam elisam et rorantia vidimus astra."

The confusion between *spoon* and *spoom* is too obvious for notice. We need scarcely adopt PARATHINA'S suggestion to recover this barbarous word, when we have several synonyms for it, *e.g.* spray, foam, froth. F. FITZHENRY.

BAPTISMAL NAMES (2nd S. x. 291. 339., &c.)—I was last year called upon to baptize a child by the name of Bithiah; which, however, the mother, who said it was a family name, called Bethia. See 1 Chron. iv. 18. Δδ.

In a deed, dated 1347, John de Leighton occurs as Lord of Leighton, Shropshire; and mention is made of his *brother*, another John, as a tenant in the manor. W. A. LEIGHTON.

SONG OF THE BEGGAR (2nd S. x. 277.) — As no correspondent has answered MR. GARDYNE's question, whether the *Song of the Beggar*, written by Withers, is well known from any modern copy, will that gentleman favour us with a copy of it?

J. G. N.

WASHING THE LIONS IN THE TOWER (2nd S. x. 69. 395.) —

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The above is a copy of a card printed by the late Albert Smith, and distributed among his friends. I hardly need say that if any were sold he did not authorise the transaction. I do not know whether any persons tried these cards at the "White Gate."

I suspect that the author of the *Humorous Catalogue of the Sights of London*, cited Cicero and Flaccus as the Italian poets of chivalry did Turpin. There is, however, in Valerius Flaccus, a passage which has a verbal resemblance: —

"Linque O mihi cæde madentem,
Bacche, domum: sine foedatam to funere pontus
Expriet; et referam lotos in templa dracones."

Argonaut. ii. 274.

FITZTHOPKINS.

Garrick Club.

DUTCH TRAGEDY OF BARNEVELDT (2nd S. xi. 116., &c.) — I have never seen a folio *Palamedes*. Except in size, the Amersfoort 4to., 1736, corresponds with F. H.'s description. Five years ago a bookseller at Leyden told me it was scarce, and asked twenty florins for a copy. One is in the British Museum. It has an explanatory preface, and copious notes, dictated by the author (*aantekeningen uit 's Digter's mondt opgeschreven*.) Current political and theological matters are worked thickly into the text, to understand which thoroughly, even with the help of the notes, requires an amount of local and historical knowledge probably beyond that of any living man. In the key to the characters, Palamedes is Barnevelt; Agamemnon, Prince Maurice; Priam, the Archduke Albert; and Thersites, De Hr. van Zanten "*of de man met zyn tanden*." There are several plates; two of the execution of Barnevelt. The second of these has two slips, one of which on being lifted up substitutes a castle for an ordinary house, and the other Barnevelt between two guards with drawn swords, for the exterior of a public building. In the first plate, a label proceeds from the mouth of Barnevelt, with

his last words; and another from the window of the Prince's palace, where he is supposed to be watching the execution. It says: —

"Den ouden hondsvot bang staan ziddren voor den slag:
Daar legt de gryze kop, 's lands uitgedient gezag."

A note states that these were the words spoken by Prince Maurice while watching the stroke of the executioner. Below the plate is — "Nero tamen subtraxit oculos, jussitque scelera sed non spectavit. — *Tacitus in Vita Agricole*."

The engravings, I think, hardly deserve the epithets of "uncouth and absurd." Perhaps on re-examination F. H. will modify his opinion, which seems to be founded on a cursory examination made some time ago, and allow them to be up to the average of their age. Possibly he may find he has not remembered the size of the book, and the quarto is that which he saw.

The hero of La Harpe's tragedy (x. 472.) is not Barnevelt, but George Barnwell.

H. B. C.

U. U. Club.

If F. H. will get a little volume called *Gedichten uit de Verschillende Tijdperken, &c.*, Tweede Bundel, by J. A. A. Thijm, Amsterdam, 1852, he will find in it some scenes from the *Palamedes*, with notes explaining the allusions. This book may be had at Williams and Norgate's.

K.

PRINCE MAURICE AND THE BESISONER BARNEVELDT (2nd S. xi. 11. 37.) — Besides the works mentioned by M. S. R., which may not be readily accessible, R. R. may be referred to the 2nd volume of Mrs. Davies' *History of Holland*, published by J. W. Parker in 1842, with the authorities there cited.

P. S. C.

INDISTANCY (2nd S. xi. 66.) — In Dr. Hyde Clarke's *New and Comprehensive Dictionary of the English Language as spoken and written* (Weale, London, 1855), a work deserving to be more known and appreciated than it seems to be, *Indistancy* is defined, "A state of separation."

G.

Edinburgh.

"In (priv.) and distance, Lat. *Distans*, standing apart. A standing close; closeness, inseparation." — Ch. Richardson's *New Dict. of the English Language*, Lond, 1836, 4to.

Λιεύς.

Dublin.

Miscellaneous.

NOTES ON BOOKS, ETC.

Hours with the Mystics; a Contribution to the History of Religious Opinion. By Robt. Alfred Vaughan, B.A. Second Edition. 2 Vols. (John W. Parker & Son, West Strand.)

Mysticism, says our author, is that form of error which mistakes for a divine manifestation the operations of a merely human faculty. But the history of mysticism is more than a mere history of error. These *Hours with the Mystics* tell us the story of a large class of minds, who

have turned away with dissatisfaction and disgust from the turbulence of the world and the corruptions of the Visible Church, and have sought peace and truth in the practice of self-contemplation and in the study of the inner life. They fell into error only when they mistook the imaginations which their earnestness of introspection raised up for genuine inspiration, and followed these self-created fancies in preference to the sure guidance of the Word of God. With the characteristic errors of mysticism the English mind has never shown much sympathy. Fox and his followers, the Society of Friends, are the leading English mystics. Cambridge Platonism has contributed the names of Henry More, and Norris (of Bemerton); and the Nonjuring body those of Francis Lee and Wm. Law: the latter being (with the exception of Leighton) the only popular religious author whose writings are tinged with mysticism. We may thus look upon mysticism as a plant of foreign, not of native growth. And Mr. Vaughan has left us, in these volumes, as interesting a monograph of this exotic as could be desired. He traces it in its various developments, and in luxuriant growth, among the Neoplatonists of Alexandria, the Yogis of Hindostan, and the navel-worshipping monks of Mount Athos. He notices the phase which it assumes in St. Bernard's *Sermons on the Canticles*, and in Kempis' wonderful *Imitation*; and gives us more graphic descriptions of Tauler and of Jacob Behmen, with portraits of St. Theresa, St. John of the Cross, Madame Guyon, and Fenelon.

Liber Custumarum, compiled in the early part of the Fourteenth Century, with Extracts from the Cottonian MS. Claudius D. II. Edited by Henry Thomas Riley, M.A., &c., Parts I. and II. Published by the Authority of the Lords Commissioners of Her Majesty's Treasury, under the Direction of the Master of the Rolls. (Longman.)

These two goodly volumes bring to a close Mr. Riley's valuable labours on the *Munimenta Gildhalie Londoniensis*. In this work Mr. Riley has, we venture to believe, presented the citizens of London with such a history of the early trade, commerce, municipal regulations, and of the political and social condition of the metropolis, as the inhabitants of no other capital in Europe can ever hope to rival. Nothing but an inspection of the volumes themselves can give the reader the slightest idea of the varied and interesting nature of their contents. What it has taken Mr. Riley upwards of a hundred pages to describe, we cannot hope to accomplish in the same number of lines. It commences with Fitzstephens' *Description of London*; proceeds to give us Charters of all kinds; Regulations and Ordinances for the different Merchants and Traders; Provisions for the mode of collecting the King's fifteenth; Names of City Benefices; Rules for the better regulation of Counters and Attorneys of the City Courts; full details of the *Iter* held at the Tower in the 14th year of Edward II., and in short, furnishes materials for the history of the civic constitution in every possible detail, besides those necessary to illustrate the then existing relations between the citizens and the crown. The historian of social progress will also find abundance of information in these volumes, as will also the lover of literature and of the arts; for we have satirical leonine verses for the one, and in the account of the *Feste de Pui*, that which will greatly interest the latter. This account of the *Feste de Pui* certainly furnishes one of the most curious pictures of the mingled festivity, charity, and love of song, which distinguished a guild of that time, that it is possible to conceive. Mr. Riley has bestowed the greatest care in editing these important documents; and the volumes, which are accompanied by Glossaries of Old French and Medieval Latin, containing additions alike to Roquefort and Ducange, are certainly among the

most valuable which have yet been given to the public under the direction of Sir John Romilly.

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R. W. For extracts from the registers of Ebury relating to the Bunyan family, see Bunyan's Works, by Offer and Phillips, vol. i. p. 2. 1853. No entry has been discovered of John Bunyan's baptism.

ERRATA.—2nd S. xi. p. 77. col. ii. l. 24., for "Fordington" read "Lordington."

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to merely follow old authorities — using these, they have made an independent examination of their statements, and judging for themselves, have detected errors which they have accordingly corrected. * * * As an indication of the elaborate care with which these biographies have been compiled, we might cite every page; but we will especially make mention of the article 'Anthony Bacon.' It only extends to two pages and a half, and yet the authorities cited amount to half a hundred." — *Athenæum*.

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[As supplementary to the curious fragment of a Diary by William Oldys, we have now the pleasure of presenting to our readers a few Choice Notes from his manuscript *Adversaria*, which may not be without their value and instruction to the student of Biography and Bibliography. Every man of letters, but especially the lovers of our early English literature, may learn something from the literary researches of this indefatigable antiquary. By the publication of his valuable work, *The British Librarian*, Oldys was among the first to direct public attention to the old and venerable literature of our country, by collecting materials for its literary history during the Middle Ages. So true is the quaint and beautiful teaching of Chaucer—

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And out of olde bookes, in good faith,
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Ardently devoted from his early days to the pursuits of literature, and secluded in some degree from the world, we can only get a glimpse of Oldys's personal history and habits of life from those curious memoranda which have escaped destruction, and which may occasionally be discovered in public and private libraries.]

"July 20, 1749.—Was informed this day by Mr. Thomas Odell's daughter that her father, who was Deputy Licensor of the Plays, died the 24th May, 1749, at his house in Chapel Street, West-

minster, of the gout in his stomach, aged 58 years, and was buried in Chapel Churchyard, Westminster. He was writing *An History of the Characters* he had observed, and Conferences he had held with many eminent persons he had known in his time. He was a great observator of everything curious in the conversation of his acquaintance; and his own conversation was a living chronicle of the remarkable intrigues, adventures, sayings, stories, writings, &c. of many of the Quality, Poets, and other Authors, Players, Booksellers, &c. who flourished especially in the present century. He had been a popular man at elections, and sometime Master of the Playhouse in Goodman's Fields; but latterly was forced to live reserved and retired by reason of his debts. He published two or three dramatic pieces."¹

July 31. Was at Mrs. Odell's in Chapel Street, Westminster. She returned me Mr. Budgell's papers. Saw several of her late husband's papers, mostly Poems in favour of the Ministry, and against Mr. Pope. One of them printed by the late Sir Robert Walpole's encouragement, who gave him ten guineas for writing, and as much for the expense of printing it; but through his advice it was never published, because it might hurt his interest with Lord Chesterfield and some other noblemen who favoured Mr. Pope for his fine genius. The tract I liked best of his writings, was the *History of his Play-house in Goodman's Fields*. [Remember that which was published against that playhouse, which I have entered in my *London Catalogue*²]. Saw nothing of the *History of his Conversations with Ingenious Men*; his Characters, Tales, Jests, and Intrigues of them, of which no man was better furnished with them. She thinks she has some papers of them, and promises to look them out, and also to enquire after Mr. Griffin, of the Lord Chamberlain's office, that I may get a search made about Spenser.

Sept. 27, 1749. Mr. Vertue sent me a transcript of King Charles his Patent to Ben Jonson for 100*l.* per annum. Also extracts from the accounts of Lord Stanhope, Treasurer of the Chamber to King James, from the Year 1613 to 1616, relating to the payment of the Players for acting of Plays in and between those Years at Court. Also Mr. Robinson sent me part of his Letter in print to the Speaker, Arthur Onslow.³ Remember the

¹ Odell is noticed in Baker's *Biographia Dramatica*, s. v., where it is stated that "he brought four dramatic pieces on the stage, all of which met with some share of success. Their titles are as follows: *Chimera*, Com. 1721. *Patron*, Opera, n. d. *Smugglers*, Farce, 1729. *Prodigal*, Com. 1744." The copyright of *The Prodigal* was assigned to Watts for twelve guineas on 9th October, 1744.

² Letter to Sir Richard Brocas, Lord Mayor, 8vo. 1730. [By Dr. Francis Hare, Bishop of Chichester.]

³ "The Case of the Chief Justice of Gibraltar, truly and impartially stated, in a Letter address'd by him to

story of the 350*l.* in Bank bills found in a volume of Archbishop Tillotson's Sermons by the executor of Sir Simon Urrin, whose books and money they had been. Of Alexander Ross, his treasure in old gold found between the covers of his library.

DRYDEN.—Remember my large bundle of Pamphlets, all written by, for, or against Mr. Dryden, in fol., 4to., and 8vo. And my Chronological Draught or Skeleton of his Personal Story, to be enlarged into a Life of him, when that shall be published, which is to be written by Mr. Broughton for the *Biographia Britannica*.

To search the old papers in one of my large deal boxes for Mr. Dryden's letter of thanks to my father, for some communications relating to Plutarch, when they and others were publishing a translation of all Plutarch's *Lives* in 5 vols. 8vo. 1683.

Mr. Dryden's Poem to King William, of which I have two copies in MS., with a Discourse prefixed, containing an Apology for his past Life and Writings, dedicated to the Lord Dorset, appears not likely to be of his writing, but rather an imposition on the world in his name, to expose the inconstancy of his principles.⁴

The story of Mr. Dryden's dream at Lord Exeter's at Burleigh, while he was translating Virgil, as Signor Verrio, then painting there, related it to the Yorkshire painter, of whom I had it, lies in the parchment-book in quarto, designed for his Life. . . . Now entered therein.

See my life of Mary, Countess of Pembroke, in the Parchment budget of Biography. I lent her play [*Antonius*], &c., to Mr. Collins to help him in her Life: then gave the book to Mr. Coxeter.

Old Counsellor Fane of Colchester, who, in *formâ pauperis*, deceived me of a good sum of money which he owed me, and not long after set up his chariot, gave me a parcel of manuscripts, and promised me among others (which he never gave me, nor anything else, besides a barrel of oysters), a manuscript copy of Randolph's *Poems*—an original, as he said, with many additions, never printed, being devolved to him as the author's relation.

See my account of the Life of Thomas Rawlins in the little paper book, 12mo., among the poets in the Biographical Budget.—Remember in my first volume of Poetical Characteristics the epitaph on Mr. Rawlins.⁵

the Right Hon. Arthur Onslow, Esq., Speaker of the House of Commons." 8vo. It is signed Robert Robinson, who was, for a short period, Chief Justice of Gibraltar, and dated Lincoln's Inn, 30 Nov. 1749.

⁴ See Malone's Life of John Dryden, *Prose Works*, i. 422, ed. 1800.

⁵ Thomas Rawlins was engraver to the Mint, and died in that employment in 1670. He was author of a tragedy

It has been affirmed to me, that Samuel Cooper, the miniature painter, would steal a face upon his nail; and remember the complexion, air, and all other distinguishments, so exactly, as to present any person with their portrait, who never knew they had sat to him for it.

I gave above threescore letters of Dr. Davenant to his son, who was envoy at Frankfort in 1703 to 1708, to Mr. James West⁶, with one hundred and fifty more, about Christmas, 1746; but the same fate they found as grain that is sowed in barren ground.

I lent the tragical lives and deaths of the famous pirates, Ward & Dansiker, 4to., London, 1612, by Robert Daborn *alias* Dabourne, to Mr. T. Lediard, when he was writing his *Naval History*, and he never returned it. See Howel's *Letters* of them.

The famous Queen Elizabeth's old mulberry tree, with a large head and spacious arms upheld by props, like the pages that supported her train, now growing with other large trees of that kind in one of the gardens at Carlisle House in Lambeth Marsh, and full of fruit this July, 1753. It has the most reverend marks of antiquity upon it of any tree I ever saw of the kind. It had been split by the weight of its own shade and fruit, but is braced at the upper part of the trunk with iron. The shade may be near forty yards in circumference. The fruit is rich. Four hundred pottles were gathered when I saw it about September that year, and probably another hundred left. The ground, all under and about the tree, looked as if all bloody by people treading upon the fallen fruit.

See my account of the great yews in Tankersly Park, Yorkshire, while Sir Richard Fanshawe was prisoner in the Lodge there in 1655, in my botanical budget: especially Talbot's Yew, which a man on horseback might turn about in.

Old Lady Viscountess de Longueville (grandmother to the Earl of Sussex, who died in 1763, aged near 100,) has told me, that she well remembered Mr. Dryden's dining with her husband at their house in town. The most remarkable thing she recollected of his figure was an uncommon distance between his eyes. This old lady was a living chronicle, and retained the most perfect memory to the very last: was daughter of Sir John Talbot of Lacoche; had been Maid of

called *Rebellion*, 1640, 4to., and again 1654, 4to. He also published (says Oldys) a book of Poems, under the title of *Calanthe*, 8vo., 1648; and likewise, if not the same, *Good Friday*; or, *Divine Meditations on the Passion of Christ*, and with it some other small pieces of poetry, 4to., 1663.

⁶ See *anté*, p. 102.

Honour to Queen Anne, when Princess of Denmark (she had a daughter, afterwards Maid of Honour to her when Queen,) before the Revolution, at which time she went with the Court (the Queen, if I remember right,) to pay a visit to Mr. Waller, the poet, at his seat at Beconsfield; at which time, although he was very old, he received them with great gallantry and politeness. Mr. Waller was then above eighty, Lady Longueville survived him seventy-six years. Here we have an instance of two persons only that could have carried down the memory of any fact more than 150 years without any intermediate reporters. A remarkable instance!⁷

Lady Longueville's father had a house in Pall Mall, not far from the Duchess of Mazarine's. She well remembered Mons. Sieg. Evremont, a little old man in his black silk coat, who was used to be carried every morning by their window in a sedan-chair to the Dutchess's house, at which time he always took with him a pound of butter in his own little dairy, for her Grace's breakfast.

This old lady remembered the time when the fashionable hour of dining was twelve o'clock, and when the plays begun at three in the afternoon. The interest of her fortune had brought her in ten per cent. She was used to tell many bon-mots of Charles II. Her father was one day going down to Whitehall with his lady, and met the King in the Mall in St. James's Park. "So, Jack," says the King, "where are you going?" "To Whitehall Chapel to prayers," said he. "Well," said the other, "and have you taken care to carry your wife's Prayer-book in your pocket?"

This old lady had an hereditary attachment to the House of Stuart; yet she frankly acknowledged that Bishop Burnet's *History of his Own Time* gave a very exact and true account of the state of the Court, agreeably to her own notions and remembrance.

The said Charles II.'s dying request to his brother was "to take care of Carewell" (meaning Madame Querouaille, Duchess of Portsmouth, pronounced *Carewell* by the English,) "and not let poor Nelly (meaning Nell Gwin) starve."⁸

⁷ We happen to know of another remarkable instance. James Stuart, the architect (better known as the Athenian Stuart), died on the 1st February, 1788, aged 76. His son, Commander James Stuart, R.N., was born on the 13th April following, and is still living, honoured and respected by all his friends, in the vicinity of Epping forest. The architect, born in the reign of Queen Anne, may have seen the great Duke of Marlborough, as his son assuredly has, on many occasions, both seen and admired the late Arthur, Duke of Wellington.

⁸ Thus far Oldys. Bishop Percy has added the following additional note:—

"She was wont to tell many little anecdotes of Charles II.'s Queen, whom she described as a little ungraceful woman: so short-legged, that when she stood upon her

SIR EDWARD DYER, a man of fine parts and accomplishments, was a dependant upon the Court in Queen Elizabeth's reign, but one of those who would not fawn and cringe, and long had expectations given him from her of preferment suitable to his merits. It happened as he was one day walking under her window that Her Majesty was looking out, and seeing him in a very pensive mood, she had a mind to be jocose. "Sir Edward, Sir Edward," says she, "what does a man think of when he thinks of Nothing?" "A woman's promise," answered he with a smile. The Queen shrunk in her head, and said to somebody near her, "Well, this anger would be a brave passion for making men witty, if it was not so base a one as keep them poor."⁹

(To be continued.)

A GENERAL LITERARY INDEX.

(2nd S. viii. 103.)

PART I.—An Index of Authors.

"S. Bernardus Abbas primus Claræ-Vallensis. Opera Omnia cum genuina tum spuria, dubioque, sex tomis in duplici volumine comprehensa, Cura J. Mabillon, Presbyteri et Monachi Benedictini e Congreg. Mauri, 2 Vols. Parisiis, 1719."

The Benedictine edition of his *Works*, Paris, 1690, 2 vols. fol., is much esteemed, but it is here reprinted with additions. The Journalists of Leipsic have spoken of it very exactly in Sect. XI. *Suppl.*, tom. i. p. 556. "The works of St. Bernard have been splendidly edited by Mabillon, with learned prefaces to his treatises containing much valuable information, and an appendix comprising the ancient biographies of him."—*Mosheim*. Add. Mabillon, *Ann. Bened.*, lib. lxxii.—lxxix., his *Acta SS.*, *Serii Acta*, *Bollandi A.* (Aug. 20.) Two of these lives were written by his disciples Gaufridus Antissiodorensis and Philippus Clarævallensis. The various editions preceding this are noticed in *Fabriei Bibl. Med. Lat.*

feet you would have thought she was on her knees; and yet so long waisted, that when she sat down, she appeared a well-sized woman. Her mother's father was Sir Henry Slingsby, who was beheaded in the Great Rebellion. She was related to the Duchess of Buckingham, Lord Fairfax's daughter, whom she described to be much such another in person as the Queen Catherine, a little round crumpled woman, very fond of finery. She remembered paying her a visit, when she (the Duchess) was in mourning, at which time she found her lying on a sofa, with a kind of loose robe over her, all edged or laced with gold. This I mention because Fairfax, in his life of the Duke of Buckingham, says "if she had some of the vanities, she had none of the vices of her sex."

⁹ Sir Edward Dyer had most probably recently published his tract *The Prayers of Nothing*. By E. D. Imprinted at London, in Fleet-street, beneath the Conduite, at the signe of S. John Euangelist, by H. Jackson, 1585, of which the only copy known is preserved in the Bodleian library, among the books of Bishop Tanner. This tract has been privately reprinted by Mr. J. P. Collier, the impression limited to 25 copies, which cost, including the binding, 12l. 10s., that is 10s. per copy. Pp. 44. 4to.

and Oudin.—*Histoire Littéraire de la France*, xiii. 217–29. Contents: *Epistolæ* (cccxlvii.) pp. 1–406. These bespeak him as “perhaps the noblest and most persuasive of all those imperial spirits who have successively contributed to mould the intellectual and moral character of his and their native country.”—*Sir J. Stephen*. Compare the numerous eulogies in Blount’s *Censura*, and *Hist. Liter.*, p. 232. Specimens of his impassioned appeals in support of the second Crusade are given in Neander’s *Life of St. Bernard*, which has been translated by Miss Wrench, Lond., 1843, 12mo. The first letter, “Ad Robertum nepotem suum, qui de Ordine Cisterciensi transierat ad Cluniacensem,” was written, it is said, in the open field in the midst of a shower of rain, without the paper being in the slightest degree wet, see *Ep. i. not. b.* Is this *The Golden Epistle*, translated into English 1785, 8vo. (Watt)? In *Epist. clxxiv.* he opposes the Immaculate Conception of the Virgin Mary; see the monk’s letter to Peter Cellensis in *Bibl. Maxima*, xxiii. 903. Neander, viii. 53. “In his Encyclical Epistle to the Germans (ccclxiii.), whilst he urges them to join in the crusade against the Saracens, with a noble inconsistency he recommends the hereditary enemies to the Gospel—the Jews—to their kindness and forbearance in terms as eloquent as could have been dictated by Jeremy Taylor, and as wise as could have been suggested by John Locke, if those apostles of toleration had then been living.”—*Sir J. Stephen*. Compare his letter (ccclxv.) to Rodolph, a German monk, who had taken upon himself the task of arousing the zeal of his fellow-countrymen against the Jews. See *Milman’s Gibbon, Maimbourg’s History of the Crusades*, A.D. 1146. There is a passage breathing the same tolerant spirit towards the Petrosians in the 66th Sermon, in *Cantica* “*Approbamus zelum* (he is speaking of their persecutors) *sed factum non suademus, quia fides suadenda est, non imponenda; non armis, sed argumentis*”; but this is irreconcilable with what immediately follows: “*Quamquam melius proculdubio gladio coercentur, illius videlicet qui non sine causa gladium portat quam in suum errorem multos trajicere permittantur. Dei enim Minister illi est, vindix in iram ei qui male agit.*” In his *Epistle. De Consideratione*, lib. iv. c. 3., while claiming the two swords for the Church (*Matt. x. 14.* Luke xii. 49.), yet he commands his disciple, Pope Eugenius, to return the iron sword to its sheath. In *Hist. Liter. de la France*, there is an analysis of his *Epistles*, pp. 144–78. Some of his *Epistles* to Peter the Venerable, of Clugni, have been translated by Dr. Maitland in his *Dark Ages*.

Tom. II. *Tractus morales, doctrinales et polemicos complectens*. Lib. i. *De Consideratione ad Eugenium*, iii. 414–63. Oudin, ii. 1248. *Hist. Liter.* 208–11. There is an analysis of Bernard’s admonitions to Eugene in Dupin, x. 68–70., in Neander, vii. 211. et seqq. Lib. ii. *De Officio Episcoporum*, 467–84. He blames the abbots who had a mind to exempt themselves from the episcopal jurisdiction; cf. Gratian’s *Decretum*. For the object and occasion of this work, “*On the Conduct and Calling of Bishops*,” see Neander, viii. p. 27–31. . . . Lib. iv. *De Precepto et Dispensatione (sive de Regulâ S. Benedicti)*, 506–530. Dupin gives an analysis, 70–72. *Apologia ad Guilelmum S. Theodorici Abbatem*, 531–46. An account of the differences between the Cluniacensians and Cistercians will be found in Neander, vii. 354. et seqq. Cf. *Petrus Cluniac.*—*Hist. Liter.* p. 198. Excessive admiration of Christian Art is here condemned (chap. 12.)—Lib. vi. *Echortatio ad Milites Templi*, 550–63. The Treatise in commendation of the New Militia was written in 1135. The Order of the Templars had been established in 1118. See Hospinianus, Mosheim, Neander, vii. 347.; Gieselser, iii. 269.—Lib. vii. 566–88. *De Diligendo Deo*, 590–608. See Neander, vii. 347. et seqq., viii. 126.; *Hist. Liter.*, p.

197. *Habet diligens Dei præmium sed et quod amat.*—Lib. ix. *De Gratiâ et Libero Arbitrio*, 610–80. “This treatise agrees with the doctrine of St. Austin.”—Dupin. See Neander, viii. 302.—Lib. x. *De Baptismo*, 631–42. See Dupin. *Hist. Liter.* 203. 4.—Lib. xi. *De erroribus Abalarci*, 646–63. See Abeldard (*suprà*), “N. & Q.” 2nd S. viii.), also Mosheim, b. iii. 57., Bayle’s *Dict.*; Natalis Alexander, *Hist. Eccles.* vi. art. xi. p. 803. Ziegelbauer, *Hist. Rei Literariæ Ord. S. Bened.* ii. 78. et seqq. Milner’s *Church History*. S. Bernard is charged with excessive severity against the speculations of Gilbert de Porret, as well as those of Abeldard. See Neander’s *Life*. In his *Sermo ad Pastores*, p. 1732, he considers “faults in the life” as much heresies as “errors in the brain.” Compare Waterland, *Works*, v. 356. 7.—Lib. xii. *De Vitâ S. Malachie Hibernia*, Ep. 663–98. Respecting the prophecies of S. Malachia, see Aubrey’s *Miscellanies (Prophecies)*. “Bernard’s Discourses on S. Malachy are ranked amongst the most methodical and elegant of his writings. He seems to surpass himself when he speaks of this saint.”—Butler’s *Lives*, November 3.—Lib. xiii. *De Cantu vel Antiphonario Cisterciensis Ordinis*, 699–707. Containing a plan for the reformation of the Cistercian Antiphonary. See Hawkins’s *Hist. of Music*, li. 19–21.

Tom. III. *Sermones de Tempore et de Sanctis (Apostolis, Mariâ, Michaelæ, Malachia, Martino, Clemente) et de Diversis*. Vide Fabricius, Vossius, *De Histor. Latin.* lib. i. c. 49. Arnold’s *Theologia Mystica*, 275–6. Walchius, iv. 946. Oudin, ii. 1250. According to Mabillon, St. Bernard might sometimes have preached in the vulgar tongue for the benefit of those who did not understand Latin. In his *Sermons* he taught that the soul of the blessed is received into heaven, and into the society of angels, as soon as it is separated from the body; but that it enjoys only the sight of the human nature of Jesus, and not the sight of God. The error of Thomas Anglus on this matter, as pointed out by Mabillon in the Pref. to tom. iii. 714., is further evinced by Campbell in his *Doctrine of a Middle State*, &c. fol. Lond. 1721. Cf. *Hist. Liter.* p. 184., *Acta Eruditor. Lips.*, ut *suprà*, p. 564.; *Sententie*, 1245–50. See Conybeare’s *Bampton Lect.* 1824, pp. 197–9.; *Parabole Bernardi adscriptæ*, 1251–62.

Tom. IV. *Sermones* (86) in *Cantica Cantico*, 1273–1570. See Dupin, *Acta Erud.*; *Hist. Liter.* 187–92. Sir J. Stephen, ii. 195. It is a wonderful thing to consider how ready he is at this manner of writing, and how he could be capable of composing so vast a work of such different matters upon two short chapters as those of the *Canticles*” [the two first chapters, and the first verse of the third]. Dupin; *Flores seu Sententie ex S. B. Opp. Excerptæ*, 1572–6.; *Chronologia Bernhardina*, ab anno 1091 ad 1153, pp. i. xii.; *Mabilonii Nota*, xiii. cxiii. Index.

The second volume contains several other tracts attributed to St. Bernard, although it is certain he was not the author of them. Those, the authors of which are known, are catalogued under their several names; viz. Gaufridus, Gillesbertus de Hollandia, Guericus, Guigo, &c. A narrative of his miracles will be found in Martene’s *Thesaurus*, i. 399. Compare Neander. On the question which had been mooted, whether St. Bernard approved of the practice of medicine pursued by monks, Ziegelbauer decides in the negative; but “*ipsis permittimus fuit arti medicæ operam dare scire potestates herbarum usumque medendi, ut suâ industriâ, scientiâ, charitate confratres adversâ cum valetudine conficiant in pristinam restituerent sanitatem.*”

PART II.—An Index of Anonymous Works and Collections.

Bernardus, Sec. XI. *Epistolæ* ex.; v. Bouquet xv. 541–62.; *Epistolæ* iii.; v. Dacherius, iii. 165–7.; *Epistolæ* his-

toricæ ad Ludovicum Regem Francorum. Ad Dom. Innocentium Papam, &c.; v. Duchesne, *Hist. Franc.* S. iv. 448-58. Epistolæ Novæ; v. Martene, Coll. i. 726-45. Hymnus de Malachiâ, 746. According to Sartorius (*Cistercium Bis-Tertium*), the celebrated hymn, "Dies Iræ Dies illa," has been ascribed to Bernard; Milman ascribes it to Thomas di Celano in the fourteenth century. A translation of it will be found in Lord Lindsay's *Sketches of Christian Art*, i. ccvii. "Those attributed to St. B. show the height of his mysticism."—Milman's *Lat. Chr.* vi. 312.

Musica (with music noted); v. Hommey i. 68. Versus: i. De regimine Chori et officio Precentoris; ii. Detestatio contra perverse psallentes; iii. De septem misteris septem horarum canonicarum. These verses, as they are descriptive of the state of church-music, and the manner of singing the choral offices in the time of St. Bernard, are matter of great curiosity. See them in Hawkins's *Hist. of Music*, ii. 219-20, from a MS. in Waltham Holy Cross. De laudibus Virginis liber metricus, v. Hommey, 151-92; cf. Leyserus. Expositiones Morales, v. Hommey, 69-150. Commentaria in Cantica Canticor., continuata a G. Abbati, *ibid.* 193-258. Excerpta quedam de corruptelis et avaritiâ, Eccles. Rom., v. Gratii Fascic. Append. 886-9. Flores quorundam librorum atque tractatum Beati B., v. Vincentii Spec. Histor., 1143-84.

Other treatises never published are enumerated in the *Hist. Littéraire de la France*, which mentions also the libraries in which the MSS. are deposited. Besides the authorities enumerated in Part I., a minute narrative of St. Bernard's life, whom the Romanists justly glory in, not only as a Father, but as a Father of the Roman Church (see *Hist. Lit.* p. 232.; Bossuet's *Variations*, book xi.; and Blount's *Censura*), will be found in Ceillier, tom. xx.; Mezeray, *Règne de Louis VI. et de Louis VII.*; Fleury lxxvi.-lxxix.; Baillet, *Vies des Saints*; Sartorii, *Cistercium Bis-Tertium*. See also Possevinus, Cave, Baronius et Pagi, ann. 1119-53.

BIBLIOTHECAR. CHETHAM.

ARCHBISHOP NICHOLSON'S DIARIES:
BISHOP BERKELEY.

The correspondents of "N. & Q." have frequently taken an interest in Bishop Berkeley. The first of the two following extracts contains matter relating to him.

The second extract enables us to form some estimate of the expenses of a student in Trinity College, Dublin, rather more than a century and a half ago.

Both extracts are taken from the autograph of Bishop (afterwards Archbishop) Nicholson, author of the *Historical Libraries*. They are to be found in the blank leaves of an interleaved almanack lent me by my friend Fred. Lindesay, Esq., who is a descendant of the archbishop.

The almanack is entitled *An Almanack for 1725*, by John Knapp, 12^o. Dublin, 1725.

Mr. Lindesay possesses several volumes of journals, in the handwriting of Abp. Nicholson. They contain some very curious things, which ought not to be lost. I wish the Camden Society, or some other of our publishing societies, could induce him to allow at least extracts from them to be printed.

I.

"D. Berkeley's L^r to me from London, July 16, 1725.

"... When I accepted the Deanry it was not with any view of subsisting the College in Bermuda with its income: tho' every body here thinks it could not be applied to a better use. . . . All the Bishops opposed my resigning."

Nicholson adds "see after y^e Fairs," i. e. the List of Fairs in the almanack, where we find

"L^r frō B. of L. Aug. 12, 1725.

"... The Dean looks upon the Rectories as y^e corpse of the Deanry and y^e Churches to be in y^e nature of perpetual Curacies; in which he is bound to find Divine Service, but not to do it. . . . And he has told me that he Service, but not to do it. . . . And he has told me that he with Bp. Bolton upon this head at his taking of y^e Deanry, if not before, and found the Bp. clear in it."

II.

"Money expended by C^r Pearson at and since his going to y^e College at Dublin, 1724.

		£	s.	d.
1724, Apr. 20.	For his Journey	-	-	5 0 0
" 28.	P ^d him by Mr. Curtis	-	-	20 0 0
May 7.	By Ditto	-	-	10 0 0
" 23.	Ditto	-	-	10 0 0
June 27.	For's Chamber, D ^o	-	-	25 0 0
Aug. 10.	2 ^d Quarter, by D ^o	-	-	10 0 0
Nov. 10.	3 ^d Quarter, by D ^o	-	-	10 0 0
Feb. 4.	4 th Quarter, by D ^o	-	-	10 0 0
1725, Apr. 28.	May Q ^r frō me	-	-	10 0 0
"	M ^r Owen [Ap. 21] for Books	-	-	8 15 0
" 29.	For a Horse	-	-	4 15 0
"	Saddle and Bridle	-	-	1 10 6
"	for a suit of Clothes	-	-	5 9 0
Jun. 19.	Cloth for shirts	-	-	4 0 0
Aug. 24.	(w th 5 ^d 5 ^d formerly)	-	-	0 16 3
Sep. 13.	Midsummer Q ^r	-	-	3 16 6
" 25.	Michaelmas Quarter	-	-	12 5 6
Oct. 15.	Painting his Chamber	-	-	5 9 1 ¹ / ₂
Dec. 27.	His Christmas Q ^r	-	-	12 10 0

169 6 10¹/₂

J. H. Todd.

Trin. Coll. Dublin.

SIR BEVILL GRENVILE.

In "N. & Q." 1st S. x. 417, you have printed an original letter from Sir Bevill Grenville; I send you another, which you may consider equally worthy of preservation. I have transcribed it carefully from a facsimile made by myself many years ago, and I was lately reminded of it from having opened the *Diary and Letters of Mary Granville Mrs. Delany*, recently edited by her descendant, Lady Llanover; in these volumes the hero of Lansdowne Hill is most erroneously styled Sir Bevil Granville.

I am very familiar with the autograph of Sir Bevill Grenville, and I have never seen it otherwise written than as it is in the subscription to the present letter. His father, Sir Bernard Grenville, wrote the name in the same manner. His grandfather, the famous Sir Richard, signed "R. Greyville."

I do not pretend to any knowledge of the writing of the later Cornish Grenvilles, but I think it probable that the name of Granville was first affected by George, Lord Lansdowne, the poet.

Lord Nugent, throughout his *Memorials of Hampden*, has deprived his illustrious kinsman of his final e, for he invariably calls him Grenvil. It may be only a trifling innovation; but it seems to me in some measure to falsify history, when the names of our great historic characters are incorrectly recorded.

"To my best Friend
the Lady Grace Grenville
these.

"Plimp. [Plympton] Feb. 20, 1642.

"My Deare Love,

"Y^r great care & good affection, as they are very remarkable, so they deserve my best thanks, & I could wish that the subject wth you bestowe them upon could better requite you.

"I shall returne y^r messenger wth but little certainty concerning our present condition.

"Our Army lyes still in severall quarters. S^r R^d Hopton wth my Lo. Mohun, is upon the north side of Plymouth wth two Regim^ts, Collo. Asbourn. [Ashburnham] S^r Jo. Berk. [Berkeley] & I, are on the east side wth two Regim^ts & S^r Ni. Slan. [Nicholas Slanning] wth Jack Trevan. [Trevanion] & their two Regim^ts were sent the last weeke to Modbury to possesse that quarter before the enemy come, being the richest part of this country, whence most of our provision & victuals does come, if it were taken from us, we might be starvd in our quarters. Modbury lyes 6 miles to the Eastward of us, & now the Enemy wth all the power y^e they can gather, of those that we disperst at Okeham. [Okehampton?] & Chag. [Chagford?] & other aydes, advance wth in two mile of ou [our Camp?] at Modbu: they are many thousand as the report goes, & we are like to have speedy worke. We have sent more ayde to them both of horse & foote. God speed us well. Plymouth is still supplied wth men & all sorts of provision by sea wth we cannot hinder & therefore for my part I see no hope of taking it. So now the most danger that hangs over the K^es side is in these parts, for he hath had great successe in those parts where he is. Cissiter [Cirencester] wth prince Rupert tooke, hath drawne in all Gloucestershire. The Citties of Gloucester & Bristol do offer to render themselves wthout Force, & they are places of great importance. The Earle of Newcastle hath given the Parli^a power a great defeat in Yorkshire.

"The Queene is coming wth good Ayde to the K^es. The Parl. did attempt to force severall quarters where the K^es Army lay, & were beaten off wth great losse to themselves in all places. We have advertiz^t that some ayde is coming from his Mat^e to us, but it is so slowe as we shall need it before we see it. but gods will be done, I am satisfied I cannot expire in a better cause. I have given some directions to Jack [his son John Grenville] for his study, pray cause him to putt them in execution, & to make some exercise in verse or prose every day. intreat my Cos. [imperfect] & Bar. Geal. to take a little paines [wth] him. I have released the Prisoners that Bar. Geal. wrote for. Iett Cap. Stanb. know, it is all one to me whether he goe by Byd. [Bideford?] or Pada. so he make haste, & now to conclude, I beseech you take care of y^r health, I have nothing so much in my prayers. Y^r Physician Jennings is turned a Traytor wth the rest, wherby he hath lost my love, & I am doubtfull to trust

you wth him. Present my humble duty & thanks to y^r moth^r & I beseech god to blesse y^r young People.

"I rest y^r owne ever

"BEVILL GRENVILLE.

"My new cap is a little to straight. I know not what forme of a Certificate it is that Jo. Geal. desires, but if he will send it to me drawne, I will gett it sign'd."

WILLIAM JAMES SMITH.

Conservative Club.

ROYAL HEARTS.

I remember seeing, in the year 1828, in the Museum at Orleans, the heart of King Henry II. of England, which was formerly preserved in the Abbey of Fontevault. A hole, as far as I recollect, had been corroded in the leaden case which enclosed it, through which was visible a shriveled object. This royal relic was, a few years since, given by the authorities of Orleans to Bishop Gillis, of Edinburgh, to be by him handed over to the English government. How has it been disposed of?

My principal object, however, in sending you this Note, is to express my persuasion that a mistake has been made as to the king; and that it is not the heart of Henry II., but of Henry III. Henry II. was buried at Fontevault; Henry III. at Westminster. There is no historical evidence, as far as I know, of the heart of the former having been preserved separate from his remains; and, as his body was buried in the abbey, there would be no particular reason for keeping the heart separate in the same establishment. If separated, it would surely have been sent to England.

"The manner of his burial," says Baker, "was thus. He was clothed in his royal robes, his crown upon his head, white gloves upon his hands, boots of gold upon his legs, gilt spurs at his heels, a great rich ring upon his finger, the sceptre in his hand, his sword by his side, and his face uncovered and all bare."

There is, however, incontestable proof of the heart of Henry III. having been consigned to the abbes of Fontevault, to be preserved in that monastery. This is clear from the following decree of his son Edward I., dated 3d December, 1291, and to be seen in Rymer, vol. ii. p. 533. —

"Rex omnibus ad quos, &c. salutem. Quia pro certo intelleximus, quod celebris memorie Dominus Henricus quondam rex Anglie, pater noster, ipso dudum existente apud monasterium Fontis Ebroldi, cor suum post ejus decessum eidem monasterio promissit;

"Et dilecta nobis in Christo Abbatissa monasterii predicti, nuper in Angliam accedens, cor illud sibi, juxta promissionem predictam, petiit liberari:

"Dilectus nobis in Christo Walterus, Abbas Westmonasterii, cor predictum integrum, in presentia venerabilium patrum, A. Dunelmensis, et R. Bathoniensis et Wellensis Episcoporum; et dilectorum et fidelium nostrorum Edmundi fratris nostri et Willielmi de Valentia avunculi nostri, et aliorum fidelium nostrorum plurimorum; die lune proximo ante festum beate Lucie Virginis, anno regni nostri vicesimo, in Ecclesia Westmonasterii, predicta Abbatissa, de voluntate et precepto nostro, liberavit; ad

prædictum monasterium Fontis Ebroldi deferendum et sepeliendum in eodem. In cuius, &c.

"Teste Rege apud London. 3 die Decembris."

I would ask, therefore, if the above-named relic be the heart of Henry II., what has become of the heart of Henry III.? If one could be preserved from destruction, the other could, and probably would be also. The mistake — if mistake it be — probably originated in the patent fact of Henry II.'s interment in the abbey. I am, however, quite ready to surrender my opinion to any one more competent to enlighten us.

JOHN WILLIAMS.

Arno's Court.

Minor Notes.

EDITIO PRINCEPS.—First editions are generally only matters of literary curiosity, but not always. I wish to note the following rather curious circumstance in scientific history. Edw. Waring, one of the greatest English mathematicians, published a very remarkable result in the *Philosophical Transactions* (vol. liii.) for the year 1763. This was copied, with only the alteration of A for a, B for b, &c., by La Grange; and it was better known as existing in his book, than in the author's. About a year ago, this subject attracted a good deal of attention among mathematicians. One (a very eminent one) gave me the means of verifying Waring's result. This I did, detecting three or four slight errors in La Grange's *Res. des Equations*. These errata were very properly printed in the next volume of the *Phil. Transactions*.

I have since succeeded in procuring a copy of La Grange. On examining it I find, to my surprise, that it is correct in all the different places noted; and that in fine, it is an *Editio Princeps*, An. vi.=1798. The copy in the Brit. Museum is of 1826. Thus a matter, which took me fifteen hours, or two good days, with the best assistance, to verify and correct, might have been attained by the mere comparison of different editions.

WM. DAVIS.

St. John's Wood.

SOLAR ECLIPSES.—I send you extracts from Motte's *Abridgment of the Philosophical Transactions*, 1700 to 1720, which would appear to relate to the "rose colour," "corona," and "beads," which have excited so much interest in solar eclipses of late years. These passages in the *Transactions* may perhaps not have come under the eye of some of your readers, and may therefore interest them.

"At Bern Capt. Stannyan observed, May, 1706, on the sun's 'getting out of the eclipse, that it was preceded by a blood-red streak of light from its left limb, which continued not longer than 6 or 7 seconds of time.'

"In April, 1715, Dr. Halley observed, during an eclipse, 'that about 2 minutes before the total immersion, the remaining portion of the sun was reduced to a very fine

horn, whose extremities seemed to lose their acuteness and to become round, like stars. And for the space of about a quarter of a minute, a small piece of the southern horn of the eclipse seemed to be cut off from the rest, like an oblong star': and which he attributes to inequalities of the moon's surface. 'A few seconds before the sun was all hid, there discovered itself round the moon a luminous ring, about a digit in breadth — of a pale whiteness or pearl colour, and a little tinged with the colours of the Iris,' &c. 'During the whole time of the total eclipse, I kept my telescope constantly fixed on the moon,' &c. 'I found there were perpetual flashes of light, which seemed for a moment to dart out from behind the moon — now here, now there, on all sides; but more especially the western side, before the emersion, and about 2 or 3 seconds before it. On the same western side, where the sun was just coming out, a long and very narrow streak of dusky but strong red light seemed to colour the dark edge of the moon,' &c. &c."—Motte's *Abridgment*, pp. 268, 273, 274., vol. i., from 1700 to 1720.

N. J. HEINEKER.

Sidmouth.

FISHING VESSELS CALLED "BUSSES."

"We hear from Southampton, that the Norfolk and Newcastle Busses sailed from thence for Southwold on Wednesday last, and that the Shaftsbury Buss was launched the same Day, for the Service of the British Fishery."

"By letters from Southwold in Suffolk, where the Busses belonging to the Society of the Free British Fishery are to rendezvous, we are assur'd, that the Poor's Rates are fallen from 4s. to 1s. 6d. in the Pound, by the Nets, for the above Society, being made by the industrious Poor of Southwold."—*London Evening Post*, May 25, 1751.

JOHN PAVIN PHILLIPS.

Haverfordwest.

THE FLEUR-DE-LYS FORBIDDEN IN FRANCE.—The following has appeared in most of the newspapers during the past month. It is a curious illustration of the manners of the times in which we live. Please preserve it in "N. & Q." as an item, valuable alike to the historian of art, and the chronicler of human error:—

"By a decision of the Paris Court of Cassation, jewellers and all manufacturers of fancy articles are fully informed that it is unlawful in France, in virtue of a Napoleonic decree, in 1852, against factious or treasonable emblems, banners, &c. to introduce the *fleur-de-lys* on any jewel, bracelet, cabinet-work, tapestry, or upholstery, and, accordingly, the tribunal at Riom, which, on the 28th November last year, gave a more lenient interpretation to the law was wrong, and is rebuked."

GRIME.

PITS IN THE CHALK.—A short time ago, being in Buckinghamshire about four or five miles from West Wycombe, I observed a large quantity of block chalk in a field, and some men drawing it up out of a sort of well with a large windlass. They told me it was wanted for building purposes: that the upper stratum was common rubble chalk, of no use to them; and that it was the custom to sink a shaft down to the solid chalk, when they widened the opening in all directions, quarrying out the blocks, and sending them up to the sur-

face. When they had excavated as much chalk as they safely could, they abandoned their mine, which then became a receptacle for any rubbish they might want to get rid of, and went to another spot, and sunk another shaft. They told me it was a general custom to get chalk in this way where they could not quarry it at the side of a hill or similar situation, and believed it to have been so from time immemorial. The pit or mine was exactly like an inverted funnel; the narrow neck representing the shaft through the rubble chalk. Is not this a simple solution of the origin of those pits which some have attributed to the Romans, and others have thought cloacæ? It is not impossible, however, they may have been made first by that ingenious and enterprising people, and the custom kept up ever since. A. A.

Poets' Corner.

A PENNY LOAF IN 1801. — There is just published a *description raisonnée* of the museum formed by the Archaeological Institute of Great Britain, at Gloucester, in July last, edited by Mr. Albert Way. It most admirably relates particulars of a collection of the most enlarged and attractive kind, and among the minor curiosities, it has, at p. 50., "a relic of the memorable scarcity of the spring of 1801," — a most diminutive penny loaf, which was purchased in Gloucester, and of which it gives the scanty dimensions by admeasurement.

Looking over your former volumes, I find that you, in recording the longevity of incumbents (1st S. xi. 407.), notice that the quarter loaf was on the 5th March, 1801, at the enormous price of twenty-two pence halfpenny, happily at this moment only two-fifths of that amount; and you pay a well-merited encomium to the Rev. Potter Cole, vicar of Hawkesbury, near Tetbury, in the county specified, who held that living seventy-three years, — a period, I suspect, unsurpassed in the annals of Great Britain by any incumbent. Z. Z.

Queries.

CONSULAR DIPTYCHES, AND OTHER EARLY CARVINGS IN IVORY.

I shall feel much obliged to any correspondent who can give me any information in reply to the following questions: —

1st. The diptych bearing the name of *Boethius*, preserved in the Biblioteca Quiriniana at *Brescia*. This diptych is stated in Smith's *Dictionary of Greek and Roman Biography*, to represent the philosopher Boethius, who was Consul in A.D. 510. In Murray's *Handbook of North Italy*, s. v. "Brescia," it is, however, attributed to his grandfather, who was Consul A.D. 487.; but as the name of the former was *Anicius Manlius Severinus*, and the latter *Flavius*, whilst the diptych in ques-

tion reads *NARMANL BOETHIVS*, I should be glad to learn if this discrepancy in the prænomen has ever been accounted for.

2nd. In the same library is a very interesting ivory casket, probably of the third century, carved with subjects from the Old and New Testaments, and heads in medallion. Is anything known of the history of this casket, or how it came into the possession of Cardinal Quirini?

3rd. The fine diptych in the Treasury of the Cathedral of Monza, representing on one leaf, a muse, and on the other a seated figure of an author. This remarkable diptych has been variously supposed to represent Claudian, Ausonius, or Boethius. The latter supposition is evidently untenable, as Mr. Oldfield very justly remarks in his *Catalogue* of the Collection published by the Arundel Society, inasmuch as the style of the workmanship points to a much earlier date. A comparison of this with the diptych mentioned above will at once show its vast superiority. My own opinion is, that it represents Ausonius, and was probably executed A.D. 379., in which year Ausonius was nominated to the Consulate by the Emperor Gratian. Ausonius was an aged man at this time; had been tutor to Gratian; had practised at the bar, and was a professor of rhetoric; all of which agrees very well with the figures and attributes represented on this diptych. The muse on the other leaf would be a well-conveyed compliment to his excellence as a poet.

4th. A diptych stated to be preserved at Darmstadt, and bearing on both leaves figures of consuls seated, is inscribed with the name of *Rufius Probianus*. I cannot find in any of the lists a consul bearing this name. I find, indeed, that *Anicius Probianus* was consul A.D. 471.; and the style of the carving agrees very well with this date. Has any explanation been offered of this discrepancy, and in what museum or collection at Darmstadt is this diptych to be found?

5th. In the Uffizi at Florence is a half diptych of the last private individual enjoying the office of Consul, *Anicius Faustus Albinus Basilius*, A.D. 541. He was Consul for twenty-four successive years. In the lists he is called *Florius Basilius*. Do not these discrepancies between the lists and these important monuments show how little the former are to be depended upon? My object, however, in calling attention to this diptych is, to inquire if it has ever been remarked that a portion of the other leaf is still in existence. At the Brera at Milan, is a fragment bearing a winged figure of Rome, or a Victory seated on the back of an eagle, and holding up an oval medallion, bearing a bust with the inscription —

"BONOR ET PVBLICI ET ITERVM."

Above is inscribed the usual consular style, but without name of consul. A remarkable similarity of style, and the identity of the portraits on this

and the Florentine diptych have not been, as far as I am aware, hitherto commented upon.

6th. The diptych in the collection of Prince Soltzickoff, representing on one leaf Adam naming the beasts, and on the other, various incidents in the life of St. Paul (5th century?). Is anything known of this diptych, and where it was formerly preserved? From the subjects it appears to have been an ecclesiastical diptych.

7th. The diptyches presumed of Justinian and of the Apotheosis of Romulus, engraved in D'Argincourt? Are they still in existence? If so, is it known where they are preserved? As I fear I have already trespassed too largely upon your space, I will reserve any other remarks I may have to make, for a future communication.

J. M. L.

Kensington.

LEGEND OF THE MONTAGU.

Having seen in *The Athenæum* of Jan. 5, a letter written by Mr. Hepworth Dixon from Kimbolton, relative to a story (or legend, as he calls it,) respecting Queen Catherine of Arragon, written in an old-fashioned hand, and found by him in the library of that celebrated mansion; as I have repeatedly heard the same legend, the heroine though being Queen Catherine of Braganza, I shall be extremely obliged to you if you will tell me where I can find it, in what memoir or history. The letter, written in the old-fashioned hand, found in Kimbolton library, says that Queen Catherine of Arragon, finding that her Master of the Horse, a Montagu, squeezed her hand whenever he had an opportunity, was simple enough to tell her husband, asking him what Montagu meant; and that afterwards Montagu was killed in some war, first writing to the queen "that he died for her love."

The story I have so frequently read and heard was much the same. A Montagu, brother or cousin to the Earl of Sandwich, who was a person of such importance in the court of King Charles II., and so often mentioned by the immortal Pepys, was either Master of the Horse, or held some very important place in Catherine of Braganza's household, and vain enough to try and attract the notice of his mistress. She asked Charles what a man meant when he squeezed a lady's hand. The king immediately answered "*Love*." "O then," replied the queen, in her innocence and purity, "Montagu must love me very much, for he squeezes my hand whenever he can." The king looked rather coldly upon Montagu after this; and he, finding by his majesty's altered manner that he was aware perhaps of his presumption, relinquished his plans, and afterwards married one of the celebrated *belles* of that gay court. Surely any one must see that this "legend" is more likely to be true than that attributed by the old-fashioned

hand to Catherine of Arragon. The writer thought because Queen Catherine I. died at Kimbolton, that in all probability the Montagu who dared to love the repudiated wife, must be *her* Master of the Horse (though the Montagus then had nothing to say to Kimbolton.) The latter part, I conceive, of "Lady Idie for thy love," was an interpolation. The Master of the Horse to this unhappy queen was West, afterwards Lord De la Warr, and the idea of any man making love to her was not only improbable from her remarkable ugliness, but preposterous, seeing that the tyrant husband, instead of permitting him to be killed in a foreign land, would have him made shorter by the head in a few hours after hearing of his hardihood. In the court of Charles II. even making love to a queen does not appear so impossible; and to that queen especially, the courtiers did nothing else from morning till night. Montagu, in his vanity, supposed that Catherine of Braganza, the interesting, neglected, cruelly-used wife, might respond to the passion he dared either to conceive or affect.

I shall look with anxiety in your next numbers to see if some of your correspondents will oblige me by informing me where I can find this legend, having in vain looked in *Les Mémoires de Grammont*, &c.

JULIA ALFE.

Norwich.

BOOKBINDING IN ANCIENT AND IN MEDIEVAL TIMES.

What are the best treatises relating to the art of bookbinding, and in what works, published either in this country or on the Continent, have good examples been figured? The old stamped bindings of the fifteenth and sixteenth centuries are often exceedingly interesting, and executed with great skill; the most tasteful productions of the *bibliopegic* art are those of the *renaissance* period, especially the choice relics of the Grolier or the Maioli collections, highly esteemed by lovers of old books in all countries. The Archaeological Institute has announced a special exhibition of specimens of ancient bookbinding for their monthly meeting on April 5th, and numerous choice examples have been promised for the occasion. The collection will be open to the members and their friends during a few days, at 26. Suffolk Street, Pall Mall, and an opportunity thus afforded for some general investigation of the style and character of objects of this class, at various periods and in various countries. I should be much obliged to any of your readers who may be able to supply references to works upon the subject. Of course the notices scattered through Dr. Dibdin's publications are known to me; also the illustrated treatises by J. A. Arnett; that entitled *Ornamental Art applied to Ancient and Modern Bookbinding*, published by Cundall in

1848; the Specimens elaborately reproduced by Mr. Tuckett, a beautiful publication, of which, as I believe, two parts only have appeared; and a few other matters of minor note, published on the Continent. More ample information on the subject must doubtless have been given in other works.

ALBERT WAY.

Wonham Manor, Reigate.

CITY FAIRS.—In the 14th of King Henry VII. a grant was made of a twenty-one days' fair near the Tower, to the Hospital of St. Katherine, by water and by land, upon the feast of St. James. Morley, in his *Bartholomew Fair*, mentions one as granted by Edward III. to the Master, &c. of this same hospital, and Ducarel alludes to a similar grant by King Henry VI. When was this fair abolished, and of what nature was a fair by water?

ABRACADABRA.

COLOUR OF SERVANTS' LIVERIES.—Can any of your correspondents inform me whether there is any principle for the regulation of the colours of servants' liveries? They appear to be connected with the colours in coats of arms; and ordinarily the predominant colour is, I believe, taken from that of the shield. But this cannot be universal, for nothing is more common than for the field or ground of the shield to be *or* (gold); yet yellow is seldom a predominant colour in liveries; nor is red, although that tincture may sometimes be predominant in the shield. A.

EDWARD VI.'S ARTICLES OF 1552.—Will any of your correspondents, who happen to live in a cathedral town, inform me whether a copy of Edward's Forty-two Articles of 1552 are inserted in English in the Bishop's register of that date? They are not at Norwich, Oxford, London, or Lambeth. Beyond that my information does not reach.

NICHOLAS POCCOCK.

ELEANOR COBHAM.—I shall feel greatly obliged to any of the readers of "N. & Q." who will kindly inform me, when and where Eleanor Cobham, wife of Humphrey, Duke of Gloucester, died, and where she was buried? Hall, in his *Chronicle*, states that "she was examined before the Bishop of Canterbury in St. Stephen's Chapel, and there convict and judged to do penance in three open places within the City of London; and after that, adjudged to perpetual prison in the Isle of Man under the keeping of Sir Thomas Stanley, Knt."

Stowe gives the following graphic account of the "penance" in question, and from this probably Shakspeare composed the pathetic picture which he has introduced, in the second part of *King Henry VI.*:—

"There was taken also Margery Gurdmaine, a witch of Eye beside Westminster, whose sorcerie and witch-

craft the said Elianor had long time used, and by her medicines and drinks enforced the Duke of Gloucester to love her, and afterwards to wed her; wherefor, and for cause of relapse, the same witch was burnt in Smithfield on the 27th day of October —.

"On Monday 13th November, she (Eleanor Cobham) came from Westminster by water, and landed at the Temple Bridge, from whence, with a taper of wax of two pound in her hand, she went through Fleet Street hoodless, save a Kercheffe, to Paul's, where she offered her taper at the high Alter. On the Wednesday next she landed at the Swan in Thames Street, and went through Bridge Street, Gracechurch Street, strait to Leadenhall, and so to Christ Church by Aldgate. On the Friday she landed at Queen Hive, and so went through Cheap to St. Michael's Cornhill, at which time the Maior, Sheriffs, and crafts of London, received her and accompanied her."

I have been unable to trace her history further than this in any of the chronicles of the time. Probably, if she was imprisoned in the Isle of Man, she died and was buried there; and her tomb, or some other memorial of her, may have been preserved. COLLINUS.

EPIGRAM ON TWO DEANS.—I do not know if the following epigram has ever come under your notice. It is worth preserving in the "Record Office" of "N. & Q." I never saw it in print. It is necessary to introduce it with a short history, as the parties named in it, and their peculiar concerns, are perhaps forgotten by all except octogenarians like your subscriber, who knew "the two deans."

Cyril Jackson was *Dean* of Christ Church; and it was understood that he had refused a bishopric out of proud humility. Nathan Wetherell, father of the late Sir Charles Wetherell, of Bristol notoriety, was Head of University College, and *Dean* of Hereford. Now Nathan had purchased very many shares in the Oxford Canal at a time of their extreme depreciation, and ultimately realised a large fortune by the advance in their value, or rather price. Jack Burton was then a young lady, daughter of Dr. Burton, a canon of Christ Church, who wrote verses, which were much admired for their genuine worth; and, amongst others, the epigram I now propose to you to preserve in your valuable miscellany:—

"As Cyril and Nathan were walking by Queen's,
Says Cyril to Nathan 'We two are both Deans,
And Bishops perhaps we shall be!'
Says Nathan 'You may; but as I never shall,
I will take care of my little canal,
And leave you to look for the See'" (sea.)

If you do not think the above a specimen of a pun worthy of Hood, it is thought to be so by

F. FITZ-HENRY.

P.S. If this epigram has been printed, I shall be glad to know in what book or publication.

THE FARMACIA AT LORETO.—*La Pharmacie*, French; *Dispensary*, English. When you have visited the Santissima Casa at Loreto, which has generally so pre-occupied the Englishman, that he

frequently slurs over what else is to be seen; still the *farmacia*, or dispensary, which is a *dépôt* of drugs provided for the relief of poor suffering pilgrims that may arrive at the shrine, well deserves particular attention. M. About, in *La Rome Contemporaine*, just published, has a few remarks upon this charitable institution; but I am not aware of any author who has fully described it. It contains the perfect *matériel* of the apothecary's shop, with between 200 and 300 pots, jars, vases, bottles, &c., for holding ointments, conserves, syrups, powders, tinctures, &c. These are in *faisance* of an ancient date, yet well executed. But the grand attraction of the whole is, that the apparatus alluded to is ornamented from the designs of that most eminent of painters, Raphael, and purposely drawn by him. These beautiful vessels cannot, however, have the line of Goldsmith applied to them—

"The pictures placed for ornament and use,"

they being kept only for show; and if you look in the pot for *Unguentum Tetrapharmacum*, you will find it without *one* ingredient, and perfectly empty; which is so far most judicious, as the medicines and medicaments are kept in equally useful, but less precious vessels. The subjects of these designs of Raphael are Sacred and Roman History, and Mythology. I was anxious to get as much information as I could from the *cicerone* of the *albergo* at Loreto, and from him I understood that the French were applying to the Pope to permit engravings to be made of these drawings of Raphael; but whether they succeeded in obtaining his permission I know not. Can any reader of "N. & Q." satisfy me on this point? Φ.

THE RIGHT HON. HENRY FLOOD. — In the *Gentleman's Magazine* for 1791, Part II. p. 1227., may be found a "masterly sketch of the public conduct and character of this gentleman," which "was published in Ireland about three weeks after his death." Can you oblige me with the name of the author, the article having appeared anonymously? ABHBA.

GRANTS OF ARMS. — The library of Thomas Martin of Palgrave, Suffolk, sold by Martin Booth and John Berry, at their warehouse in the Angel Yard, Market Place, Norwich, on Saturday, June 5th, 1773, and following days, contained many heraldic MSS. of great interest.

The following original grants of arms were also in this collection:—

- | | | |
|---------|------------------|---|
| Lot | | |
| 4870. | Grant of Arms to | George Revall of London, by Cooke. 1577. |
| 4871. " | " | George Rawe of Shipton in Yorkshire, by Flower. 1573. |
| 4872. " | " | John Cooke of Giggleswyke, Yorkshire, by Ryley. 1653. |
| 4873. " | " | John Deacle of London, by St Henry St George. 1704. |

- | | | |
|---------|------------------|---|
| Lot | | |
| 4874. | Grant of Arms to | Reginald Corbett of London, by Wm Harvey. 1562. |
| 4875. " | " | Rowland Baker of Wollerton, Shropshire, by Cooke. 1582. |
| 4876. " | " | Thomas Pearce of Whitlingham, Norfolk, by St J. Vanbrugh. 1715. |
| 4877. " | " | Phillip Jemmet of London, by Sir Edward Bysshe. 1670. |
| 4878. " | " | John Gurney of Aylesbury, Bucks, by Sir Ed. Bysshe. 1669. |
| 4879. " | " | Thomas Moore of Wigenhall, St Germans, Norfolk, by Sir Edw ^d Bysshe. 1654. |
| 4880. " | " | Jane Collins of Broxhead, Essex, by Harvey. 1560. |
| 4881. " | " | Wm Rowe, Esq., of Pontefract, Yorksh., by Sir Edw ^d Bysshe. 1651. |
| 4882. " | " | Wm Balle, Esq., of Chester, by Cooke. 1572. |
| 4883. " | " | Thomas Powle of Cranebrook, Essex, by Hawley. 1555. |
| 4884. " | " | Wm Potkyn of Sevenoaks in Kent, by Wrythesley. 1517. |
| 4885. " | " | Stephen Powle of London, by Sir William Dethick. 1587. |
| 4886. " | " | Thomas Barrow, by Yrland. 1476. |
| 4887. " | " | Peter Hellard, Prior of Brydlington, Yorksh., by Thomas. 1469. |
| 4888. " | " | John Battersby of Bowland, Yorksh., by R. St George. 1605. |
| 4889. " | " | Thomas Smyth als Reede of Norfolk, by Thomas. 1481. |
| 4890. " | " | Lionell Young of London, by Cooke. 1558. |
| 4891. " | " | Trystram of London, by Rome-rick. 1467. |

I should be glad if some of your correspondents would inform me where any of these documents are now deposited. J. J. H.

GRAY'S INN AND PRESIDENT BRADSHAW. — Will any reader of "N. & Q." please to inform me when the above John Bradshaw, born at Tattenhall, near Chester, was admitted of Gray's Inn? And when he became *ancient*, *barrister*, and *bencher*? I believe he was not aged when he died, in 1659. LAICUS.

HENGIST AND Horsa. — Can any of your correspondents inform me if the genealogy of Hengist and Horsa is given in any authors except Bede, the Saxon Chronicle, and Nennius.

Bede states that Horsa, after being slain in battle by the Britons, was buried in the eastern parts of Kent, "where a monument bearing his name" was still in existence in Bede's time. Has the possibility of its existence still been made a subject of inquiry by any of the active archaeologists of Kent? Many Romano-British monuments, some of as old a date, have lately been described by the Welsh and Cornish archaeologists; and they have generally been found in some ignominious situation, as subserving the office of gate-posts, &c. They have latterly been disco-

vered also in Scotland. At the last meeting of the Edinburgh Antiquarian Society, an old Romano-British monument near the Scotch metropolis was described bearing the inscription "IN (H)OC TVMULO JACET VETTA F(ILII)S VICTI." The analogy of "Vetta, the son of Victus," to the genealogy of Hengist and Horsa, whose grandfather and great-grandfather were Vetta and Victus, was alluded to, and the presence of Saxons in Scotland nearly a century before the descent of Hengist and Horsa upon Kent was shown from the writings of Ammianus and Claudian.

A. LEECHE.

KNIGHTS OF MALTA.—I should be obliged if any correspondent of "N. & Q." can inform me what were the arms of the following Grand Masters of the Order of Malta: De Redin, Clermont; Cotoner, Perellos, Zoudodari, Villena, Despuig, and Hompesch.

J. W.

LAYMAN OFFICIATING AS DEACON AT MASS.—In the Life of Urban V., in the *Biographie Universelle*, it is stated that when the emperor Charles IV. came to Rome in 1368, at the request of that Pope, he crowned the empress on All Saints' Day at mass. The writer proceeds: "L'empereur y remplissait la fonction de diacre, mais il ne lut point l'évangile, ce qu'il ne pouvait faire que le jour de Noël." Is there any authority for this statement?

VEBNA.

LIVERPOOL PASSAGE COURT.—Could you or any of your learned correspondents give me a sound derivation for the title of an ancient local court in the North, viz. the Liverpool Passage Court?

It has been referred by some to "*paysage*," translated sometimes "landscape," at others "district." Again it has been referred to the word "*passagium*," a toll payable to the keepers of the port.

The court is now a civil court, presided over by the mayor's assessor, and having jurisdiction over all causes of civil action arising within the borough. It has no concern with port dues; its authority is based on prescription. There is no foundation-charter extant.

SERVIENS AD LEGEM.

MEDAL.—I have possessed for many years a large medal, the subject of which I have never been able to make out; and, without hazarding an opinion upon it, I would ask that of some kind correspondent of "N. & Q.," who may be able to tell me, on what occasion it was struck.

The medal is $2\frac{1}{2}$ inches in diameter, and weighs a trifle under two ounces; my copy is much worn and the edges battered. On one side are two figures; that on the dexter side is apparently a female with an olive branch in the left hand stretched out behind her, the right extended in front, as if to receive something from the right

hand of the other figure. On the head of the latter is a star, and in the left hand a staff held over the shoulder, having near its upper end a globe or sun with rays issuing from it. The back ground represents a city, above which is the symbol of the Almighty shedding glory on the scene below. The legend is,—

"FELIX . TERRA . FIDES . PIETATI . UBI . IUNCTA . TRIUMPHAT."

On the other side are two similar figures in the act of tender salutation. The dexter figure has five stars round the verge of his head, and a flaming sword in the left hand. The sinister figure has the same flaming sword coupled with a branch of olive. On the ground between the figures is an open book with the words "PROXIO . DEO." The legend is,—

"PAX . CUM . IUSTITIA . FORA . TEMPLA . ET . RURA . CORONAT."

All the figures seem to be of the American-Indian cast. There is no date.

PATONCE.

WAS MILTON A WELSHMAN?—A writer in the current number of the *Brython*, a Welsh literary serial, attempts to prove the affirmative, and to connect Milton with the Middletons, or Myddeltons, of Wales; the Welsh form being *Milton*, sing., and *Miltoniaid*, pl. Their original name was *Blaid*, being descended from Ririd ap Blaid, Lord of Penlyn—a distinguished chieftain of the twelfth century. He took the surname *Blaid*, or Wolf, from his maternal ancestor *Blaid* Rhudd, or the Bloody Wolf, Lord of Gest, Penmorva, whose standard bore a *wolf* passant on azure ground. Ririd married his relative Gwerfyl, daughter of Cyfyn Hirdref, son of the aforesaid Lord of Gest. From this marriage descended some of the first nobility and gentry of Wales, as Lord Mostyn; the Salusburys of Llanrwst, &c. A lineal descendant, of the fourth generation, Ririd ap David ap Blaid, married Cecilia, daughter and heiress of Sir Alexander Myddelton of Myddelton, county of Salop, Knt., governor of Montgomery Castle, and his descendants adopted their mother's name, and have ever since been surnamed *Myddelton*. (See *Ancient and Modern Denbigh*.)

Can any of the correspondents or readers of "N. & Q." throw any light on this subject?

W. LLOYD.

MINIATURES.—If anyone can tell me of a *small* miniature of Lord Dundee (Claverhouse); Mary, Queen of Scots; Madame Henriette, wife of the Duc d'Orléans, and daughter of our Charles I. and Henrietta Maria; I shall be much obliged to them to let me know where such miniatures can be heard of or purchased?

L. M. M. R.

NAUTICAL BALLAD.—Can any correspondent inform me who is the author of a nautical ballad,

and not being understood, in the infinite number of editions of Perrault's *Tales*, the word *verre* became substituted, and thus the celebrated slipper of *vair* got converted into a glass slipper. Is there any reason for supposing that the word was obtained by trading in skins with France? If so, it is remarkable that it should be in use here now, and so long ago obsolete in the country from which it was derived.

T. B. B.

[It does certainly appear that the term *veer*, as applied in Pembrokeshire to polecats and weasels, has some connexion with the old *Fr. vair*, and also with the *Med.-Lat. vares*. "Menu vair. Minever; the furre of ermines mixed, or spotted, with the furre of the weesell" (Cotgrave.) "Vares," according to Du Cange, were a "species quedam murium Ponticorum" (ermine), to which, as he thinks, a certain writer has applied the name *veergares*. Cf. in *Du. voeren*, to line a garment (with silk, fur, &c.)

Veer and *vair* appear to have some connexion with the *L. viera*, though French etymologists prefer deriving *vair* from the *L. varius*.

"*Vaire*. A kind of fur, supposed to be that of a species of *weasel* still so called," Halliwell.]

"SPUN" EQUIVALENT TO "PLUCKT."—When a man has failed in his examination at Woolwich, he is said to be "spun," as in the Universities he is said to be "pluckt." What is the origin of the former term? The latter is well known. A. B. M.

[*Spunt* in provincial English is *spurned*, and hence, may be viewed as equivalent to *rejected*. Can it be in this sense that a person rejected at a competitive examination is said to be *spun*?

"Spunt, Spurned. *Suffolk.*"—Halliwell.

"Spunt, *part. p.* Spurned. *Suff.*"—Wright.

Spun for *plucked* is a term not restricted to any one of our great schools of learning, but is now very generally employed in the elegant vernacular of Young England.

We may as well add that "getting *toko*," a phrase used at schools when a young gentleman receives corporal correction, is apparently a sportive allusion to the Italian "*tocco*," a *stick*, *wand*, or *twig* (properly, the stick used at schools in pointing to the letters of the alphabet, from *It. toccare*). Cf. in *Fr.* and *Romance*, "*toc*," a blow. "*Tan tost qu'il se feritz d'un toc*:"—"Aussitôt qu'il est frappé d'un coup."]

BARMECIDE AND SYBARITE.—I have often met with these words in various works, and have endeavoured to obtain their meaning, but without success. Will any of your correspondents give the required information, and tend to render less ignorant

IGNORAMUS?

[For an explanation of *Barmecide*, see our 1st S. xi. 367. 453. *Sybarite* is a native of Sybaris, an ancient Greek city of Lower Italy. In a more recent age, the inhabitants became so devoted to pleasure, that the word *Sybarite* became proverbial to intimate an effeminate voluptuary. See *Lempriere's Classical Dictionary*.]

OATHS.—In the papers of the 19th ult., reference is made to a lady appearing before one of the magistrates, and when requested to take the oath refusing to do so unless it was administered to her as a Presbyterian; and of a gentleman waiting

upon the magistrate, and saying he would find the Act of Parliament. Is there such an act or such a form, or is the oath which is administered in Scotland to a Covenanter the oath alluded to? Where is the form of the latter, and under what Act of Parliament is it administered? Where is an account of the oaths as at present allowed to be administered to be found? S. O.

[It is not by Statute that a Presbyterian can swear in his own form of oath. But there have been decisions to the effect that any person objecting to a mere form of oath, and declaring himself to be bound by a particular form, may be received as a witness, and the penalty of perjury would follow on an oath so taken. — *Manning v. Clement*. For Forms of Oaths formerly administered, see *The Book of Oaths*, and the *Several Forms thereof*, both *Ancient and Modern*, 8vo. 1689. We are not aware where the oaths at present in force will be found recorded.]

SHICKSTERS.—From a trial reported in *The Globe* newspaper of Feb. 25, Pizey v. Pollard, it appears that the poor workwomen employed in the cloth trade are sometimes called "Shicksters." Can you or any of your correspondents oblige me by explaining the term? INQUIRE.

[The term "shicksters" as applied to poor needlewomen is, we fear, by no means complimentary. It appears to be a word derived from the Hebrew, which is still in use amongst the Jews. When the Jews employ a maid-servant who is a Gentile, she is sometimes called a "Shiktza." Shiktza is from the Heb. *Shakatz*, to loathe, and when applied to a person, implies an abominable creature, an abomination. The term seems to have acquired an extended meaning, so as to comprehend not only maid-servants, but other hardworking Gentile females, hence called Shicksters.

It has, however, been suggested that Shiktza is from the Heb. *Shakah*, to drink, to water, to irrigate; and simply implies a drawer of water, or a water-carrier. But this derivation can hardly be sustained.]

Replies.

BEARD CONTROVERSY.

(2nd S. xi. 88. 106.)

I beg to inform CENTURION that I have now before me an etching of some very old stained glass, in which Adam is twice represented; once with Eve under the fatal tree, and again delving, while Eve on the other side is spinning. In both, Adam has a very remarkable beard. But there are instances far more ancient. On a sarcophagus found in the Vatican, Adam has a beard. Another example of Adam with a beard is to be seen in a mural painting in the cemetery of St. Callistus. Adam has a beard also in a painting in the cemetery of St. Agnes, in which Eve is represented with her hair cut short, a very unusual mode of painting her. On a very curious sepulchral stone, which was discovered in the church of St. Sebastian at Rome, among other extremely interesting figures, appear those of our first parents, Adam being represented with a very bushy

ensem episcopum accersendum, et quam de negotio sententiam ipse ferret perquirendum. Et respondit: 'Et licet hunc electum Eboracensem olim ex conjugis fidelium (fidei) susceperim; eique carnis naturam, honoris et dignitatis proventum requissimè debeam; multo magis sanctæ Cantuariensis ecclesiæ teneor, qui (l. quæ) me in eum, in quo sum, honorem provexit, et gratiæ, quam a domino Jesu Christo meruit, me per Pontificale ministerium fecit participem. Et propterea notum omnibus esse volo me literis Patris mei Anselmi de causâ, quam nunc inter nos agimus, sanctis modis omnibus obditurum, nec unquam Anselmum proditurum, ut is qui electus est in Archiepiscopum Eboracensem, aliquatenus consecratur, donec de subjectione suâ ecclesiæ Cantuariensi debitam et canonicam obedientiam profiteatur. Ego enim præsens fui, quando frater meus Thomas nuper Eboracensis Archiepiscopus juxta consuetudinem antiquam eandem professionem Cantuariensi Archiepiscopo Lanfranco et cunctis successoribus suis fecit.' His dictis, omnes episcopi simul ad Regem sunt reversi, &c.—*Anglia Sacra*, Lond. 1691, par. i. p. 68.; conf. *Holinshed's Chron.* iii. 36. A.D. 1110.

J. SANSOM.

MALTHA (2nd S. ix. 120.)—The following is a fragment from the Gerytades of Aristophanes:—

τὴν μάλθαν ἐκ τῶν γραμματείων ἤσθιον.

Meineke, *Fragm. Com. Gr.* vol. ii. p. 1007., explains this verse to allude to ambassadors, who were so greedy as to eat the wax from their tablets, while they were upon the road. Compare vol. v. p. 62., where a gloss of Hesychius is cited, in which μάλθα in this verse is explained to mean κηρὸς ἀπαλός, "soft wax." The passage may refer to any messengers who ate the wax off the tablets entrusted to their care. L.

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LIBYA.

Solomon speaks of the path of a bird through the air as one of three things not easily to be traced out; but in this day we are wiser than our teachers.

Whether falling stars "give off exuvia" I will not pretend to say; but FITZROPKINS may have observed small boys light the end of a stick, and by twirling it round rapidly produce the appearance of a circle of light.

The eye retains the impression of an object for a perceptible though minute period; and if the fact be as *Pliny Miles states*, this will, I think, account for the "torrent of falcons." J. P. O.

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very well known that the patron saint of Edinburgh was St. Giles or Geills, or, in Latin, *Divus Egidius* or *Ægidius*. The latter is the Latin spelling of *Aigidios*, which seems to be merely the masculine form of the Greek word *aigidion*, a kid, used as the proper name of a man. Etymologists seem to be agreed that Giles is a legitimate derivative of *Ægidius*, produced by some of those changes of pronunciation and spelling to which all words are liable. It is very remarkable that in this very number (2nd S. xi. 26.) there is a copy of a charter, granted by King Richard Cœur de Lion, to "Ricardo de Humetis et *Gile* uxori sue." Was this *Gile* the same name as *Giles*? J. L.

BOMB (2nd S. xi. 29. 74.)—Perhaps the following extract from Stowe (p. 584.) may be of use to FUSEE:—

"One Peter Baud, a Frenchman born, and another alien called Peter Van Collen, a gunsmith, both the king's (Henry VIII.) feed men, conferring together, devised and caused to be made certain mortar pieces, being at the mouth from 11ⁱⁿ to 19ⁱⁿ wide: for the use whereof they also caused to be made certain hollow shot of cast-iron, to be stuffed wth firework or wildfire; whereof the bigger sort for the same had screws of iron, to receive a match to carry fire-kindlers, so that the firework might be set on fire, for to break in pieces the same hollow shot; whereof the smallest piece hitting any man, w^d spoil or kill him."

ΔΔ.

HOUSE OVER-INSURED (2nd S. xi. 110.)—The practice of affixing Insurance Office plates to insured premises is not yet quite obsolete. I have seen new plates affixed to houses within the last year or two. I am not able to name all the offices which still continue their use. The following still retain them:—

The Sun	-	-	A sun.
The County	-	-	A figure of Britannia seated.
The Yorkshire	-	-	York Minster.
Leeds and York	-	-	Lamb and fleece.
Notts and Derby	-	-	An heraldic shield.

K. P. D. E.

PRONUNCIATION OF COLERIDGE (2nd S. xi. 69. 136.)—Can any of your readers inform me whether there is any truth in the story which I have frequently heard, that the first person of this eminent and gifted family took his name from the village of Cole-ridge, in North Devon? If so, the pronunciation of the village, which I have just given, would of course determine that of the family. I.

SAVELOX (2nd S. xi. 106.)—No doubt *poilony* is a corruption of Bologna,—the place where the most celebrated sausages are still made. Is not *savelox* the old French for a *Savoyard*, a native of Savoy? If so, our saveloy would be the sausage from *Savoy*, as the *poilony* would be that from Bologna. *Cervelas* would seem to imply something made of brains. An old French dictionary calls it "boudin gros, et court." "Boudin"

is explained as "fait du sang." If so, the *cervelas* may mean the sausage made of hog's blood, brains (*cervelle*), fat, &c., which we call a "black pudding." A. A.

Poets' Corner.

PRINCES OF SAVOY AND SAXONY (2nd S. xi. 38.)—It does not appear that, because "Lothair, Duke of Saxony, being elected Emperor in the year 1135, resigned his electorate to Henry Guelph, commonly called Henry the Proud," the name *Guelph* is the family name of the House of Saxony. The fact is, that Henry the Lion, the nephew and second successor of Henry the Proud, of the family of Guelph, was put to the ban of the empire, and deprived of all his possessions about A.D. 1180; and his duchy of Saxony given to one Bernard Ascanius, whose descendants continued to possess it till the year 1422, when the family became extinct. It was then bestowed, by the Emperor Sigismund, on Frederick the Warlike, Margrave of Meissen, from whom the present royal and ducal families of Saxony are descended. They are not Guelphs at all. By the intercession of his father-in-law, King Henry II. of England, Henry the Lion was restored to the possession of Brunswick and Luneburg; and from him are descended the families of the existing Dukes of Brunswick-Brunswick, and Brunswick-Luneburg—the latter of whom is now King of Hanover. If *Guelph* be a family name, these are the only families entitled to bear it. J. L.

PLAYS AT PUBLIC SCHOOLS AND COLLEGES (2nd S. xi. 136.)—In reply to a question by the HEAD MASTER of Westminster on this subject, I can inform him of the *existence* of some plays written by King's Scholars of Canterbury in the seventeenth century, though I cannot say whether there is any special provision for them in the Statutes. They are contained in a folio volume of MS. compositions of various kinds, by King's Scholars of that period, in the handwriting (I believe) of the then Head Master, the Rev. G. Lovejoy, which is kept in the Cathedral library. Some of these compositions are probably by the Rev. John Johnson, M.A., the well-known author of *The Unbloody Sacrifice*, who was a pupil of Mr. Lovejoy's. K. S. C. Oxford.

VICARS OF SCAUSBY (2nd S. xi. p. 132.)—I have a few Notes of the family of Vicars that J. H. C. asks about, as well as the following extract from the codicil to the will of Thomas Cartwright as Vicars, dated June 10, 1597:—

"Whereas, I have limited, appointed, and provided by my last will that one of my poor kinsmen or blood shall be maintained at Cambridge or Oxford, at learning for ever, I do by this codicil nominate and appoint Thomas Sheppard to be ye first, and he and all others succeeding to be chosen, governed, and placed, and upon

just cause to be displaced by ye Dean and Chapter of York for ever.—Item. I will, and my intent is, that if my brother Robert, my niece Catherine Cartwright als Vicars, my nephew Wm. Adams of Adwick, and my nephew Leonard Wray, dye without issue male, when they shall dye and no such issue male remaining, that every person or persons succeeding after shall yearly for ever pay or cause to be paid unto the Dean and Chapter of York ye sum of £20 at ye feast of St. Michael and Easter by even proportions to and for ye maintenance of two scholars of my blood or kin in ye Universities of Cambridge or Oxford for such time as I have limited one to be kept."

If a record of this founder's kin has been preserved, it probably contains the succession of exhibitioners from Thomas Sheppard down to the present incumbent, which would be a valuable addition to the family pedigree. JOHN SYKES.

Doncaster.

HADDISCOE CHURCH (2nd S. x. 411. 482.)—My attention has been called to some remarks upon Haddiscoe Church, which appeared lately in the "N. & Q." I think the conjecture of Mr. D'AVE-NEY, supported by other correspondents, respecting the two small niches in the wall near the font, very probable, but not of sufficient importance or certainty to prevent the intended removal of the font from its present site, between the nave and north aisle, to the more customary position near the chief entrance to the church. In its present position it would interfere most inconveniently with the proposed arrangement of the new seats in the nave. We are desirous of preserving the mural frescoes recently discovered, but I fear they are too much injured by repeated coats of whitewash to be more than mutilated, though interesting, relics of a past age. W. TALMAN, Rector.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers, Domestic Series, of the Reign of Charles I., 1629-1631, preserved in the State Paper Department of Her Majesty's Public Record Office. Edited by John Bruce, Esq., V.P.S.A. (Longman.)

By the publication of this the fourth volume of the *Calendar of Domestic Papers* of the reign of Charles I., a vast amount of new and interesting materials for the political and social history of that eventful period is made ready for the use of future writers. Mr. Bruce, after pointing out the light which the documents here calendared and indexed throw on the history of the prosecution against Sir J. Eliot, and that against the merchants who refused to pay Tonnage and Poundage, on that against Sir Robert Cotton and others, for the circulation of a manuscript book, and on that against Alexander Leighton in the Star Chamber, draws attention to the new facts which these documents furnish illustrative of the biography of Oliver Cromwell, of Chief Baron Walter, and of Sir Edward Coke, as well as of Gill, Ben Jonson, Herrick, Randolph, Bishop Corbet, Thordike, &c. The other more striking features of the present volume, are the king's laudable encouragement of the national anxiety for discovery and colonisation; the curious insolence of the saltpetre men

(a subject treated of at some length in the 1st Series of "N. & Q."); the royal and other patronage given to the great works of drainage in the Fens, in the Eastern Counties; the provisions made by the government against an anticipated period of alarming scarcity; the views of medical men respecting the treatment of the plague; the mission of the Earl Denbigh to the East; the endeavour to establish a fishing station in the Isle of Lewis; and the ceremonies attendant on the birth and baptism of Prince Charles. When we add, that in the present volume about 4000 documents on these and similar topics are clearly, though briefly calendared,—for Mr. Bruce has the gift of describing the object and main points of a paper in a very few words,—it will be seen how great are the obligations under which all who are interested in the study of this important period, must feel themselves, not only to that gentleman, but also to the Master of the Rolls, under whose direction these most useful volumes have been produced.

BOOKS RECEIVED:—

Sermons on the Beatitudes. By George Moberly, D.C.L., Head Master of Winchester College. (J. H. Parker.)

A set of well-written and scholarly discourses, with a Preface relating to the recent volume of sceptical *Essays and Reviews*.

The Fall of Rome and the Rise of the New Nationalities. A Series of Lectures on the Connexion between Ancient and Modern History. By John G. Sheppard, D.C.L., &c. (Routledge.)

In these days, when nationalities and new maps of Europe are so frequently and gravely discussed, a work like the present, founded on the writings of Gibbon, Hallam, Milman, Sismondi, Guizot, Michelet, &c., and which may serve either as an introduction to the study of those writers, or as a substitute for them on the part of those who have but limited opportunities of study, is peculiarly well timed. Mr. Sheppard has done his work very carefully, and the book is made more generally useful by Chronological Tables and a good Index.

Curious Things of the Outside World. Last Fire. By Hargrave Jennings. *Two Vols.* (T. & W. Boone.)

This book is a puzzle. It contains a number of very curious and interesting stories relating to the "curious things of the outside world," connected by a thread of comment, which leads us sometimes to imagine that the writer is "in jest, only in jest," and at others that he shares Hamlet's belief, that there are more things true than were ever dreamt of in Horatio's philosophy.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

TALES OF AN INDIAN CAMP; a Collection of North American Indian Traditions, published some 20 or 25 years ago.

BOTMAN'S MEDALS.

SCHREVELIUS' MARTIAL.

WUESTERMAN'S THEOCRITUS.

*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street, E.C.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

BARRINGTON'S PERSONAL SKETCHES OF HIS OWN TIMES. Vol. III.

O'FLAHERTY'S OYSTER, by Hely. 2 copies of Vol. II.

WALKER'S IRISH BARDS. 4to. Boards. Uncut.

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CHOICE NOTES.

BY WILLIAM OLDYS, NORROY KING-AT-ARMS.

(Continued from p. 163.)

WANLEY.—All the account of the Harleian library [in Nicolson's *Historical Libraries*, 1736, p. vi.], was written by Mr. Humphry Wanley, librarian to the Lord Treasurer Harley, as his son, the most noble Edward, Earl of Oxford, my most invaluable friend and patron, informed me in the year 1730; but it would make a volume as big as this to give a just idea of this library. Mr. Wanley died July 6, 1726. See the Diary of his own Life in the Harleian library.

QUEEN ANNE.—When the Lord Treasurer Oxford recommended Sir Symonds D'Ewes manuscripts to be purchased by Queen Anne for a public library, as the richest collection in England next to Sir Robert Cotton's, she said, "It was no virtue for her, a woman, to prefer as she did, arts to arms; but while the blood and honour of the nation was at stake in her wars, she could not, till she had secured her living subjects an honourable peace, bestow their money upon dead letters." Whereupon the Earl stretched his own purse, and gave 6000*l.* for the library.

"TRINARCHODIA."—In a manuscript volume, formerly in the possession of James^a Petit An-

draws, Esq., entitled *Trinarchodia: the severall Raignes of Richard the Second, Henrie the Fourth, and Henrie the Fifth*, is the following note by Wm. Oldys, who appears to have been its former possessor:—"By what I can find, in perusing this book, so full of uncouth and obscure phrases, metaphorical allusions, distant, abstracted conceits, and mystical learning, the author was a clergyman, and calls King Charles II. his master. He began this book on the 7th Nov. 1649, and ended it on All Souls' Day, 1650. It further seems, these three reigns and the *Idyllia* were written for the press; but not to be published till after his death, and then without his name; yet the *Idyllia*, by being said to be revised and enlarged, looks as if it had been published before."

BROWNE.—William Browne [author of *Britannia's Pastorals*] was reputed a man not only the best versed in the works and beauties of the English poets, but also in the history of their lives and characters: wherefore he was pitched upon to draw out the line of his poetic ancestors, from Josephus Iscanius down to himself, which must have been a delectable and useful labour, from a man not only of his learning and taste, but who had the advantage of living so much nearer the times when our most renowned cultivators of English poetry adorned this isle.¹

CHAUCER'S PORTRAIT.—Winstanley, in his *Lives of the Poets*, p. 26., says, "Thomas Oecleve, of the office of the privy seal, sometime Chaucer's scholar, for the love he bore him, caused his picture to be truly drawn in his book *De regimine principis*; according to which, that his picture drawn upon his monument was made." To this passage Mr. Oldys added the following note in the margin of his copy of Winstanley—"This book, *De regimine principis*, a pretty thick folio, written, in English stanzas, on vellum, with that picture of Chaucer on the side of the verses, is in the possession of Mr. West of the Temple, who showed it me, Feb. 27, 1735."²

¹ An edition of Wm. Browne's Works was published by Thomas Davies in 1772, 3 vols. 12mo., with some short notes by the Rev. William Thompson.

² Some curious particulars of this portrait of Chaucer are given in Kippis's *Biog. Britan.* iii. 465. 467.; Walpole's *Anecdotes of Painting*, ed. 1849, i. 30.; *Gent. Mag.* Oct. 1841, p. 370.; and in Warton's *History of English Poetry*, ii. 263. Mr. Warton informs us, that "it is in one of the Royal manuscripts of Oecleve's poem in the British Museum that he has left a drawing of Chaucer; according to which, Chaucer's portraiture was made on his monument, in the chapel of St. Blase in Westminster Abbey, by the benefaction of Nicholas Brigham, in the year 1556. From this drawing, in 1598, John Speed procured the print of Chaucer prefixed to Speght's edition of his *Works*; which has since been copied in a most finished engraving by Vertue in Urry's edition, 1721, fol. Yet it must be remembered that the same drawing occurs in the Harleian MS. 4866, fol. 91., written about Oecleve's age,

CHURCHYARD.—Thomas Churchyard, who was called the old Court Poet almost all Queen Elizabeth's reign, was a gentleman born: by his studies at Oxford and his travels, a man of learning and experience: by his services and sufferings in the wars, a man of valour and merit: by his attendance on courts and great men, a man of manners, address, polite conversation, and other engaging qualities; and with all this he died a beggar, without ever having it in his power to make himself so by extravagance. All who have spoken of him know little of his story, as Fuller, Winstanley, and even Anthony Wood, who says, he laboured much to recover the titles of his writings, in that very imperfect catalogue he gives us of them in his life. [Wood's *Athenæ*, by Bliss, i. 727.] But from some of them he never saw we collect, he was born in Shrewsbury about the year 1520; came to Henry's court in 1537; had served in the wars abroad; and was subject at home under eight [?] crowned heads: had also been in the service of two or three of the noblest families in England: had dedicated books and pamphlets, in poetry and prose, of his own composing and translation, from Latin and some modern languages, to above twenty great personages of fortune and distinction: most generously recorded the praises and celebrated the memories of half the great men of his time. Yet with all his fighting and writing; loss of much blood and time in camps and courts, in a fearful and fruitless attendance and dependence upon the ungrateful great for above sixty-seven years, never could get more than a scanty pension from Queen Elizabeth³, and that, according to his own words, seems to have been through the interest of Sir Walter Raleigh; but so scanty, that upon the death of Dr. John Underhill, Bishop of Oxford, one of his best friends, he had no better prospect or resource, in 1592, of sustaining himself to the end of his natural course, than exposing again his aged and scarified limbs to the hardships of war in foreign service, as he miserably complains in his poem of *The Unhappy Man's Dear Adieu*. He did struggle on, abroad and at home, to salute King James with a congratulation soon after his entrance and coronation⁴, anno 1604 [1603?], when he could not be less than eighty-four years of age, if not more. What notice was then taken of him we find not, nor when he died, but

and in the Cotton. MS. Oth. A. 18. Occleve himself mentions this drawing in his *Consolatio Servilis*. It exactly resembles the curious picture on board of our venerable bard, preserved in the Bodleian gallery at Oxford."

³ See "A Pleasant Conceite, penned in verse, collourably sette out, and humbly presented, on New-yeere's day last, to the Queene's Majestie at Hampton Court, anno Domini 1593-4," printed in Nichols's *Progresses of Queen Elizabeth*, iii. 232.

⁴ A *Pæan Triumphant upon the King's Entry to London from the Tower*. 1603.

it could not be long after⁵, when somebody did cover his bones in Westminster Abbey, and hide as much as they could such a shameful monument and testimony to their country of the ingratitude that reigns in courts and courtiers, in masters and patrons, towards their servants and dependants.

SHADWELL.—The character of Capt. Hackum, in Thomas Shadwell's comedy *The Squire of Alsatia*, was drawn (as I have been told by old John Bowman the player) to expose Bully Dawson, a noted sharper, swaggerer, and debauchee, about town, especially Blackfriars and its infamous purlevs.

Tom Shadwell died suddenly of an apoplexy (or by taking too large a dose of opium given him by mistake) at Chelsea, near London, Nov. 20, 1692, in the fifty-third year of his age, and was buried in the church there the 25th of the same month. See his Funeral Sermon by Nich. Brady, 4to. 1693.

If Shadwell could not match Ben Jonson in his learning, in the deep reach of his plots, the innocence of his humorous characters, and the chastity of his morals, and other qualifications of his mind, he did at least in the corpulency of his body. Whence among many other sarcasms, we may account for this extraordinary epitaph of Tom Brown:—

"And must our glorious Laureat then depart?
Heav'n, if it please, may take his loyal heart;
As for the rest, sweet Devil, bring a cart."

SPENSER.—Ask Sir Peter Thompson if it were improper to try if Lord Effingham Howard would procure the pedigrees in the Heralds' office, to be seen for Edward Spenser's parentage or family; or how he was related to Sir John Spenser of Althorpe, in Northamptonshire, to three of whose daughters, who all married nobility, Spenser dedicates three of his poems.

Of Mr. Vertue, to examine Stow's memorandum book. Look more carefully for the year when Spenser's monument was raised, or between which years the entry stands—1623 and 1626.

Sir Clement Cottrell's book about Spenser.

Capt. Power, to know if he has heard from Capt. Spenser about my letter of inquiries relating to Edward Spenser.

Of Whiston, to examine if my remarks on Spenser are complete as to the press.—Yes.

Remember when I see Mr. William Thomp-

⁵ Arrived at length at the advanced age of eighty-four, Churchyard died in Westminster about the 1st of April, 1604, and was certainly buried, as the parish register evinces, on the 4th day of the same month, in the quire of St. Margaret's Church, near his favourite Skelton, and not in the church-porch, according to a ludicrous epitaph in Camden's *Remains*.—George Chalmers's Life of him in *Churchyard's Chips*, 8vo. 1817.

son⁶, to inquire whether he has printed in any of his works any other character of our old poets than those of Spenser and Shakspeare; and to get the liberty of a visit at Kentish Town, to see his collections of Robert Greene's works, in about four large volumes of quarto. He commonly published a pamphlet every term, as his acquaintance Tom Nash informs us.

SHAKSPEARE. — There was a very aged gentleman living in the neighbourhood of Stratford (where he died fifty years since) who had not only heard, from several old people in the town, of Shakspeare's transgression, but could remember the first stanza of that bitter ballad, which, repeating to one of his acquaintance, he preserved it in writing; and here it is neither better nor worse, but faithfully transcribed from the copy which his relation very courteously communicated to me⁷: —

"A parlamente member, a justice of peace,
At home a poor scare-crowe, at London an asse;
If lowsie is Lucy, as some volke miscalle it,
Then Lucy is lowsie whatever befall it:
He thinks himself greate,
Yet an asse in his state,
We allowe by his ears but with asses to mate.
If Lucy is lowsie, as some volke miscalle it,
Sing lowsie Lucy, whatever befall it."

If tradition may be trusted, Shakspeare often baited at the Crown Inn or tavern in Oxford, in his journey to and from London.⁸ The landlady was a woman of great beauty and sprightly wit,

⁶ William Thompson, a warm lover of our elder bards, and no vulgar imitator of Spenser, was the second son of the Rev. Francis Thompson, Rector of Brough in Westmoreland. He was entered as a scholar at Queen's College, Oxford, where he graduated A.M. in 1738. He afterwards became fellow of the same college, and succeeded to the livings of Weston and Hampton Poyle in Oxfordshire; after which (according to Alex. Chalmers) he became Dean of Raphoe in Ireland, where he died about 1766. D'Israeli informs us, that "he was the reviver of Bishop Hall's *Satires* in 1753, by an edition which had been more fortunate if conducted by his friend Oldys, for the text is unfaithful, though the edition followed was one borrowed from Lord Oxford's library, probably by the aid of Oldys." In 1757, Thompson published two volumes of *Poems*, among which those entitled "The Nativity," "Sickness;" and "The Hymn to May," have met with considerable approbation.

⁷ According to Mr. Capell, this ballad came originally from Mr. Thomas Jones, who lived at Tarbick, a village about eighteen miles from Stratford-upon-Avon, and died in 1703, aged upwards of ninety. Mr. Wilkes (adds Malone) grandson of the gentleman to whom Mr. Jones repeated this first stanza of the ballad, appears to have been the person who gave a copy of it to Mr. Oldys and Mr. Capell. "What is called a 'complete copy of the verses' contained in Malone's Shakspeare by Boswell, vol. ii. p. 565., is evidently not genuine." (Collier's *Shakspeare*, ed. 1858, i. 70.) See also Halliwell's *Shakspeare*, p. 129, 130.; and Malone's *Shakspeare*, by Boswell, ii. 140.

⁸ See Wood's *Athena*, iii. 802. (Bliss) for the anecdote of Shakspeare stopping at the Crown Inn, at Oxford.

and her husband, Mr. John Davenant (afterwards mayor of that city), a grave melancholy man, who, as well as his wife, used much to delight in Shakspeare's pleasant company. Their son, young Will. Davenant (afterwards Sir William) was then a little school-boy in the town⁹, of about seven or eight years old, and so fond also of Shakspeare, that whenever he heard of his arrival, he would fly from school to see him. One day an old townsman observing the boy running homeward almost out of breath, asked him whither he was posting in that heat and hurry. He answered, To see his god-father Shakspeare. "There is good boy," said the other, "but have a care that you don't take God's name in vain." This story Mr. Pope told me at the Earl of Oxford's table, upon occasion of some discourse which arose about Shakspeare's monument, then newly erected in Westminster Abbey; and he quoted Mr. Betterton the player for his authority. I answered, that I thought such a story might have enriched the variety of those choice fruits of observation he has presented us in his Preface to the edition he had published of our Poet's works: He replied, "There might be in the garden of mankind such plants as would seem to pride themselves more in a regular production of their own native fruits, than in having the repute of bearing a richer kind by grafting; and this was the reason he omitted it."¹⁰

One of Shakspeare's younger brothers, who lived to a good old age, even some years as I compute, after the restoration of King Charles II., would in his younger days come to London to visit his brother *Will*, as he called him, and be a spectator of him as an actor in some of his own plays. This custom, as his brother's fame enlarged, and his dramatick entertainments grew the greatest support of our principal, if not of all our theatres, he continued, it seems, so long after his brother's death, as even to the latter end of his own life. The curiosity at this time of the most noted actors [exciting them] to learn some-

⁹ He was born at Oxford in February, 1605-6, and on the 3rd of March following, was baptized at St. Martin's Church, in which parish his father's house stood.

¹⁰ Mr. Oldys might have added, that he was the person who suggested to Mr. Pope the singular course which he pursued in his edition of Shakspeare. "Remember," says Oldys, in his annotated Langbaine, art. Shakspeare, "what I observed to my Lord Oxford for Mr. Pope's use, out of the Cowley's preface." See Cowley's *Works*, Preface, p. 53. ed. 1710, 8vo., where he says, "This has been the case with Shakspeare, Fletcher, Jonson, and others, part of whose poems I should presume to take the boldness to *prune and lop away*, if the care of replanting them in print did belong to me." Pope adopted this unwarrantable idea; striking out from the text of his author whatever he did not like; and Cowley himself has suffered a sort of poetical punishment for having suggested it, the learned Bishop Hurd having pruned and lopped away his beautiful luxuriations, as Pope, on Cowley's suggestion, did those of Shakspeare. — *Malone*.

thing from him of his brother, &c., they justly held him in the highest veneration. And it may be well believed, as there was besides a kinsman and descendant of the family, who was then a celebrated actor among them¹, this opportunity made them greedily inquisitive into every little circumstance, more especially in his dramatick character, which his brother could relate of him. But he, it seems, was so stricken in years, and possibly his memory so weakened with infirmities (which might make him the easier pass for a man of weak intellects), that he could give them but little light into their inquiries; and all that could be recollected from him of his brother Will in that station was, the faint, general, and almost lost ideas he had of having once seen him act a part in one of his own comedies, wherein being to personate a decrepit old man, he wore a long beard, and appeared so weak and drooping and unable to walk, that he was forced to be supported and carried by another person to a table, at which he was seated among some company, who were eating, and one of them sung a song.²

Verses by Ben Jonson and Shakspeare, occasioned by the motto to the Globe Theatre—*Totus mundus agit histrionem*:—

Jonson.

"If, but stage actors, all the world displays,
Where shall we find spectators of their plays?"

Shakspeare.

"Little, or much, of what we see, we do;
We are all both actors and spectators too."

Poetical Characteristicks, 8vo. MS. vol. i., sometimes in the Harleian library; which volume was returned to its owner.

Old Mr. Bowman, the player, reported from Sir William Bishop, that some part of Sir John Falstaff's character was drawn from a townsman of Stratford, who either faithlessly broke a contract, or spitefully refused to part with some land for a valuable consideration, adjoining to Shakspeare's, in or near that town.

King James the First honoured Shakspeare with an epistolary correspondence; and I think Sir William D'Avenant had either seen or was possessed of his Majesty's letter to him. See Preface to Lintot's edition of his *Poems*.³

¹ Charles Hart, the actor, was born about the year 1630, and died in August, 1683. If he was a grandson of Shakspeare's sister, he was probably the son of Michael Hart, her youngest son.—*Malone*.

² See the character of Adam in *As You like it*, Act II. Sc. ult.

³ At the conclusion of the advertisement prefixed to Lintot's edition of Shakspeare's *Poems*, it is said, "That most learned prince, and great patron of learning, King James the First, was pleased with his own hand to write an amicable letter to Mr. Shakspeare; which letter, though now lost, remained long in the hands of Sir William D'Avenant, as a credible person now living can testify." Mr. Oldys, in a manuscript note to his copy of

A probable computation of the thousands of people of both sexes whom Shakspeare's Plays have maintained to this day, would appear incredible to anyone who did not maturely consider it.

(To be continued.)

LETTER OF MARY, QUEEN OF SCOTS.

The subjoined letter of Mary, Queen of Scots, has just appeared at Paris in the *Bulletin du Bouquiniste* of M. Aubry. It was communicated by M. Hyppolite Cocheris, of the Bibliothèque Mazarine, from the autograph in the library at Saint-Dié in Lorraine (Département des Vosges). As M. Cocheris remarks: "Il est fort rare de rencontrer maintenant une lettre de l'infortunée reine d'Ecosse qui ait échappé aux recherches de M. Labanoff et de M. Teulet."

"Monsieur mon bon frere l'ancienne amitié contractée entre la duchesse de Feria et moy, et l'obligation que je luy ay pour les bons offices quelle a faite pour moy et les miens, m'obligent d'avoir soing de sa preservation; cest pourquoy, ayant entendu quelle est devenue malade et que l'ayr du pays luy est un peu contraire, jay entrepris de vous supplier de luy commander le change de pays pour essayer de recouvrer sa santé et prolonger sa vie, laquelle, je scay, sera tousiours dediée à vostre service tres fidellement en lieu quelle demeure. Je scay que ces parens venront solliciter, maye que pour le respect digne de lhonneur quelle a receu par le feu duc son mari en vostre pays pour rien elle ni aqiessera, si il ne vous plect pour lamour de moy et de ses merites la descharger de telles cerimonies en cas si important que de sa vie; et je men sentiray dantant plus obligée vers vous que je lay chere. Priant Dieu, Monsieur mon bon frere, vous avoir en sa sainte et digne garde, Scheffeld, xii doctobre

"Vostre tres affectionnée bonne sœur
"et cousine,

"MARIE R.

"Au Roy catholique monsieur mon bon frere." Et sur le revers:—

"The queene of Scotland's letter to the King of Spaine concerning the duches coming in out of Spaine."

BOLTON CORNEY.

Barnes, S.W.

THE ANCESTRY OF CROMWELL.

The ancestry of the great Protector, though much discussed, is still, beyond his great grand-sire, so obscure, that I am induced to trouble you with what appear to be a few gleams of light in that "background of heraldic darkness" so pithily condemned by Carlyle.

Noble, further corrupted by Betham, gives an

Fuller's *Worthies*, observes, that "the story came from the Duke of Buckingham, who had it from Sir William D'Avenant." Dr. Farmer, with great probability, supposes that this letter was written by King James in return for the compliment paid to him in *Macbeth*. The relater of this anecdote was Sheffield, Duke of Buckingham.—*Malone*.

ill-spelt Welsh pedigree of Oliver, from Gweristan, son of Gwaethvoed, Lord of Cardigan, son of Glothian, by Morfydd, daughter of Owain ap Teithwal, and a great South Wales heiress.

Whether such people ever were, matters not; but later generations agreed to believe in them, and to impute to Glothian for arms, "Or, a lion rampant regardant, sable"; and to Morfydd, "Sable, a lion rampant, argent": and they affirmed further, that Gwaethvoed adopted this latter coat, given to all his reputed descendants, which, in Glamorgan, were but two—Lewis of Vau, Llanishen, &c., who claimed from Kydrich, second son, and Williams, who claimed from Gweristan, eldest son, of Gwaethvoed.

The four first descendants from Gweristan may be fabulous or not; but from thence they intermarried with known Glamorgan families, and the pedigree becomes more than probable. Thus, Goronwy the fifth married, *temp.* Edw. I., Katherine, daughter of Roger ap Howel Velyn, the well-known representative of Kydrych. Their son, Goronwy-vychan, married a coheir of Rhun ap Sysylt of Glamorgan.

Rhun, their son, was of Kibbour, now a hundred, and then a cantred of the county, and including Llanishen and Whitechurch. He married a daughter of Aaron ap Howel of Ychan of Brigan, in the same county.

Their grandson, Howel, also of Kibbour, married Wenllian, heiress of Llewelyn ap Evan of Radyr, a parish adjacent to Whitechurch; and the son, Morgan, married a Button of Duffryn St. Nicholas, in the same district.

Evan, son of Morgan, is described by Leland as of Newchurch, meaning Whitechurch, a parish in Kibbour; near the church of which are the foundations of a moated tower, which answers well enough to his "pile decayed,"—two miles from Cefn-On, and two from Cardiff. He married a Kemeys of Began; an old house still preserved in the adjacent domain of the Kenays-Tyntes, at Cefn-Mably.

William ap Evan, their son, is called servant to Jasper Tudor, who was Lord of Glamorgan; built Llandaff tower, and was likely to care for the interests of any local proprietor who entered his household.

His son, Morgan ap William or Williams, described by Leland as having 200*l.* or 300*l.* per ann. in Llanishen, next parish to Whitechurch, and as living there, married, as is most probable, the sister and heiress of the Malleus Monachorum, Thomas, Lord Cromwell, and their son, Oliver's great grandfather, was Sir Richard Williams, otherwise Cromwell; born, says Leland, at Llanishen; and who, besides English property, acquired much of the estate of Neath Abbey, which he left to his second son Francis.

The above pedigree, though like most in Wales,

loose enough as regards legal proof, bears considerable internal evidence as of an east Glamorgan stock; the families and places named being all well known and recognised.

As to Llanishen, it may be doubted whether they ever had the manor or advowson, or much of the land; since the Lewises, mentioned by Leland as their successors, derived all these from Edward Lewis, who married about 1580, Margery, daughter and coheir of Jenkin ap Morgan Gwyn, whose ancestors had certainly held Llanishen for three generations at least. The Williams family might, however, have held Whitechurch, and have had land, or even a house in Llanishen.

But the above general evidence is remarkably strengthened by the armorial bearings, long preserved at Hinchinbrook, and used by the Protector himself; and which closely resemble those of the Lewises of Vau, the recognised descendants of Gwaethvoed.

Oliver bore quarters of six, of which the first three were:—

1. Sable, a lion rampant, argent.
2. Sable, a chevron, between 3 spear heads, argent.

3. Sable, a chevron between 3 fleurs-de-lys, argent. Crest, a demi-lion rampant, &c.

Lewis of Vau, Llanishen, &c., bore also quarters of six:—

1. Sable, a lion rampant, argent.
2. Sable, a chevron between 3 spear heads, argent.
3. Sable, a chevron between 3 fleurs-de-lys, argent.

The chevrons in each case were sometimes omitted, and the three last coats in each family belonged to later matches.

Crest, a demi-lion rampant, argent.

The connexion of Lewis with East Glamorgan being admitted, that of Cromwell seems to follow.

The parish registers of Llanishen and Whitechurch, as is usual in the See of Llandaff, are defaced or lost. The earlier wills are uninduced and inaccessible, save to damp and vermin, in the Chapter House at Llandaff; and such as may have been proved in London are so well preserved, that no man, unless disposed to spend a small fortune, can attempt a general search. From proctors and doctors, and those Dragons of Wantley the ecclesiastical lawyers, what good or liberal thing can be expected? DRYASDUST.

Minor Notes.

CHANCELS AND PICTURES.—There are certain gestures and deeds, unrecorded in Holy Writ, which have arrived by successional delivery in the Church from the Christian era to our own time. Of these, one is the fact that when Mary Magdalene met our Lord in the Pleasance after

His Resurrection, and did not recognise Him, He pointed at the nailmark in His hands, when He said "Mary," and she thereby knew him at once, and made answer "Rabbouni." Hence, in the ancient and accurate frescoes of the Church, this legendary action is preserved. . . . In like manner, when Our Redeemer consented to die, and suffered His soul to pass away; at the signal *τετέλειται*, His head dropped towards His shoulder on the right hand, and so remained. This conveyed a mystic meaning, and was embodied by the early architects in wood and stone. Either they caused the western window of the tower, or the north-east chancel wall to lean out of line, or in some other and similar way, they perpetuated the yielding droop, the gentle gesture of that mighty brow, which bent with the pardon of many generations.

BREACHAN.

"**INONEING**": A NEW WORD?—In Part II., just published, of Dr. Pusey's valuable *Commentary on the Minor Prophets*, there occurs this passage at p. 191. :—

"*Seek ye Me and ye shall live*: lit. *seek Me and live*. Wonderful conciseness of the word of God, which, in two words, comprises the whole of the creature's duty and his hopes, his time and his eternity. The Prophet uses the two imperatives, **INONEING** both, man's duty and his reward. He does not speak of them as cause and effect, but as one. Where the one is, there is the other."

The word I have distinguished by capitals is new to me. Is it a new coinage, or the reissue of an old form? It is manifestly a compound, made on the same model as the word *atonement* (at-one-ment), and is the present participle of a verb to *inone*, just as *atoning* is of the verb to *atone*. (See "N. & Q.," 1st S. ix. 503-4.). It would be capacious to object to the exercise of the liberty men of learning undoubtedly have of enriching their native language with new words, or new compounds. But it is well to cross-question the new-comers, in order to ascertain whether they be as novel as they seem, or only revivals of obsolete forms.

ARCHIBALD WEIR.

Enfield.

LANGUE D'OÏ AND LANGUE D'OC.—The terms *Langue d'oï* and *Langue d'oc* are, I believe, generally explained as meaning the *Langue d'oui*, or "yes," and the *Langue d'oc*, also of "yes;" the first being the expression of assent used by the Frenchmen of the North, and the last that used by the Frenchmen of the South. Now I am not aware that "oc" means "yes" in any dialect of the South; and "oï" or "oie" is but an approach to the "oui" of the Frank; and it has occurred to me that, considering the great rivalry and dislike, the difference of language and of manners between the North and South of France, especially in earlier times, that these expressions mean merely and simply "goose's tongue," which is their literal translation, *oie* in the North and *oc*

in the South both meaning "goose;" and these two distinct portions of the Continent having nothing in common, naturally, but not politely, described each other's language as *cackling*.

JOHN DE FORD.

CANNING, CHATEAUBRIAND, AND COBBETT.—One of the great uses of a "N. & Q." I find to be, the making public unknown sources of information. Who would think of looking in Chateaubriand's *Congrès de Vérone* for letters of Geo. Canning, not elsewhere printed? and very fine letters they are: written with the genuine warmth of friendship. Curiously, the first is written in French, but in a postscript he excuses himself, and says that he shall write in future in English. Chateaubriand was for a few months minister here in England at the time Canning was Foreign Secretary. But this is not all; the same volume contains a paper of Wm. Cobbett's, translated into French; but unfortunately, not done by Chateaubriand himself. It would have been very interesting to have seen Cobbett's good, idiomatic English transferred into elegant French by such an able pen.

WM. DAVIS.

St. John's Wood.

"**LA REVUE DES DEUX MONDES.**"—In a recent number of the above review (Jan. 15), there is an article on the production of fish in fresh waters, from which I make two extracts, both of which will I think create some amusement and surprise, particularly among those who, like myself, have been wont to consider the review in question as being superior in point of accuracy of information as to English feelings and habits, and also as being more moderate in tone than other French publications:—

"Beaucoup d'honorables Anglais voyagent en France uniquement pour faire bonne chère: ils proclament loyalement la supériorité des bœufs charnus de la Normandie, du Limousin et du Charolais sur les bêtes grasses de Durham, du mouton parfumé des Ardennes sur les races lardées de Leicester et de South-Down; mais ils rejettent notre poisson avec dédain, et en cela aussi, à leur dire, *Britannia rule over the waves*" (sic), &c. &c. pp. 323-4.

And again:—

"De toutes les conquêtes que les nouveaux traités de commerce assurent en France à l'Angleterre, celle dont elle s'applaudit le plus est la réduction de 40 à 10 pour 100 des droits sur les poissons frais ou salés de l'étranger. Elle calcule avec joie que cette mesure sera la ruine de nos pêcheurs de l'Océan, et par conséquent un notable affaiblissement de la population maritime des rivages opposés aux siens," &c. &c. p. 329.

These extracts may well be permitted to pass without comment, but not perhaps without note.

EXON.

RETENTIVE MEMORY.—The following is a fair sample of a retentive memory, and is worthy, I think, of a niche in "N. & Q.":—

"This gentleman [Mr. Tennent, M.P. for Belfast], on

2nd S. XI. MAR. 9. '61.]

the occasion of Mr. O'Connell's motion for a repeal of the [Legislative] Union [of Great Britain and Ireland] in 1834, actually repeated a speech against the measure, without the least hesitation in a single instance, or the slightest mistake, — which occupied him three hours and a half in the delivery; and — which renders the effort still more surprising — it was a speech which was full of minute calculations and figures. He mentioned the circumstance to some of his friends at the time, and was so confident of the trust-worthiness of his memory, that he sent the manuscript of his speech to the newspapers before he delivered it."—*Grant's Random Recollections of the House of Commons*, p. 65.

Some of your readers may be able to supply more striking instances; and, if so, I shall be thankful for the information. One is here reminded of Mr. Sheil's well-known speech, which, though duly reported in the newspapers of the day, as having been enthusiastically received by his hearers, was never delivered! ABHBA.

Queries.

SEDES STERCORARIA: POPE JOAN.

I have before me an excessively curious book, printed at Rome in 1560, in folio, dedicated to Leo X., by Marcellus, Archbishop (elect) of Corcyra, and entitled *Sacramum Ceremoniarum, sive Rituum Ecclesiasticorum Sanctæ Romanæ Ecclesiæ, Libri Tres*. It has the usual imprimatur "cum licentiâ superiorum." The first book commences with a description of the conclave, and proceeds with all the ceremonies of election, consecration, and coronation. After partaking of some refreshment, the author tells us, the Pope proceeds to the Lateran, accompanied by a grand procession, the account of which fills several pages. Arriving at the porch of the church, he alights from his horse, his tiara is taken from him, and "he is led to a marble seat standing to the left of the principal door, which is called Stercoraria; and there they make him sit, nevertheless he shall so sit, that he should rather appear to lie (qui ita tamen sedet, ut jacere potius videatur); to whom, by and by, the Cardinals approach, and raise him honorably (honorifice), saying: *Suscitator de pulvere egenum, et de stercore erigit pauperem ut sedent cum principibus*." &c. &c. The Pope then enters the church, *Te Deum* is sung, and another long list of ceremonies proceeded with. But what follows is very strange, and I believe has as yet entirely escaped notice. From the church he goes to the palace of the Lateran, in the hall of which he is "*praised*," — the Prior "*facit laudes Domino nostro*." He then proceeds to the chapel of Saint Silvester, and what takes place there must be given in our author's own words: —

"*Finitis laudibus, Papa procedit ad cappellam Sancti Silvestri, ibi ante portam cappellæ sunt due sedes porphyreæ perforatæ, et nude sedet Pontifex super primam, ad quem Prior Ecclesiæ Lateranensis accedit et genu-*

flexus dat Pontifici ferulam . . . et claves ipsius basilicæ . . . Surgit deinde Papa cum ferulâ et clavibus et sedet in alterâ sede porphyreâ ad aliam partem, et ibi restituit eidem priori ferulam et claves et ab eodem præcinitur super planetam sedens cum cingulo quodam sericeo rubeo."

Now what can be the meaning of the "*sedes perforatæ*," and the "*nude sedet*"? No doubt there is some meaning in the ceremony. Can any of your readers inform me? The book I quote from is undoubtedly genuine, and published by the authority of the Papacy itself. F. S. A.

AUTHORS AND DATES OF SEVENTEENTH-CENTURY PAMPHLETS.

1. "*Digitus Dei*; or, Good News from Holland. Sent to the Worth John Treffry and John Treffusis, Esquires: As also to all that have shot Arrows agaynst Babel's Brats, and wish well to Sion wheresoever. Printed by Abraham Neringh, Printer in Rotterdam, by the Ould Head. Anno 1631." 4to., 14 pp.

This tract, written in very spirited language, is signed, "Your lov^{es} kinsman, H. P." Query, his name?

2. "*An Account of Scotland's Grievances by Reason of the D. of Lauderdale's Ministrie, Humbly tendred to his Sacred Majesty*." 4to., 52 pp.

Query, Author's name, place, and date of printing? The date is certainly not before January, 1674.

In the recital of the fourth grievance, "*the corruption of the Scotch mint and coinage*," the Dutch dollars, then usually current in Scotland as coin of circulation at 58*d.*, but alleged to have been "*cryd down* by the Duke of Lauderdale's procurement, to 56*d.*," are called *legg dollars*. Was this a term in common use in Scotland? No mention of dollars so named occurs in the arithmetical work by Samuel Jeake, written in 1674, and whose list of foreign coins current in *England* is very ample.

3. "*A Copy of the Proceedings of some Worthy and Learned Divines, appointed by the Lords to meet at the Bishop of Lincoln's in Westminster, touching Innovations in the Doctrine and Discipline of the Church of England. Together with Considerations upon the Common Prayer Booke*." 4to. 6 pp.

The names of the divines are given on the title-page, above a conventional image of a bishop — "*Archbishop of Armagh, Bishop of Lincoln, Doct. Prideaux, Doct. Ward, Doct. Brownrig, Doct. Feately, Doct. Hacket*."

Query, The date and place of printing? The copy before me has none; but the size of the paper, or the binder, may have been at fault. It may be noted that the forty-two *gravamina* briefly recited in the proceedings, and the thirty-eight memoranda or suggestions of reform, embrace many of the very vexed questions in ecclesiastical matters at the present day. FRED. HENDRIKS.

THE BROCAS.—A large public field and playground by the side of the Thames at Eton, near Windsor, is called "The Brocas." Can any of your readers throw any light upon the derivation of the title? The spot is well known to all Etonians. P.

CUMBERLAND MEDAL OF 1745.—Can any of your readers inform me regarding the comparative rarity or value of a medal designed to commemorate the successes of the Duke of Cumberland in 1745?

The medal is of silver, in fine preservation, of 6 dwts. 16 grs. weight, and fully $1\frac{1}{4}$ in. diameter. The obverse bears the head and bust of the Duke of Cumberland, facing to the left, in plate armour, with the ribbon of an order over the left shoulder, his hair disposed behind in a queue. Legend, "GVIELMVS . DVX . CVMBRLE." On the under part of the arm, in small letters, "T. Pingo. F." Reverse, a lion in the act of seizing a prostrate wolf, which turns upon him in its dying agonies with open mouth. Legend, "IVSTITIA TRIVMPHANS," and the date MDCCXLV. W.

CUSTINE, THE FRENCH REPUBLICAN GENERAL: WHERE WAS HE BORN?—In M. Thiers's *History of the French Revolution*, General Custine is repeatedly mentioned, and he at last fell by the guillotine in August, 1793. In a note to the edition of 1838 (vol. ii. p. 99.), taken from the *Encyclopædia Americana*, it is stated that—

"Count Adam Philippe Custine was born at Metz in 1740, and served as Captain in the seven years' war. In 1762 he obtained a regiment of Dragoons; in 1780 he exchanged this for the regiment of Saintonge, which was on the point of going to America. In 1789 he was Deputy of the nobility of Metz, and was one of the first who declared for the popular party."

In Train's *History of the Isle of Man* (vol. ii. p. 349., 1845), he is claimed as a native of that Isle; where he is called—

"Thomas Castine, one of the most conspicuous military Chiefs of the French Republic, was born at Ballaneille, in the parish of Lonan. When a youth, he enlisted in a British regiment of the Line; from which, after a few years, he deserted and escaped to Dunkirk, and entered into the French service; in which he rose to be a General of Division, and was beheaded in Paris in 1793.

"His son Thomas, then in his twentieth year, was a servant in the Isle of Man; at present [A.D. 1837] he is a merchant in the village of Auchencairn, in Galloway. Understanding that his father died possessed of some property in France, Mr. Castine, through the medium of Cutlar Ferguson, M.P. for the Stewartry of Kirkcudbright, applied to Prince Talleyrand, when ambassador at the Court of London, in the hope of obtaining any revelation which might still exist of his father's property. But on the prince causing an examination to be made in the proper quarter, it was found, 'that if General Castine had really been possessed of property at the time of his death, all trace of it was lost amid the confusion into which France was thrown subsequent to the year 1793, the time of his death.'"

Perhaps some of your numerous correspondents

can throw some light on these counter-statements, and assign to the General his proper nation?

WILLIAM HARRISON.

Rock Mount, Isle of Man.

ELGINSHIRE GENEALOGIES.—Can anyone give me any genealogical particulars respecting the families of *Primrose* and *Smith* in the shire of Elgin, previous to 1670? SIGMA THETA.

EPIGRAM.—On the impeachment of Lord Melville (1806) an epigram was written, on the Tory side, which turned upon the words "Whitbread's All-but," and "Whitbread's Entire." If any reader of "N. & Q." remembers it, a copy will oblige.

J. M. R.

JAMES FELLOWS.—Can any one furnish any account of "Fellows," a portrait painter, evidently of some note *temp.* George I. and II.? Any particulars as to him or his works will oblige

F. S. A.

GALAHAD, AS SYNONYMOUS WITH PANDAR.—Will you allow me to call the attention of your readers to the following Query and remarks?

In a 4to. copy of the *Decameron* in my possession, I meet with an explanation of the other title of that work, *Il Principe Galeotto*: thus, "Galeotto" signifies a *pandar*; and the *Decameron* is so called from the celebrated line of the Purgatorio—"Galeotto fu il libro," etc.—where Francesca relates her sorrowful history. The scholiast on Dante—and by the way, both are entirely in Italian, text and notes—remarks that *Galeotto* was used by the poet as being a well-known term for one who assists in an intrigue, derived from Galahad, the name of one of Arthur's knights, who introduced Sir Lancelot to Queen Guenevere.

There are two Galahads mentioned in the *Morte Arthur*, the names being variously spelt: one is Galahad, the *haught* prince; and the other the spotless son of Lancelot. And neither of these can possibly be the Galahad in question, as both are unheard of until long after the amours of Guenevere became notorious. Indeed Galahad, the younger, was not born till after this period; and his character, is the very reverse of that ascribed by the commentators. Yet, says Francesca, "that day we read of Lancelot." So that the reference, if at all, must occur in some copy of the romance of Lancelot. It is not in any I have hitherto met with, nor in the *Mabinogi* of the Welsh cycle.

Query, What ground is there for the character ascribed to Galahad, and where may it be found?

NEL MEZZO.

Huddersfield.

GRANT'S MSS.—In the Preface to *Mary of Lorraine*, by James Grant, mention is made of the MSS. of the late Rev. John Grant of Elgin, which

were bequeathed to the Earl of Seafield, and which are now preserved at Cullen House, Banffshire. Of what nature are these MSS., and is any list of them extant? SIGMA THETA.

MEDAL OF 1753. — I should feel obliged if any of your readers would enlighten me on the subject of the medal of which I annex a description.

Obverse. Four male figures, in costume of the period, issuing from a building on the right, the foremost carrying a bag with "Vindicata" on it, and crowning a female figure bearing a harp. Two other female figures on the left, one bearing a scroll with "Leges," the other a distaff. Fame flying overhead blowing a trumpet, and bearing a long scroll or ribbon with "Ergo tua jura manebunt." Underneath all this, separated by a bar, the half-figures of two men, one with an eagle's head, the other a pig's, grasping at a confused heap of money.

Round the edge, —

"Vtunque ferent ea facta minores, vincit amor patriæ."

Reverse: —

"Sacrum Senatoribus CXXIV. qui tenaces propositi fortiter ac prudenter jura patriæ rite vindicauerunt XVII. die Decembris Æræ Christianæ MDCCLIII."

"Quocirca vivite fortes."

And round the edge, —

"Quique sui memores alios fecere merendo."

P. A. C.

DUKE OF ORLEANS IN DUBLIN. — There is a tradition that the Duke of Orleans resided in the house from which this letter is dated. The late Mr. W. S. Magee purchased the house in 1794 (then called Parson's Green), and lived here for fifty-six years. His family have a distinct impression that it was previously occupied by the Duke of Orleans, and that the furniture of the house was in the highest degree costly and magnificent. Is it known whether Philip Egalité (who was executed in 1793) passed any portion of his exile in Ireland? Perhaps it was Louis Duke of Orleans, the translator and annotator, who may have resided for some time in this country.

W. J. FITZPATRICK.

Kilmacud Manor, Stillorgan, Dublin.

PARIS TESTAMENT OF 1662. — In "N. & Q." (2nd S. x. 445.), I put the following Query relative to a Paris edition, 1662, of the New Testament by the Doctors of Louvain in my possession, viz.: "Is not this edition scarcer than that of Bourdeaux?" Dr. Cotton has noticed eleven copies of the latter. I now ask, does anyone know of another copy of this edition, Paris, 1662? An answer will oblige. My copy is 24mo.

WILL. C. NELIGAN, LL.D.

Rector of St. Mary Shandon.

Cork, March 2, 1861.

PEDRINUS ZONUS. — Who was Pedrinus Zonus, further than that he was a general employed by

Rudolph II. of Hungary against the Turks, and that he died July, 1595? Whether he was killed in battle does not appear. G.

PEW: DOMDANIEL. — What is the origin of our word "pew"? Is it not derived probably from those very devout persons who, in order to be sure of a place in church, kept seats or chairs marked with their names, as is still the custom in Roman Catholic churches? Those who did this would naturally be noticed as the *pieux* or pious, beyond other mere stray devotees, and the epithet of the person be given to his seat as well; and when fixed seats were introduced with partitions, the old name may still have kept to them.

In conclusion, can any of your readers give me the exact definition of the word "Domdaniel," and its original source? JOHN DE FORD.

POEM. — Will any reader inform me of the author, and the *last* verse, of a poem which begins—

"In the world's great field of burial
There are graves of love?"

K. W.

POETS ASCRIBE FEELING TO INANIMATE THINGS.

— I think rivers are preferred by them for this purpose. I am collecting passages; and if not inconsistent with the course of "N. & Q.," should be obliged by any. I do not mean those in which the river is a sort of demi-god, as Xanthus in Homer, or Tiber in Virgil, but such as Shakespeare's Severn, which I quote as an example:—

"Three times they breathed, and three times did they drink,

Upon agreement, of swift Severn's flood;
Who then affrighted with their bloody looks,
Ran fearfully among the trembling reeds,
And hid his crisped head in the hollow bank,
Blood-stained with these valiant combatants."

J. M. R.

QUOTATION. — When I taught myself English, a book was put into my hands containing select pieces. Among them was one, of which I only remember, and that not very distinctly, these lines:—

"Some think the stature all in all,
Nor like the hero if he be not tall:
Superior height requires superior grace,
For what's a giant with a vacant face?"

The title of the book was lacking, and I have never been able to meet with the lines since.

A. DE B——.

QUOTATION FROM MADAME ALIX. —

"Some good things have been said of him: one, that he is so intensely common-place that he must be free from original sin; another, that some men have red tape for brains, and he alone has it for heart. To me he seems not ill prefigured in the Gentleman-usher of Madame Alix:—

"Il était grand et d'une robuste porte;
Blanche de peau, mais d'un blancheur plate;
Avait des traits, mais sots, mais d'atomate;
Statue en chair, se courbant par ressort."

The above is copied from the *Delhi Gazette* of December 8, 1860. It is not necessary to name the person to whom it refers, as you avoid politics, and my object is to know whence the quotation is taken.

E. N. H.

SEAL OF ROBERT DE THORNY.—In an inventory of seals of those who signed the Barons' letter to Pope Boniface VIII., determining that the King ought not to submit to the judgment of the Pope concerning the dominion of Scotland; among these barons we find signing Robertus de Touny Dns de Castro Matil "*Chevalier al Mine*." Will any one say whereabouts in Wales the Castle of Matilda or Maud was situated? From the burial of one of the ladies of the house at Lanthony Priory, the locality seems indicated. Again, Can any translation be found for "*Chevalier al Mine*"? Is it a motto, or does it indicate some order of knighthood? The time is about A.D. 1308.

DE TOENL.

STAINS ON PARCHMENT.—I have a parchment document, attached to which is a pendant seal in a silver box. This document was packed away without the precaution being taken of wrapping something round the silver box; the consequence is that when I took it out a short time since, I found a large black mark on the parchment where it had come in contact with the silver box. What is the best way of removing this?

J. A. PN.

TIPPLING GLASS.—This, I am told, is the name of an old vessel of peculiar form which I lately met with in a small farm-house hereabout. It has a trumpet-shaped mouth, prolonged so as to be about a foot in height. The stem is tubular, and instead of being expanded into a foot is flattened, twisted, and then continued spirally upward at a sufficient distance from the descending stem to admit of a hand being inserted; and it terminated apparently (for neither end is perfect) on a level below that of the trumpet mouth. At the small end the glass is considerably thickened, and the bore contracted to the size of a large knitting needle. The vessel will not stand alone. Has it any other or more correct name? Is it merely a *tusur artis*, or are there many examples? And what end was answered by so strange a shape?

S. W. RIX.

Beccles.

WILLMUS DE HORCHIE.—By a document, now in my possession, a certain William de Horchie, "pro salute animi mei et animarum patris et matris mei atque uxorum mearum et pro salute animi Johannis filii mei nuper defuncti," gave "abbati et conventui de Ponte Roberti, totam terram qui dicitur Maderesham cum pertinentiis in parochia seu in villa de Beckeley."

Can any correspondent inform me of the date of this gift? And whether any of the donor's de-

scendants, bearing the same name, now reside in the county of Sussex?

DELTA.

WORMS IN THE FLESH.—In a book, entitled *Exercitatio de Vena Medinensi*, written by Geo. Hier. Velschius, and printed in 1674, there are several very curious engravings; notably one of Persian surgeons extracting worms from the legs of patients, and another of Indians performing a like operation on themselves. One plate represents a naked man whose whole body is covered with these so-called worms, which meander over every part of his person, and are strangely convoluted about the joints. This is given on the authority of Anton. Guenocius (*exercitativissimus Parisiensium Medicus et Chirurgus*), and two cases of the disease are quoted from his works. In one the operation of extracting the worms was successful; though, as they exhibited no signs of life, it was after all doubtful whether the specimens, which measured some five or six feet in length, were worms, or simply nerves or ligaments. In the other case, the operation was a failure: for the surgeon, in drawing out the worm, "eam disrupit, unde inflammatio, dolor, convulsio, et xxiv. horarum spatio ipsa mors sequuta."

Supposing these operations not to have been mere juggling tricks on the part of the Persian surgeons and their European brethren, I should be glad to learn what they really did extract from the bodies of their unfortunate patients?

DELTA.

Queries with Answers.

LEIGHTON.—In—

"A Speech delivered in the Star-Chamber on Wednesday, the xivth of June, MDCXXXVII, at the Censure of Iohn Bastwick, Henry Burton, and William Prinn; concerning pretended Innovations in the Church. By the most Reverend Father in God, William, L. Archbishop of Canterbury, his Grace. London: Printed by Richard Badger. MDCXXXVII." pp. 77.—

at p. 6, is the following:—

"And a great trouble 'tis to them, that we maintain that our calling of Bishops is *jure divino*, by divine right. Of this I have said enough, and in this place, in *Leighton's* Case, nor will I repeat."

Who is the "*Leighton*" here mentioned? for what crime was he censured in the Star-Chamber? and where is his "*Case*," and its particulars reported, or to be found?

W. A. LEIGHTON.

Shrewsbury.

[The person inquired after is Dr. Alexander Leighton, the father of the celebrated Archbishop of Glasgow. His unfortunate work, *Zion's Plea*, in which he styles the bishops "men of blood," and Queen Henrietta Maria "a daughter of Heth," brought upon him the vengeance of the Star-Chamber, and degradation from his orders, Nov. 9, 1639. See Rushworth's *Hist. Collections*, vol. i. pt. ii. pp. 56, 57.; and *An Epitome or Briefe Discoverie of the Great Troubles of Dr. Leighton*, 4to., 1646; and, lastly, the recently-published *Calendar of Domestic State Papers*, 1629—1631, edited by Mr. Bruce.]

DR. JOHNSON'S WORKS.—Are you able to make known who was the editor of Johnson's *Works*, Oxford, 1825; Pickering, London; Talboys, Oxford? Not a few of the "Preliminary Notices" (as e.g. to vol. iv.) are admirable alike for elegance of style and justness of criticism, and completely outweigh the flimsy disparagements of that great writer which have been "fashionable" during the succeeding interval, or great part of it.

M. A.

[We have been informed that this handsome and carefully printed edition of Johnson's *Works* was edited by the late Mr. D. A. Talboys himself, who subsequently translated Professor Heeren's *Works* into English.]

LITERARY HOAX.—I was lately present at a literary party, where the conversation turned for a time on the hoax lately practised on one of our daily papers. This led to a rather rich enumeration of similar hoaxes; and it was stated by one of the company, that a hoax was practised long ago on the *Gentleman's Magazine*, by means of a pretended picture of one of the Cinquports, which was actually published, and still stands in that excellent work. Where might one find it?

SPECTACLES.

[We are able to state, that the pretended picture was a view of "Old Sandwich," which may be seen in the *Gentleman's Magazine* for April, 1793, opposite p. 311. The view in question was altogether imaginary, being the produce of a clever artist, whose youth at the time might perhaps be pleaded as an excuse for what, after all, was nothing better than a deliberate falsehood. Another of these discreditable pieces of mistaken fun was, we understand, played off upon the gentlemen who arranged the Exhibition formed by the Archaeological Institute at their late visit to Gloucester. The practice is so reprehensible, that all lovers of truth, and students of literature and art, should leave it to the congenial hands of the fraudulent manufacturers of forged coins, and other mock antiquities.]

WESTMINSTER PLAY.—Could you oblige me with the names of the scholars who acted in the Westminster Plays in the years 1839—1840?

ZETA.

[An account of the Westminster Play for 1839, with the names of the scholars, is printed in the *Gent. Mag.* for Jan. 1840, p. 68.]

"FROM HUMBLE PORT TO IMPERIAL TOKAY."—I am told that this line is from the comedy of *High Life below Stairs*. Can you kindly inform me who is the author of that play, and whether the line is original, or a quotation from some older source? If the latter, from whence is it taken?

H. H. B.

[The passage is not given as a quotation. It occurs in Act II. as follows:—

"Kitty. Why, Philip, you have made the boy drunk?

"Philip. I have made him free of the cellar. Ha, ha, ha!

"Love. Yes, I am free—I am very free—

"Philip. He has had a smack of every sort of wine, from humble port to Imperial Tokay.

"Love. Yes, I have been drinking Kokay."

The Rev. James Townley, Master of the Merchant Taylors' School, was the author of the farce, *High Life below Stairs*, 8vo, 1759, a piece which has held its constant place on the stage against all the variations of dramatic taste and literary caprice.]

Replies.

SIMON GRAY.

(2nd S. xi. 29. 77. 139.)

I had hoped, when the name of Simon Gray found its way into "N. & Q.," that we should have had some interesting particulars regarding that remarkable character; who, although a considerable writer, has no place in any dictionary, either biographical or bibliographical, if we except a single entry under his name in *Watt*. I do not here profess to supply the omission; but having lately been engaged turning over his *Messiad*, I find at the end of that epic a list of Mr. Gray's Works, which, although I have condensed, is, I fear, far too heavy an article for your columns. I therefore content myself with pointing out this source of information, adding such *nota* upon the salient points of Mr. Gray's literary character as it supplies, or as I find in the works themselves as far as I am acquainted with them. The articles enumerated in the list amount to sixteen, with the exception of four, all devoted to politics and political economy; in which lines, it is evident, the subject of my Note must have acquired considerable popularity in his day. Gray's views upon social and commercial matters ran counter with the favourite authorities of his time; consequently, his works under these heads are a series of attacks upon Adam Smith, Say, Malthus, Ricardo, &c., and, according to the critics he quotes, very much damaged the theories of those celebrities. Mr. Ensor, one of our author's eulogists, observes that "Mr. Gray thinks there cannot be too many people; Mr. Malthus that there cannot be too few;" and upon this issue, the *Monthly Review* asserts that Gray's *Happiness of States* is the best refutation of the Malthusian doctrines. Many of Mr. Gray's political productions were confined to the newspapers and magazines, and he occasionally mystified the public by a pseudonym; in two instances using that of Geo. Purves, LL.D. But perhaps the exceptions, or purely literary performances of our author, may have more interest for the general reader of "N. & Q." They are:—

1. The Warlock Wooer. A Ballad. Edin. (Creech), 1798.

2. The Life of Jno. Gray, M.D. Physician to Ld. Nelson. Obituary, 1826.

3. The Spaniard; or, Relvindez and Elzora, a Tragedy; and The Young Widow; a Comedy. Sq. 8vo. London, 1839.

The author addresses this last to G. R. Clarke

and W. Jerdan, Chairman and Croupier of the A. Club, in which he anticipates the surprise of these gentlemen on receiving from a man of his years and political antecedents a play; and thereupon enters into some particulars regarding his early life and literary predilections while yet a stripling in the town of Dunse. The play of *The Spaniard*, he says, was written in 1788, and boldly submitted to the critical examination of Dr. Hugh Blair, who, by the correspondence between the veteran professor and boy poet, here published, did not altogether throw cold water upon the drama. Mr. Gray, to further satisfy his above-named friends that he was not the mere *statist* they and the world considered him, says:—

"Having thus set aside this serious *à priori* objection to my dabbling in works of imagination, I must now say something of my appearance on the scene in the character of a dramatist. It may by some be thought too late in the day for me to begin writing plays; that might be just as to *beginning*; but *The Spaniard* was written, and reviewed by a competent judge, too, fifty-one years ago; and further as to *beginning* so late, I some months ago finished a historical drama, which is my fifty-fourth play." (1)

In a foot-note to this the author adds, more minutely:—

"The fruits of this, to me, delightful amusement for these fifty years are 21 Tragedies, of which 11 are historical; 28 Comedies; a Burlesque Tragedy; a Burlesque Comedy; a Burlesque Romantic Drama; and 2 Burlesque Operas."

If Messrs. Clarke and Jerdan were startled by the receipt of a play from a political economist, my readers, after this, will not be less so with the last literary production of Mr. Simon Gray, which bears the following title:—

"The Messiah; or the Life, Death, Resurrection and Exaltation of Messiah, the Prophet of the Nations, 8vo. pp. 258. Lond. 1842."

This also is asserted to be a juvenile work of 1788. In a preface dated Dec. 1841, the author considers his subject as a higher and more perfect one for an epic than the expulsion from Paradise. Whether he treats it with proportionate ability must be left to the critics, but the measure and whole style is *Miltonic*. The poet professes to construct his poem upon genuine Catholic Christianity, as derived from the four Evangelists, flattering no sectarians, and yet wounding the feelings of none; an apologetic tone towards the schismatical would, however, seem to contradict this; and he ends the *first volume* by saying that if any such considered themselves aggrieved, he will make reparation. But alas! for the sectarians, poor Mr. Gray may not have even seen his book in print; for the *Gent's Magazine*, in its obituary, under July, 1842, announces—

"At Mornington Crescent, at an advanced age, Simon

Gray, Esq., formerly of the War Office, and author of various literary productions."

Let me conclude with a Query: Was *James Gray*, also of Dunse, and author of *Cona*, a poem (Edin. 1814), and *A Sabbath among the Mountains* (Edin. 1823), &c., a member of the same family? J. O.

THE SCARLETT FAMILY.

(2nd S. x. 478.)

I am obliged to MR. HENRY W. S. TAYLOR for his information in "N. & Q." with respect to the Scarlett family.

Will he be good enough to state from what source he derived any particular information relating to the lineage of "Mrs. Annie Scarlett," beyond what I see in Burke's *Peerage and Baronetage* under the reference to the family of Stonhouse?

When I was writing to "N. & Q." last year on the subject of the Scarletts, I was under the impression that the late Lord Abinger's family in Jamaica were not descended from the Eastbourne family of Scarletts in Sussex.

I had been, however, erroneously led to that conclusion; for I have since positively ascertained, by the investigation of documents preserved in the Record Office in Jamaica, that Lord Abinger's descent is from Thomas Scarlett of Eastbourne, a younger brother of Captain Francis Scarlett, who was the first emigrant of that family. This Thomas's son and heir, William, entered as a student at the Middle Temple on the 17th of June, 1681. He inherited the Jamaica property of his uncle Francis, quitted England to take possession of his estate, and resided with his wife in the island.

He had one son, also named William, who married an heiress of the name of Judith Lecomte, the daughter of a French Huguenot.

James Scarlett, Esq., the grandfather of the late Lord Abinger, was a wealthy landed-proprietor, and, with other children, was the issue of the above-mentioned marriage.

Robert Scarlett, Esq., the grandfather of the present Lord Abinger, was a younger son of the above-named James. His father divided his estates equally among his children, and Robert Scarlett possessed several estates, and resided always in Jamaica. He married a *great great* granddaughter of Henry Laurence, who was President of Cromwell's Council; and he was the father of the late Chief Baron Abinger, and of his brother Sir William Aveylin Scarlett, the late Chief Justice of that colony. Both of these gentlemen came to England when very young, and were educated at Trinity College, Cambridge; of which College the late Chief Baron was entered as a Fellow-Commoner before he was sixteen.

Thomas Scarlett, Esq., of Eastbourne, the ancestor of these Scarletts, was the son of Mr. Benjamin Scarlett, who married in the year 1625 Mary Kennard, a niece of the Rev. John Giles, Rector of Penhurst, near Battle, in Sussex, patron of that and other livings.

Giles appears, by his will, to have been a man of landed estate; and in speaking of his niece, refers to his kinsman Kennard of Reynham, in Kent, a well known and ancient family. He makes Sir Thomas Dyke and Benjamin Scarlett, whom he calls his cousin and kinsman, executors of his will; and he leaves an estate to each of them, and a good deal of landed property to the children of Benjamin Scarlett.

To Benjamin Scarlett, besides other property, he bequeathes a moiety of the manor of Haseldene, of which they were before together joint lords, which manor is now the property of the Earl of Ashburnham.

I observe, in the map of Sussex, that a farm in that district is still called Dyke's farm.

The will of Benjamin Scarlett has not been found, though diligently searched for at Doctors' Commons and elsewhere. Perhaps a copy of it may exist among the old title-deeds at Ashburnham Park. Its discovery might possibly throw light upon the immediate progenitors of Benjamin, but he was probably the son of the Rev. Francis Scarlett, Vicar of Sherbourne, in Dorsetshire; who had a son named Benjamin. The dates and names seem to coincide.

The coat of arms borne by the Scarletts is a very ancient one; probably more ancient than the colour which is now called by that name, as the surname of Scarlett is said to have existed before the colour was so called.

The family may be descended from Thomas Scarlett, Esq., who was in Burgh's corps at Agincourt; and who furnished three horse-archers, besides his personal service, to Henry V. Or from William Skarlett, Constable and Governor of Rochester Castle, *temp.* Edw. III. *Vide* Hasted's *Kent*.

This last Skarlett was succeeded at the Castle by Lord Cobham de Broke, with whose family he was connected; or the descent may be from Robert Skarlett, Lord of the Manor of West Peckham, in Kent, *temp.* Edw. I., called in the Inquisition book Scarlett de Hoo; in which hundred Peckham, or Pecbeham, is situated.

Can Mr. TAYLOR inform me whether the coat armour of the gentry who fought at Agincourt is preserved? And whether there is any mode of ascertaining what arms were borne by the Scarletts of Kent in those early times, previous to the *Heralds' Visitations*?
GENEALOGIST.

ÆNEAS AND THE PROFESSOR OF POETRY.

(2nd S. xi. 108.)

"Thanking the gods for strong legs:—"

"Προαιμίδε, τί με ταῦτα καὶ οὐκ ἐθέλοντα, κελαινεύς
Ἀντίλῃ Πηλεΐωνος ὑπερθύμιοι μάχεσθαι;
Ὅς μὲν γὰρ νῦν πρῶτα ποδάρεος ἀντ' Ἀχιλλῆος
ἔγχεσμαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν,
Ἔς ἱδὼς, ὅτε βουσὶν ἐπ' ἄλκῃν ἤμετέρῃναι,
Πέρος δὲ Λυριγέσσων καὶ Πήδασσων· αὐτὰρ ἐμὲ Ζεὺς
ἔειπεν, ὅς μοι ἐπύρσε μένος λαυητρά τε γούνα',
Iliad, xx. 87.

Pope translates this genteelly:—

"But, *Jove assisting*, I survived that day."

Voss honestly:—

Aber Kronion

"Rettete mich, der kraft mir erregt' und hurtige schenkel."

The Æneas of Homer is a man of sufficient courage and prudence, who knows his own strength and his adversary's, and does not go about professing himself ready to whip his weight in wild cats.

"Throwing stones from behind a wall:—"

Æneas was good at throwing stones. In the eleventh Post-homeric, the Greeks, forming a tortoise with their shields, approach the wall of Troy. Æneas hurls a stone which breaks through; Philoctetes shoots at him, but, as the poet with noticeable flatness says,—

"Ἀπίτραπε γὰρ Κυνέριεα
καὶ σάκος."

Æneas then crushes the head of Toxechmes, a friend of Philoctetes, who in grief and anger exclaims,—

"Αἰνεία, νῦν ἑσπας ἐνὶ φρεσὶ σφῆν ἄριστος
ἐμμέναι, ἐκ πύργιοι ποινέμενος, εὐθα γυνάκεις
ἀνερμένῃν μάρνανται ἀνάγκης· εἰ δέ τις ὅσσι
ἰσχυρὸν τεῖχος ἐκτός ἐν ἔγχεσιν ὄφρα δαίεϊν
Ποιαντὸς θρασὺν νῆα καὶ ἔγχεσι, καὶ βελέεσιν."

Quinti Calabri *Paralipomena*, xi. 491. ed. De Pauw.

To this Æneas makes no reply, but minds his own work and defends the wall.

The character of Æneas is well appreciated by M. Sainte-Beuve, in his *Etude de Virgile*, Paris, 1857.

"The Professor of Poetry:—"

The date of the *Essay on Heroick Poetry* is 1728. From 1718 to 1728 Thomas Wharton, of Magdalen, was Professor of Poetry at Oxford. I think his lectures were not printed. He preached a violent Jacobite sermon on May 29, 1719, an abstract of which, and the proceedings taken upon it, will be found in *Terre Filius*, March 8—11, 1721. In No. x. Feb. 18, Amhurst says,—

"All the productions which I have seen of his, except a few dull verses in print not worth mentioning, are,—"

1. The Hanoverian Turnip, to the tune of 'And a hoeing we will go.' 2. Verses on the Chevalier's Picture. 3. Verses upon the Death of the Young Prince."

In No. xxv. is a description of a fictitious Poetical Club, of which he is elected president. Perhaps he may be the person indicated. I have

not been able to find any of his writings. Joseph Trapp was the first Professor of Poetry. The office may be held ten years. He was elected in 1708, and went out in 1718. In the first volume of his *Praelectiones Poeticae*, Lond. 1736, 3rd edit., Lucan and Seneca are compared with Virgil much to their disadvantage; but this is not proof that Trapp is the professor referred to, as such comparison is likely to be made by every lecturer on poetry. I believe Trapp published a sermon *On the Evil of being Righteous overmuch*. He is known chiefly by the epigrams on his translation of Virgil; but the *Praelectiones* are worth reading. The criticism, though not brilliant, is sound and clear, and shows that it was thought and not compiled.

Of the *Praelectiones Poeticae* published in the last century I know only those of Trapp and Hawkins; the latter contain some good Latin versions from Shakspeare. Probably there are more, and, if so, I shall be glad to be directed to them.

H. B. C.

U. U. Club.

BOOKBINDING IN ANCIENT AND IN MEDIEVAL TIMES (2nd S. xi. 169.)—In answer to MR. WAY's question, "What are the best treatises relating to the art of bookbinding?" I would refer that highly learned archaeologist to the able "Notice sur la reliure d'une vie manuscrite de Saint-Omer," given in the first volume of the *Revue de l'Art Chrétien*. Besides its own riches of information on the subject, that article from the pen of the Chevalier de Linas abounds in references to a large number of works on the same point. The valuable book of the Hon. R. Curzon on the monasteries of the East will furnish many interesting accounts concerning some of the least-known but most costly and ancient bindings in existence. With regard to the United Kingdom, the ancient silver binding of the celebrated Irish service-book, once at Stowe, is figured in the catalogue of that precious library. *The Bible in the Middle Ages*, by Mr. L. A. Buckingham, incidentally enumerates a great many silver bindings; and in *The Church of Our Fathers*, t. i. pp. 279. 287., a short notice may be found on the style of bookbinding among the Anglo-Saxons, and those curious silver bookcases, the "cumhdachs" of old Irish workmanship.

D. ROCK.

Brook Green.

The choicer portion of the library formed by M. Libri (sold by Sotheby & Wilkinson in Aug. 1859) included "a collection of historical bindings, showing the progress of the bibliopægistic art from the fifteenth century." The catalogue contains many interesting Notes bearing on this subject, and the prefatory letter, written by M. Libri, a valuable sketch of ornamental binding.

In *Memoirs of Libraries*, by E. Edwards, there is a chapter on bookbinding, and some plates of examples.

R. F. SKETCHLEY.

Newark.

REUTER'S TELEGRAMS (2nd S. x. 346. 515.)—In addition to the information I gave in "N. & Q." it may be interesting to OCTOGENARIAN and many others who are curious to know something of the mysterious Mr. Reuter, to be informed that in No. 87. of *Once a Week*, dated 23rd February instant, a much fuller account is to be found of the system originated and carried to such great perfection by the skill, perseverance, and talent of this enterprising individual. The article is accompanied by an excellent portrait of Mr. Reuter.

JOHN TANSWELL.

Inner Temple.

THE SWORD OF LA TOUR D'Auvergne (2nd S. xi. 173.)—La Tour d'Auvergne was a Breton gentleman, descended from a bastard branch of the house of Bouillon, whose heroic deeds and truly chivalrous conduct in an age when "earth was all too grey for chivalry," well deserved the title of *Le Premier Grenadier de la France*, and the sword of honour bestowed, at the suggestion of the minister Carnot, by Napoleon when First Consul. He was born in 1743, and was killed in a battle fought near Newburg (Bavaria), in 1800. The day of his death was one of mourning for all the army. Each soldier contributed a day's pay towards purchasing an urn in which his heart was enclosed. That urn was long borne at the head of his company by the sergeant, who, when the name of the hero was called at the muster-roll, replied, "Mort au Champ d'Honneur!"

The urn was afterwards deposited in the Pantheon, whence it was taken by his family at the Revolution. The glorious heritage of this second Bayard—a knapsack, a sword, and an urn, less precious for the 60,000 francs it had cost than for the relic it contained—was made the subject of a law suit, being claimed by a branch of the family of La Tour d'Auvergne, and by the family of his niece, Madame de Kersausie, and adjudged to the latter.

La Tour d'Auvergne was also an antiquary and litterateur of no little merit. He wrote among other works *Recherches sur la Langue, l'Origine, et les Antiquités des Bretons*.

A monument erected to him at Newburg has been lately restored by the King of Bavaria. His fellow-townsmen have also erected one to his memory in his native place, Carhaix (Finisterre). *A History of La Tour d'Auvergne* was published in one large volume, in Paris, in 1841, by M. de Kerseis. The name of La Tour d'Auvergne is dear to every French heart; and how a Breton family could present the sword of its hero to Garibaldi is strange indeed!

A. DE BARREBA.

OLD BALLAD ON JANE SEYMOUR (2nd S. xi. 131.)—

"Queen Jane was in travail
For six weeks or more,
Till the women grew tired
And fain would give o'er.
'O women! O women!
Good wives if ye be,
Go send for King Henrie,
And bring him to me.'

"King Henrie was sent for,
He came with all speed,
In a gownd of green velvet
From heel to the head.
'King Henrie! King Henrie!
If King Henrie you be,
Send for a surgeon
And bring him to me.'

"The surgeon was sent for,
He came with all speed,
In a gownd of black velvet
From heel to the head.
He gave her rich caudle,
But the death-sleep slept she;
Then her right side was opened
And the babe was set free.

"The babe it was christened
And put out and nursed,
While royal Queen Jane
She lay cold in the dust.

"So black was the mourning,
And white were the wands,
Yellow, yellow the torches
They bore in their hands.
The bells they were muffled
And mournful did play,
While the royal Queen Jane
She lay cold in the clay.

"Six knights and six lords
Bore her corpse through the grounds;
Six dukes followed after
In black mourning gownds.
The flower of Old England
Was laid in cold clay,
Whilst the Royal King Henrie
Came weeping away."

From *Ancient Poems, Ballads, and Songs of the Peasantry of England*, edited by Robert Bell.

THOMAS JONES.

Leeds.

BITHIAH (2nd S. xi. 158.)—The name Bithiah is not so uncommon as your correspondent Δδ seems to imagine. It has been in my own family for almost two generations, and I have now living an aunt, two sisters, and two cousins, who bear it as either principal or secondary Christian name. I have also occasionally met with it as belonging to persons not connected with me; but invariably, I believe, wrongly spelt—Bithia, Bethia, Bathia—instead of Bithiah, which is the accurate form. It seems to have belonged originally to an Egyptian; but this, and everything else that can be said about it will be found in Dr. Smith's *Dictionary of the Bible* (Murray). G.

EMENDATIONS OF GREEK DRAMATISTS (2nd S. xi. 62.)—In this very curious and valuable article, your learned correspondent has quoted a line from the *Kóλαξ* of Menander; and has shown that the name Anticyra is a nick-name, derived from hellebore—the remedy among the ancients for madness. On referring to the citation (*Athenæus*, lib. xiii. 587. D., ed. Casaubon), I find five hetære are named:—

"Χρυσίδα, Κοράνην, Αντίκυραν, Ἰσχάδα, Καὶ Νάννον."

These names signify respectively: a gilded dress; a crow; hellebore; a dried fig; and, a puppet. Athenæus, observing on this strange custom of giving nick-names, says, in a passage immediately preceding: "It was forbidden to impose such names, not only on the hetære, but also upon the other female slaves, as Polemon says in his book on the Acropolis." I should be obliged if any of your correspondents could inform me when this law was passed, and at whose instance? A similar prohibition would not be amiss in the present day, although it would probably take away most of the little wit there may be in the stories of some of those designated as "fast" folks. A. A.

Poets' Corner.

SCREAMING FISHES (2nd S. xi. 109.)—The gurnard (*Trigla*) is known to emit a peculiar grunting sound on being removed from the water, to which disagreeable habit it owes its designation. This last "dying speech" is supposed to be produced by either the gills, or the muscular action of the air-bladder, but this is not a vocal monopoly: according to the following notice, it enjoys a certain faculty of utterance under water in common with a few other fish. In such an element we may fairly presume, the *liquids* prevail over the "mutes"; but perhaps your correspondents may be able to furnish some more appreciable specimens of *talking fish*.

"The *Pogonias*, on account of the sounds which it produces, has been named the tambour. These fishes (*Trigla* and *Cottus*) produce continued sounds under water."—Orr's *Circle of the Sciences* ("Organic Nature," vol. i. p. 151.)

What is the *Pogonias*?

ANON.

[The *pogonias* is the drumfish (*G. trommelfisch*). Indeed there are several species of the *pogonias*, which possess in common the faculty of producing under water a sound resembling that of a drum. See the *Dictionnaire d'Histoire Nat.*, articles *Pogonias* and *Tambour*. There is also a bird called the *Pogonias hirsutus*.]

PRINCE MAURICE (2nd S. xi. 11.)—

"The Triumphs of Nassau, or a Description of all the Victories of the Estates of the United Provinces of the Netherlands, under the Command of Prince Maurice of Nassau; translated out of the French by W. Shute, fol. London, 1613."

Vide also Watt's *Bibliotheca*.

WILLIAM GALLOWAY.

HAMLET (2nd S. xi. 128.)—Surely "there needs no ghost" to unravel the mystery of *Hamlet* in this instance. Let it be spelt with a small *h*, or "country" and "shire" with capitals, and the meaning is self-evident; particularly when a comma is inserted between the two last. Probably the italics may have an allusion to some particular hamlet or district, which was especially an object of tyrannous hate to one in power. Z. Z.

"SANS-CULOTTES" (2nd S. vii. 517.)—The witty and most erudite DR. DORAN does me the honour to wish for my opinion about the word *sans-culottes* and its origin. I should think it very nearly allied to the *Ribaldus discalceatus* of the Middle Ages, a general, not a specific, denomination of poverty. *Le Ribault sans-chausses* is a true brother to the *bas-percé, triste-à-patte, mal-vêtu, malotru, sans-le-sou, sans-sou-ni-maille, pieds-nus, va-nu-pieds*, as well as to the *pied-plat*, and *panier-percé*, in its last stage; all expressions of ignominy and insult, compound terms, which, from their sense, and from the very form of their composition, were repugnant to the manners and language of well-brought up and well-to-do persons. Compound words, familiar to the Teutonic idioms, do not agree with the more moderate and less picturesque, less energetic genius of our Neo-Roman languages; they seem to us harsh and heavy; they grate upon our ears. *Va-nu-pieds* and *sans-culottes* (with an *s* in the plural) were words of that repudiated kind. Used sometimes in conversation, they were admitted but very rarely in the elegant written and printed vocabularies. It seems to me the words *toad-eater, rag-amuffin*, and especially your very low word *blackguard*, lie under the very same disability. Once or twice the opprobrious term *sans-culottes* (no breeches) had reappeared, either as an insult to the satirical *Gilbert*, a poor poet, or as a witicism, when Abbé Maury hushed into silence the bawling female democrats of the galleries: "*Silence to the unbreeched ones!*" But it took a regular, permanent, and definitive hold on public opinion and history, when the Marquess de la Queille, laughing at the ragged friends of Danton, who followed him into the National Assembly (10 Nov. 1790,) to petition against the king's ministers, branded the whole Republican party with the opprobrious name of *Parti des sans-culottes* (the penniless.) The old forgotten insult revived at once; the deformed was transformed; the by-word became a watchword; and La Queille's sarcasm, accepted with enthusiasm by the poorer classes, blew into a flame, and aided the general conflagration. PHILARÈTE-CHASLES, Mazarinæus. Palais de l'Institut, Paris.

"THE QUAKER'S DISEASE" (2nd S. xi. 305.)—Having resided in Liverpool, and been intimately connected with the medical profession for some

years, I can unhesitatingly assert that no such disease as that alluded to by Lord Jeffrey is known in these parts, and I cannot meet with any one who has heard of it. On the contrary, it is universally admitted that members of the Society of Friends not only live longer, but have better health than almost any other body. The statement of Lord Jeffrey is so undeniably erroneous, that I should not have noticed it, if it had not lately been copied into other papers, and in consequence several persons have asked me what truth there was in it. JASPER CAPPER, M.D.

Liverpool.

CALDERON'S "LIFE'S A DREAM" (2nd S. x. 428.)—I believe Mr. Malcolm Cowan, a Scotch advocate, presently residing in London, was the translator of the edition published at Edinburgh in 1830. B. H. F.

BARONETESSES IN THEIR OWN RIGHT (2nd S. xi. 129.)—In "N. & Q.," 1st S. xi. 103., is an extract from the *Gentleman's Magazine* for 1754, which records the fact, that on Sept. 9, 1686, Cornelius Speelman, of the United Provinces, a General of the States of Holland, was created a baronet, "with a special clause to the *General's* mother of the rank and title of a *baronetess of England*." J. WOODWARD.

HORDUS, "HISTORIA QUATUOR REGUM ANGLIÆ" (2nd S. xi. 130.)—This work is from the pen of John Herd (not Hord), M.D., prebendary of Lafford *alias* Sleaford, in the church of Lincoln, and subsequently prebendary of South Newbald in the church of York. He died in 1588. A memoir of him will be found in *Athenæ Cantabrigienses*, ii. 40. 543.

C. H. AND THOMPSON COOPER.

Cambridge.

[Another copy of John Herd's metrical history is in the Cottonian library, Julius. C. ii. fol. 136.: "*Historia Anglicana, heroico carmine conscripta; auctore Joanne Herdo M.D. inscripta D. Gul. Cecilio. Continet autem Regna RR. Edw. IV. et V., Ric. III., et Hen. VII. Incip. 'Edwardi quartii cano multa et lubrica bella.' Præmittuntur versus quamplurimi in auctoris laudem.*"—ED.]

GIPTSIES (2nd S. xi. 129. 157.)—Kirk Yetholm is the metropolis of the Scottish gipsies. The king lives there, and in winter they all return to their houses round him. The present king (Charles Blyth) is a very old man, clever and intelligent. He succeeded through his wife, who was the daughter of the last king, "*Will Faa*." *Faa* has been the *royal name* among the Scottish gipsies for a long time. *Faa*, Blyth, Younge, Douglas, Gordon, and Baillie, are among the principal names of the families. Mabel and Esther among their most common first names. They travel far and wide, to Stranraer, and different places in that direction; and as far south as Derbyshire and Staffordshire. I have a great many words and

sentences taught me by some of themselves, but they desired we should not tell them to other people, saying they should consider us "very dishonourable if we did so." They liked us and we like them, and we always encouraged them. I often go and pay the old king a visit at Yetholme. Some friends of mine told me that they had spoken to some gipsies in the Isle of Wight, who showed themselves to be well acquainted with the Yetholme gipsies and their movements; and the same thing was the case with some English gipsies Lord John Scott spoke to at Epsom; they knew the names and circumstances of several of our Scottish gipsies of whom he spoke to them. I used to like to learn their songs from them, and I have several, which are better the usual Scottish songs and ballads, both in expression and sentiment.

L. M. M. R.

HERALDIC QUERY (2nd S. xi. 130).—The arms and crest are no doubt those of a branch of the family of Colliar or Collier, impaling Andrews. P.

MEL (2nd S. xi. 11).—In some, local names may be from *mel*, "honey," as Mellifont (Ireland); in others, a dialectic variation of *fell*, a "barren or stony hill." It may also sometimes be another orthography of *mil* for *middel*, as Milton for Middel-ton. In Teutonic names it seems to be from O. G. *mal*, concilia, cœtus, conventus, curia, forum, iudicium (*mal-stat*, locus iudicii aut comitiarum, A.-S. *mal*, a place of meeting, lit. a speech); whence Malbergium (*Maubeuge*), lit. a "hall of justice on a hill." R. S. CHARNOCK.

SEPARATION OF SEXES IN CHURCH (2nd S. *passim*).—The following additional Notes on this question may be acceptable to some of your readers, as the works from which they are taken are not generally known.

In 1813, Thomas Bray, then Roman Catholic Archbishop of Cashel and Emly, issued a volume of Diocesan Statutes for the use of the clergy of the united dioceses; in it I find the following passage:—

"Ad decorem quoque Ecclesiarum, omnemque confusionem, et mali occasionem tollendam jampridem receptum fuit, ut alio Viri, alio loco Mulieres in Ecclesia consistant. Hanc laudabilem et religiosam consuetudinem omnino approbamus, cum Sancto Augustino, qui scribit, 'Populi confluant ad Ecclesias casta celebritate, honesta utriusque. Sexus discretione. Plura in eam rem citat Christianus Lupus, hancque discretionem virorum a mulieribus tanquam constantem expresserunt, qui seculo decimo et undecimo de ritibus ecclesiasticis scripserunt.'" — *Statuta Synodalia*, &c., Dublini, 1813, tom. i. cap. vii. p. 29.

In the year 1831, during the episcopate of Dr. Daniel Murray, the diocesan statutes of the Roman Catholic bishops of the Province of Leinster were drawn up and promulgated. I have not now a copy of the original decrees in my possession,

but I find the following extract translated from the 22nd chapter of them printed in Battersly's *Catholic Registry and Directory* for 1836:—

"The people," says St. Augustine, "meet in the churches with a chaste celebrity, and with a decorous separation between both sexes. Let the priests be anxious to have so ancient and salutary a custom strictly observed, by separating the men in the churches from the women as much as they can with convenience."—*Registry* for 1836, p. 65.

I am aware that strict accuracy should prevent my referring thus to the *Statuta Diocesana per Provinciam Dubliniensem Observanda*, &c., but their rarity and the semi-official character of the work I quote from, must plead my excuse.

A reference to Duranti *De Ritibus Eccl. Cath.* lib. i. cap. xviii. § 2. will point out other sources of inquiry.

AIKEN IRVINE.

Fivemiletown.

The late Dr. Stevens, in his *Brief View of the Dutch Ecclesiastical Establishment*, under "the mode of dispensing the Lord's Supper," has the following remark, p. 28.:—

"At his [the minister's] invitation, the members promptly and decently approach the Lord's Table, and sit down promiscuously without distinction of age or rank. The practice of the men communicating first, and then the women separately, is not enjoined by law, but established by immemorial custom."

And in a note—

"In the Dutch churches, the women almost always sit apart from the men; the former on rush-bottomed chairs in front of the pulpit, the latter in pews. Females also sit during prayer."

WILLIAM GALLOWAY.

RICHARD, SEVENTH EARL OF ANGLESEY (2nd S. x. 27. 156.; xi. 74.).—Before an answer is sought to be given to H. J. M.'s inquiry, "When did Richard, the seventh Earl of Anglesey, die?" it strikes me that it would not be out of place to inquire—"When was he born?" It is to be observed that H. J. M. agrees with Debrett (as vouched by Mr. FYNMORE) in two points, viz. that the sixth earl's first wife was *Ann Phruse*, and that his last wife was *Juliana Donovan*. Between the first and the last, H. J. M. seeks to intercalate two other wives, *Ann Simpson* and *Anne Salkeld*, the last of whom is represented as being the mother of the supposed seventh earl. But, according to Debrett, the marriage with the last wife took place within six weeks after the death of the first; and if this statement is not controverted, the difficulty started by Mr. FYNMORE remains unanswered. Where are we to find room for the two intermediate wives? MELETES.

SATIRICAL ALLUSION TO JOHNSON: DR. HILL (2nd S. xi. 30. 52. 91.).—Your observation that conjectures are like trial shots has been truly realised in this matter. If the second were better than the first, the third is clearly much nearer

than the second. I think it very likely that by M——, Mallet was meant. Johnson had an especial dislike to him from his having published Lord Bolingbroke's works (*see* Boswell, anno 1754.) I still think, however, that C—— may be Churchill, and that from the fact the poem speaks of both in the past tense. Had they been living, the writer would have said "*can cope*" instead of "*could cope*." The line then would read —

"Though with him neither Mallet, nor Churchill could cope."

In turning over a volume of old epigrams, I find another from the Junto, and a reply to it from Dr. Hill, which I transcribe as the book is very scarce. The allusion is to the epigram given at p. 53. of your present volume: —

"The wish should be in form reversed

To suit the Doctor's crimes,
For if he takes his physic, first
He'll never read his rhymes."

The doctor's answer is better than one would have expected: —

"To the Junto.

"Ye desperate Junto! ye great! or ye small!

Who combat Dukes, Doctors, the Deuce, and them all;

Whether gentlemen scribblers, or poets in jail,

Your impertinent wishes shall certainly fail.

I'll take neither essence, nor balsam of honey —

Do you take the physic, and I'll take the money!"

A. A.

JOHN DE SUTTON, BARON DUDLEY (2nd S. xi. 152.) — The family of Sutton, *alias* Dudley, which is the subject of H. S. G.'s inquiry, had a considerable interest in the Palatine Barony of Malpas in Cheshire. Their Inquisitions, &c., were abstracted in 1815 for the history of that county, and the matter given in vol. ii. p. 335. of that work will answer some of your correspondent's inquiry.

At the time mentioned, the Palatine Records were in Chester Exchequer. They have now been removed to London.

LANCASTRIENSIS.

MR. WILLIAM PROWTING (2nd S. xi. 130.) — Robert Tindal, the father of Lord Chief Justice Sir Nicholas Conyngham Tindal, married Sarah, daughter and heiress of John Pocock of Greenwich. Will your correspondent H. L. J. be so good as to state whether John Pocock married a daughter of William Prowting, or how otherwise Robert Tindal's wife was, as he informs us, William Prowting's granddaughter. D. S.

RAWLEY (2nd S. xi. 148.) — WM. DAVIS remarks, "I hear Sir Walter's name pronounced now on the stage, Rawley." It is true we sometimes hear this name differently pronounced by different people. I am near the parish where he was born — East Budleigh, Devon — and near two manors, which had been the property of his family — Colaton Rawleigh, and Comb Rawleigh

— called after his name. On the slab over the vault in East Budleigh Church, it is spelt *Ralegh*. In a lease in the parish chest, Sidmouth, No. 36., Ap. 11, an. 20 Eliz., a father and two sons, near relatives of Sir Walter, all sign their names differently — *Rawlegh*, *Rawleygh*, and *Rawleigh*. On the Devonshire maps, the word is now written *Rawleigh*, and by the local inhabitants always so pronounced, the first syllable *Raw*, rhyming with *law*, *saw*, *daw*, &c.

P. HUTCHINSON.

GRAY'S INN AND PRESIDENT BRADSHAW (2nd S. xi. 171.) — A MS. copy of the entries of admission to Gray's Inn of the date desired will be found in the British Museum.* I once had occasion to refer to it in order to ascertain the date of admittance of John Cook — the real founder of the Civil Bill Courts of Ireland — in consequence of the great Daniel O'Connell having positively, though erroneously, affirmed to me that this eminent Irish Commonwealth Judge had been only "a low attorney." Why do not the Inns of Court publish a Catalogue from the earliest date of the admittances of their members, adding the name and description of the *parents*, which are to be found in the entries of matriculation? T. F.

John Bradshaw was admitted a member of Gray's Inn on March 15, 1620, and was called to the Bar on April 23, 1627. He became a Bencher of the Society on June 23, 1645, when appointed Judge of the Sheriff's Court in London. He died on October 31, 1659, aged fifty-seven. (*Foss's Judges of England*, vi. 418.)

LEGALIS.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Le Bouddha et sa Religion. Par J. Barthélemy Saint Hilaire. Paris, Didier; London, Barthes and Lowell. 8°.

The public mind in England has lately been directed to a variety of topics bearing more or less upon the political sympathies of the country, referring more or less to its foreign connections, and yet not immediately affecting either its financial prosperity or the happiness of the people. The affairs of Italy, the complications which have taken place in Syria, more recently the startling legislative decrees issued by the Emperor Napoleon, are questions belonging to this class; facts which we discuss, of course, with much interest, much curiosity, but which cannot be said to be of vital importance to us Englishmen, at all events in their immediate results. Let us, on the other hand, hear that a book, or pamphlet, or newspaper article has been printed alluding to our Indian possessions, to their wants and their administration, we suddenly feel that our very existence is bound up with these momentous particulars, and we are anxious to know all that either the practical experience of the statesman or the patient erudition of the *savant* has to tell us respecting our swarthy fellow-subjects inhabiting the peninsula of Hindustan. This alone would suffice to recommend the new volume of M. Barthélemy Saint Hilaire to our readers, even if it did not combine besides

[* See Harl. MS. 1912.]

the philosophic views and the sound criticism which will attract all those who are fond of researches bearing upon metaphysics and the history of religion.

"En publiant ce livre sur le Bouddhisme," says M. Barthélemy Saint Hilaire in his preface, "je n'ai qu'une intention; c'est de relever par une comparaison frappante la grandeur et la vérité bienfaisante de nos croyances spiritualistes." That is the design of the work, and therefore it may be considered as a kind of indirect apology of the Christian faith. We are so accustomed to the blessings of every kind which we enjoy, we take them so much as a matter of course, that we do not value them as we should, and we very seldom, if ever, stop to think what would become of us, supposing these blessings were taken away suddenly from our possession. We are eager to avail ourselves of every advance made by civilisation; our comforts increase daily, our laws become more perfect, our means of knowledge are developed in the same proportions, whilst at a distance of a few hundred miles from us we find nothing but ignorance, misery, insecurity and superstition. Whence this contrast? How must we explain it? M. Barthélemy Saint Hilaire asks us, by way of solution to the problem, to study the curious system of religion with which the name of Buddha is connected. Here we find a creed numbering more adherents than any other on the surface of the globe, for it extends over Cashmere, Nepal, Thibet, Tartary, Mongolia, a great part of China, Japan, the kingdom of Annam, the Birman empire, and the island of Ceylon. Yet what has Buddhism done for mankind? How has it acted, how does it still act, as a civilising power? How does it satisfy the religious wants of the soul, and the aspirations we all have for the infinite and the invisible? A calm, a thorough investigation of the subject, says our author, in addition to its intrinsic merits, cannot fail to make us appreciate more completely the moral and religious development which has made European nations what they are.

Like all systems which have obtained amongst men, Buddhism is grounded upon imperfect observation, and therefore leading to incomplete results. Its great fault is that it has entirely eliminated the idea of God, and that it absolutely ignores the bond which connects the visible with the invisible, the perishable with the immortal, time with eternity. Man, for the Buddhist philosopher, is an isolated being, powerless and friendless, cast in the midst of a world which he cannot understand, a prey to evils from which he cannot escape, and whose mental and spiritual vision is completely circumscribed by the narrow horizon of phenomena and facts perceptible to the senses alone. Thus situated, man's greatest desire will necessarily be to escape from so painful a thralldom; sprung from nothing, annihilation becomes his most earnest wish. Such, in a few words, are the chief characteristics of the religious doctrine first preached by Buddha, and this doctrine, essentially false as it appears to us, was still an improvement upon the gross idol-worship which it was destined to supplant. If we consider merely the personal character of Buddha himself, we shall find nothing but the pattern of every virtue; self-sacrifice, gentleness, patience, temperance are constantly practised by him, and the example of so holy a life was strong enough to counteract the evil tendencies of the tenets which he taught to his followers. Thus we explain the presence, amongst the votaries of Buddhism, of many exemplary personages whose names deserve to be recorded with those of Socrates, Zeno, and Marcus Aurelius; their life was a constant *démenti* given to their theories; they were illogically active, and active in the cause of virtue and charity.

M. Barthélemy Saint Hilaire remarks in his preface that the discussion of Buddhism has become lately in

France a most momentous one, because the very tenets which give to that form of religion its distinctive character are now openly maintained and expounded by those who are considered as the intellectual leaders of the present generation. If you attempt to account for man and for this world by setting aside God and Providence,—if you deny the doctrine of the immortality of the soul, and consider man as the only being in whom the Infinite, to use the favourite metaphysical jargon, is self-conscious,—what are you doing but transporting into our hemisphere the pernicious philosophy of India, and endeavouring to recommence for our benefit the work of Buddha? After thus proving the importance of the task he has undertaken, our author proceeds to enumerate the various sources from which his narrative is derived, and he gives a very complete account of the authors who have devoted their time to the investigation of Buddhism and of Buddhist literature.

M. Barthélemy Saint Hilaire has divided his own work into three parts, and it will be better to inform our readers at once that the history of Buddhism we are now reviewing is not altogether new, some of the chapters having appeared previously in the *Journal des Savants*. A great many alterations have, however, been necessary before the profound disquisitions originally submitted to a limited number of erudite persons could be thrown into a shape which might bring them within the reach of the general public, and no one perusing the book would discover in it symptoms of that fragmentary character which naturally distinguishes collections of essays or newspaper articles.

Under the title *Origines du Buddhisme*, we find, first, an interesting biographical account of Gotama-Buddha himself, and a sketch of the various legendary tales and traditions of which he has been made the subject. Like all the heroes of ancient times, like all the illustrious personages who have influenced their generation and occupied a distinguished place in the pages of history, Buddha, or, more properly, the Buddha, for the word stands only as an epithet, is represented by his Indian biographers as a supernatural being, whose birth was announced by miraculous signs, and whose existence was an almost uninterrupted series of prodigies, sometimes of the most absurd description. The great reformer of Brahminism, besides the name under which he is commonly known, has likewise a variety of other titles either of a lay or an ecclesiastical character, and the knowledge of which is interesting, as being connected with several religious or philosophical doctrines. The word *Buddha*, derived from the radical *Buddh*, to know, means the *learned*, the *enlightened*, and also the *one who is awake*. To quote from M. Barthélemy Saint Hilaire: "Ce titre est assez modeste, si on le compare au rôle immense joué par celui qui l'a reçu ou qui l'a pris; mais il montre en même temps la haute idée que le génie indien s'est faite de la science, qui selon lui est seule capable de sauver l'homme et de lui assurer, avec des pouvoirs plus que divins, une immortalité que les dieux mêmes ne peuvent atteindre." *Tathāgata*, one of the most exalted names given to the Buddha, and which he appears to have assumed himself, signifies "The one who has followed the steps of his predecessors, the one who has gone through his religious career in the same manner as the former Buddhas." By this title, our author remarks, the mission of *Çakya-mouni* (this is another of the Buddha's names) is connected with that of the various wise men whose example he has merely copied. The most complicated of all the Buddha's names is *Bodhisattva*. It signifies "the one who possesses the essence of the *Bodhi*," or "the supreme intellect of a Buddha." This implies the various trials which a Buddha must undergo before he becomes perfect, trials corresponding to a great number

of successive existences. The exuberance of imagination, which is so marked a characteristic of the natives of India, has led them likewise to describe in the most childish manner, and with the most ridiculous details, the physical beauty of the Buddha; thirty-two principal and eighty secondary marks constitute it, and if we may judge from the enumeration given by the *Strutas*, or canonical works of the natives, their *beau idéal* of outward attractions does not entirely concord with ours.

After examining closely the ethical and metaphysical systems of Buddhism (part I. chaps. iii. and iv.) M. Barthélemy Saint Hilaire states very completely what he thinks to be its favourable aspects, and then he points out the numerous errors of the system. These, he asserts, outweigh those, and, on the whole, to express ourselves in his own language, "*Pécolo du Buddhism serait désastreux pour nous. Malgré des apparences parfois précieuses, il n'est qu'un long tissu de contradictions; et ce n'est pas le calomnieux que de dire qu'il a bien regardé, c'est un spiritualisme sans âme, une vertu sans devoir, une morale sans liberté, une charité sans amour, un monde sans amour et sans Dieu.*" This is, no doubt, very strong language, but a study of the book we are now reviewing, or, better still, of the documents to which its pages constantly refer, will soon prove to the reader that M. Saint Hilaire's critique is in nowise excessive.

We have already some time since (cf. "N. & Q." for March 17, 1860) given in one of our monthly *feuilletons* an account of the missionary journey undertaken about the year 680 of the Christian era by Hiouen-Thsang, for the purpose of bringing back to China the religion of the Buddha; this circumstance must be our apology for merely alluding to the second part of M. Saint Hilaire's volume, which supplies a full biographical memoir of Hiouen-Thsang, and a detailed narrative of his travels. We will only add here that the beautiful character of the Chinese missionary, as well as that of Gotâma-Buddha himself, show how often we find men better than the systems which they uphold, how often the true heroes of humanity are met where we least expected to discover them.

The third and last part of the book, entitled *Le Bouddhisme actuel de Ceylan*, is properly a review of M. Spence Hardy's *Eastern Monachism*, and of M. George Turnour's edition of the *Mahavanso*. It gives us an insight into things as they are now, describing the respective positions of the Buddhist priests and the English government at Ceylon, and adding graphic and faithful sketches of the religious ceremonies which are still practised by the votaries of Buddha. M. Saint Hilaire's general conclusion is, that although we cannot anticipate the immediate or even the speedy dissolution of Indian idolatry, yet such a dissolution is inevitable. Christianity, under its various forms, every day makes fresh conquests, whilst the opponents with whom it has to cope in that part of the world have neither the zeal nor the learning necessary to maintain their ground. We quite agree with the accomplished French *savant*, that, despite the good points scattered here and there throughout the Buddhist system, its disappearance before the light of the Gospel will be a matter of deep rejoicing.

GUSTAVE MASSON.

HARROW.

BODLEIAN MSS.—We are happy to announce the publication of a Catalogue of the Tanner Manuscripts, with a complete Index, by the Rev. Alfred Hackman, M.A. The Catalogue of the Rawlinson Manuscripts may also shortly be expected. Both collections are rich in letters and documents of historical, biographical, and general interest, and are printed uniformly with the Rev. H. O. Coxe's *Catalogus Cod. MSS. in Collegiis Aulicis Oxon.*

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Notes.

CHOICE NOTES.

BY WILLIAM OLDYS, NORROY KING-AT-ARMS.

(Continued from p. 184.)

ATKYN'S GLOUCESTERSHIRE.—There was copy enough for two large volumes in folio, though we have but one. The original manuscript of the second volume, together with many printed copies of the first, being all accidentally burnt in the fire that happened at Mr. Bowyer's house [Jan. 29, 1712-13], in which the first volume was printed, and the second was at the press.¹

BEHN.—See my account of her Life in the parchment volume, 4to., also in the *General Dictionary*; and now by Parson Broughton, in *Biog. Britannica*, 1746. See several of her Posthumous Poems in the *Muses' Mercury*, or *Monthly Miscellany*, 4to. 1707, which have not been taken notice of in any account of her.

Mrs. Behn translated one of the books of Cowley's Latin poem on Plants. In this translation,

¹ The plates of Atkyn's *Gloucestershire*, except two or three, having escaped the fire of Mr. Bowyer's printing-office in White Friars, the work was republished in 1768 by Wm. Herbert, the editor of Ames's *Typog. Antiquities*; but by a singular fatality, a great part of this second edition was also destroyed by fire. Nichols's *Lit. Anec.* v. 266.)

when she comes to Daphne, who was turned into the Bay-tree, she makes the following insertion of her own:—

"I, by a double right, thy bounties claim,
Both from my sex, and in Apollo's name.
Let me with Sappho and Orinda be,
Oh ever sacred nymph, adorned by thee,
And give my verses immortality."

See what Tate in his Preface, and Dryden says of her, and Capt. Alexander Radcliff in my Life of her and Prior. About a dozen lines against her in the Satire on Translators, first printed in the *State Poems* [4to. 1669], then in R. Cross's *Collection of Poems*, p. 74. 8vo. 1747. Southerne's acknowledgments to her in his Life in the *General Dictionary*; and Burnet's character of her in the Vol. x. in the account of Mrs. Wharton. Lord Lansdowne has a poem on her.

As to Mrs. Behn's character, it is allowed that she was of a capacity above most of her sex who have obliged the public. She had a ready command of pertinent expressions, and was of a fancy pregnant and fluent: whence it is that she wrote with a facility, spirit, and warmth, especially in amorous subjects, superior to every other poetess of the age, and many of the poets too; so that none among us may, perhaps, more justly be called the ENGLISH SAPPHO, equalling her either for description, or perhaps experience, in the flames of love, and excelling in her personal temptation to it; being a graceful comely woman, with brown hair, and a piercing eye, as one picture represents her—whether the same painted by Mr. Riley I am not positive.² I am told, moreover, by one who knew her, that she had a happy vein in determining any disputes or controversies that might arise in company; having such agreeable repartees at hand upon all occasions, and so much discretion in the timing of them, that she played them off like winning cards. Mrs. Behn was between forty and fifty years of age at the time of her death, which was hastened by an injudicious physician.

John Downes, the prompter, in his *Roscius Anglicanus*, 8vo. 1708, says, Mrs. Behn wrote also *The Jealous Bridegroom* about 1672, a good play, which lasted six nights; and that Mr. Otway first tried to act on the stage the King's part in this play, but the great audience dashed him and spoiled him for an actor; and that Nat. Lee having the same fate in acting Duncan in *Macbeth*, ruined him for a performer also, and from that time their genius set them upon poetry.

Old Mr. John Bowman, the player, told me that Mrs. Behn was the first person he ever knew or heard of, who made the liquor called Milk Punch.

² Pope has the following couplet on her dramatic writings:—

"The stage how loosely does Astrea tread,
Who fairly puts all characters to bed."

Langbaine, in his notice of Mrs. Behn's tragedy *Widow Ranter*, or *the History of Bacon in Virginia*, 1690, remarks "For the story of Bacon I know no history that relates it; but his catastrophe is founded on the known story of Cassius, who perished by the hand of his freedman Dandorus, believing his friend Brutus vanquished." Oldys adds, "There was an insurrection in Virginia a little before, made by one Nathaniel Bacon, a great opposer of the royal party there, in conjunction with one Drummond a Scot, and among others.³ Bacon died there in 1675, as near as I can compute, or 1676, as others; and his accomplices being routed and subdued by the royal party, thirteen of them were hanged, some say eighteen." There were two or three pamphlets published on the subject, one called *'Strange News from Virginia'*; being a relation of all occurrences in that Country since the Death of Nathaniel Bacon: with an Account of thirteen persons tried and executed for their Rebellion there, 4to. 1676.⁴ The account in this pamphlet is extracted from a letter written by Sir John Burrey, the admiral who transported some soldiers thither. He arrived there on the 29th of January, and says that Bacon had been dead two months before. Query, if the Bacon before mentioned was not that Nat. Bacon of Gray's Inn⁵, who in 1647 and 1651, published his two volumes, 4to. of *The Historical Discourse on the Government of England*, in which he was blackened. It has been twice reprinted in folio; and it is said Mr. Selden assisted him in it; but I think that does not evidently appear. See Bishop Nicolson's descriptive character of this book [*English Hist. Library*, p. 193., ed. 1736.] Old Mr. Nathaniel Booth of Gray's Inn has assured me, that this Nathaniel Bacon did go over to Virginia; but he could not remember what he had heard he did there. See more in my Catalogue of English Lives, fol., in the notes, &c."⁵

ELDERTON. — This Elderton was a famous comedian, who flourished about 1570; a facetious

fuddling companion, who, having a great readiness at rhyming, composed abundance of sonnets and catches upon love and wine, which were then in great vogue among the light and merry part of the town; but he was not more notable for his drollery and his doggerel than he was for his drinking, insomuch that he was seldom remembered for his singular faculty in either of the former, but his thorough practice in the latter was joined to it. Wherefore we find him called the Bacchanalian Buffoon, the red-nosed ballad-maker, and such like. It seems by this excessive habit he indulged himself in, over his strong drink, that he fell a martyr to Sir John Barleycorn, as some of his contemporary writers have hinted. See the controversial writings of Dr. G. Harvey and Thomas Nash. We find he was dead before the year 1592, and Mr. Camden has preserved this epitaph on him: —

"Hic situs est sitiens, atque ebrius Eldertonus,

Quid dico, hic situs est? hic potius sitis est."

Remains, p. 382, 4to. 1614.

Which may be thus rendered or imitated: —

Dead drunk here Elderton doth lie;

Dead as he is, he still is dry:

So of him it may well be said,

Here he, but not his thirst, is laid.⁶

FABIAN. — Fabian wrote a continuation of his *Chronicle*, probably to his own death, which was in the custody of John Stow, and unprinted in 1600.⁷ Out of this unprinted part, Hackluyt cites a note of Sebastian Cabot's discoveries, anno 13 Hen. VII.; but the first edition I have seen continues the History, as I remember, to 1509, and that was printed in 1533⁸ [2 vols. fol.], and

⁶ Stow says (*Survey*, p. 217., 4to. 1599) that Elderton was an attorney of the sheriffs' court in the city of London about the year 1570, and quotes some verses which he wrote about that time, on the erection of the new portico with images at Guildhall. Warton thinks the following lines by Bishop Hall in his *Satires* were levelled at Elderton: —

"Some drunken rimer thinks his time well spent,

If he can live to see his name in print;

Who when he once is fished to the presse,

And sees his handsell have such fair successe,

Sung to the wheele, and sung unto the payle,

He sends forth thraves of ballads to the sale."

For notices of Elderton, see Ritson's *Bibliographia Poetica*, p. 198., ed. 1802; Warton's *History of English Poetry*, iii. 431., ed. 1840; Hall's *Satires*, by Singer, p. 114.; *Harleian Miscellany*, by Park, x. 266—274.; and Chappell's *Popular Music of the Olden Time*, i. 88, 89.

⁷ Stow, in the collections which he made for his *Survey*, speaks of a Continuation by Fabian himself, as low as the third year of Henry VIII., "which Boke (he adds) I have in written hand." (MS. Harl. 538.) It is not improbable, as Sir Henry Ellis conjectures, that it might have gone from Stow's Collection to Sir Robert Cotton's.

⁸ The edition of 1533 was the second: the first edition was printed by Richard Pynson in 1516. In the Grenville library are two copies of the third edition, 1559. One of the copies contains the following MS. note: "It

³ The whole of the narrative connected with this affair of Bacon is preserved in one thick volume in Her Majesty's State Paper Office, London. There are besides, in the same office, a variety of scattered papers relative to the same subject.

⁴ Or his son, for the insurgent is called in *The History of the American Plantations*, 2 vols. 8vo., Nat. Bacon, jun. and Col. Bacon, a young sprightly man, who had been a lawyer too.—*Oldys*.

⁵ For biographical notices of Mrs. Behn consult the History of her Life and Manners, written by One of the Fair Sex, prefixed to her *Histories and Novels*, 2 vols. 12mo. 1735; Kippis's *Biog. Britannica*; Langbaine's *Account of Dramatic Poets*, p. 17., ed. 1691; Cibber's *Lives of the Poets*, iii. 17; Freeman's *Kentish Poets*; *Retrospective Rev.*, 1853, i. 1—18.; Nichols's *Poems*, i. 85.; Geneste's *Hist. of the Stage*, ii. 79.; and "N. & Q." 1st S. xi. 184.; 2nd S. viii. 265.; ix. 242.

Fabian died in 1512. Of Fabian, and the editions of his History, see Tyrrell's Preface; Hearne's Preface to Robert of Gloucester's *Chronicle*, p. 32.; Strype in *Abp. Parker's Life*, p. 235.; and what I have said in my Fuller's *Worthies*.⁹

MILTON.—Remember my dates of all his works at the end of his Life by E. Philips; and what I have observed in Toland's Life of him, and Bayle's observation on his style. See one of Mist's Journals upon him [Toland] and his *Amintas*, and the Answer.

See my pamphlet containing the castration of his [Milton's?] History. His own observations on himself. See my *Universal Spectator* on his Spirit of Liberty; and the pamphlet written against him, called *No Blind Guides*¹⁰, &c., and the verses in MS. which I found at the end of another old pamphlet, where I have mentioned the Psalm which Milton, or his father, set to music. Peck's *Life and Works*, &c., 1740. Wm. Benson's erecting of his monument; settling 1000*l.* on translating his *Paradise Lost* into Latin on young Dobson—the interest while he was doing it, and the principal when done.

Milton's cipher for secret communication, with others used by the republicans under Oliver, I had among the Royal Letters in Clarendon's collections which I redeemed from perdition, and presented to my late noble Lord of Oxford, and they are still preserved in the Harleian library: but God knows how soon that magnificent collection of Manuscripts may undergo the same dispersion as the printed books, which were sold to Tom Osborne my neighbour for less than 13,000*l.*, though the binding only of the least part of them by his Lordship, cost him 18,000*l.*

A Verbal Index to Milton's *Paradise Lost* was published by Mr. Coxeter in 12mo., 1741, printed for Innis and Brown.

Lauder is now writing a book to prove Milton a plagiarist. He begun in one of the Magazines.

has not, as far as I know, been noticed, that two editions of this *Chronicle* were printed in the same year by Kyngston. The present copy contains matter respecting Queen Elizabeth at p. 566 to the end, which is not to be found in the copies of usual occurrence." The other copy [No. II.] appears to agree with the preceding to page 565. Pages 566 to the end of 571 differ in the relation of the death of Queen Mary, which in the first is stated to have taken place on the XVII. of December, 1558, and in this copy the XVII. of November is named. The former edition terminates with the coronation of Elizabeth on the 15th of January, and the printing of the book is stated to have been finished on the 26th of April, 1559. The last event mentioned in this copy is the Queen's riding to the Parliament on the 8th of May, though the title-page mentions "Mense Aprilis," as in the former edition.

⁹ A valuable bibliographical account of Fabian's *Chronicle* is prefixed to the quarto edition of 1811, edited by Sir Henry Ellis.

¹⁰ By Sir Roger L'Estrange, published in 1660,

See an answer in *Mag.* Feb. 1749, and Dr. Kirkpatrick in *The Sea Piece*, 8vo., 1750, Preface. See also a pamphlet published against Lauder, called *Miltonomastic*. See also, *Furius: or a Modest Attempt towards an History of the Life and Surprising Exploits of the famous W. L., Critick and Thief-catcher*, 8vo., 1748.¹

SUCKLING.—The largest account of Sir John Suckling is in Lloyd's *Memoirs*, being near six pages in folio, and not a dozen lines of solid history. The whole beginning is a chain of hyperboles, and the whole life may serve to feed the eyes with a full meal of words, and leave the mind quite hungry for the subject matter. My account of him much more complete in the quarto volume of *Lives*, parchment cover. See also the references in my Fuller's *Worthies* and Winstanley. He was patron to Thomas Nabbes, the dramatic poet, who dedicated his comedy, *Covent Garden*, to him, acted in 1632, printed in 4to. 1638. At Theobald's, 19th Dec. 1630, Sir John Suckling of Witham knighted. (Thos. Walkley's *Cat. of Dukes*, &c., 8vo. 1639.)

Recollect where I have set down the story my Lord Oxford told me he had from Dean Chetwood, who had it from Lord Rosecommon, of Sir John Suckling's being robbed of a casket of jewels and gold when he was going to France by his valet, who I think poisoned him, and stuck the blade of a penknife in Sir John's boot to prevent his pursuit of him, and wounded him incurably in the heel besides.² It is in one of my pocket-books, white vellum cover—the white journal that is not gilt.

Remember the MS. account I have about Sir John Suckling's being beaten by Mr. Digby his rival.³ See the lampoon on him in the pamphlets on the Scots' expedition in Morgan's *Phoenix Britannicus*. Query, if it is not in his tragedy *The Sad One*, that I remarked a passage in ridicule of Ben Jonson. In *The Tryal of Skill, or New Session of the Poets*, fol. 1704, Suckling accuses Thomas Cheek with having murdered his goblins in every page.

Sir John Suckling has verses before Coryat's *Crudities*, 4to., 1611.

A Letter concerning a Married Life, subscribed John Suckling, London, Nov. 18, 1629, in the Ashmolean Library, Oxon.

¹ Lauder was discovered to have forged most of his parallels, or to have taken them from Hog's Latin version of Milton's poem by Dr. Douglas, now [1764] Canon of Windsor.—*Percy. Furius* was written by Henderson, a bookseller.

² Suckling was robbed by his valet-de-chambre, and putting on his boot in a passionate hurry to pursue the thief, a rusty nail concealed at the bottom of one of them pierced his heel, and brought on a mortification, of which he died.—*Warton on Pope*, ii. 109.

³ For the particulars of this cudgelling, see the *Strafforde Letters*, 1739, i. 336.

Sir John Suckling's Letter to Mr. Henry Germin, 1640, a manuscript among the Collection of Poems of Thomas Brotherton of Hey in Lancashire.

An Elegy upon the Death of the Renowned Sir John Sutlin, 4to., 1642, with another short poem "To Sir John Sutlin upon Aglaura." First a bloody tragedy, then by the said Sir John turned to a comedy. These poems are in one short 4to., but to the copy before me is written "Authore Gulielmo Norris."

See Thomas Stanley's *Poems*, 8vo., 1651, on Sir John Suckling's *Picture of Poems*. On Sir John Suckling's Warlike Preparations for the Scottish War, in Sir John Mennis's *Miscarum Delicia*. Also, in Anthony Hammond's *Miscellany of Poems*, 8vo., 1720. Another Poem, pretended to be writ from France by Sir John Suckling, 4to., 1641. *The Conversion of Sir John Suckling from a Papist to a Protestant*, 4to., 1641.⁴

JOHN TRUSSEL. — Both Bishop Nicolson and Dr. Kennet seem very censorious in their account of John Trussel's Description of the City of Winchester, neither of them appearing to have ever seen it; nor even Anthony Wood, from whom their intelligence is derived. For it is a manuscript in the Norfolkian library, and seems not, in a folio volume as it is, too voluminous for the description of such a city, considering there is a preamble on the origin of cities in general also before it.⁵

(To be continued.)

OLDYSIANA.

OLDYS'S DIARY AND THE "HISTORY OF THE THREE IMPOSTORS" (2nd S. xi. 143.) — Evelyn's book, referred to in a note to this page, was clearly not the work to which Oldys's text has relation. He evidently alludes to the *Cruz Bibliographica*, the famous tract *De Tribus Impostoribus*, on the existence and author (styled by Sir Thomas Browne "that villain and Secretary of Hell,") of which so

⁴ The best account of Sir John Suckling is in the Life prefixed to *Selections from his Works*, by the Rev. Alfred Suckling, 8vo., 1836. The whole of Sir John Suckling's *Works*, containing his Poems, Letters, and Plays, were published several times by Tonson; and in two neat volumes by T. Davies, 1770.

⁵ Besides the MS. in the Norfolkian library, Gough (*British Topog.*, i. 387.) states that "in a catalogue of the famous Robert Smith's books, sold by auction 1682, No. 24., was a MS. entitled 'A Description of the City of Winchester, with an historical relation of divers memorable occurrences touching the same; and prefixed to it, a preamble of the original of Cities in general, by J. Trussel,' fol., which was purchased by a Mr. Rothwell." This MS., written by Trussel about 1620, was in the library of John Duthy, Esq., who permitted Dr. Milner to make extracts from it for his *History and Antiquities of Winchester*, 4to., 1801.

many disputes have been moved by the bibliographers of the last century. The subject would form an interesting article for "N. & Q." if it have not already been noticed there, as to which I am not at this moment quite clear. At present it may be sufficient to refer to *Analectabliblion* (Paris, 1836, 8vo., vol. i. p. 412.), and the authors there cited, for some account of the questions raised on this much vexed theme.

JAS. CROSSLEY.

OLDYS'S INTENDED HISTORY OF MUSIC IN ENGLAND. — In the very interesting Diary of William Oldys, now in course of publication in "N. & Q.," the diarist has recorded, under date July 7, 1737, a visit to Dr. Pepusch, the eminent musical theorist, "to have farther talk about his rare old musical collections"; and under date, Sept. 23, an offer made him by the Doctor of "any intelligence or assistance from his antient collections of music for a *history of that art and its professors in England*." Can any correspondent inform me whether Oldys made any collections for, or progress in, such a history? And if so, what has become of them? A portion of Dr. Pepusch's extensive and valuable library became, on his death in 1762, divided between John Travers, organist of the King's chapel, and Ephraim Kelter, one of the band of Drury Lane Theatre. Kelter's share was, after his death, dispersed by auction by Paterson in Essex Street, on Saturday, 26th March, 1763; and Travers's moiety, after passing, on his demise, into other hands, also came to the hammer in 1766. Another portion of the Doctor's library was bequeathed by him to the Academy of Ancient Music, founded in 1710.* Oldys died 16th April, 1761. I shall be obliged by any information on the subject.

W. H. HUSK.

[If Oldys made any collections for a History of Music, they were most probably handed over to Sir John Hawkins. David Erskine Baker, Hawkins, and Oldys, were at this time the leading writers in *The Universal Spectator*. Our musical knight appears to have been somewhat reluctant in acknowledging his obligations to his friends. Oldys, writing to Sir John Hawkins, reminds him that "the few materials I, long since, with much search, gathered up concerning Izaak Walton, you have seen, and extracted, I hope, what you found necessary for the purpose I intended them." But on turning to Sir John's *Life of Walton*, the reader will find but a scant acknowledgment for only one statement made by him, respecting some letters of Walton in the Ashmolean Museum. This throws some light on a passage in Grose's *Olio*, p. 139, where he tells us, that "among Oldys's works is a *Preface to Izaak Walton's Angling*." The edition of Walton's *Complete Angler*, 1760, contains an interesting biography of Charles Cotton from the pen

* This institution must not be confounded with the *Concerts of Ancient Music*, which became extinct in 1848; and were entirely distinct, not having been established until some sixty years after the foundation of the Academy.

of William Oldys, making forty-eight pages, but abridged in the later editions. The whole of this biographical sketch has been used by Sir Harris Nicolas in his admirable Life of Charles Cotton, but the name of Oldys is not once mentioned! Dr. Towers, who compiled the Life of Cotton for Kippis's *Biog. Britannica*, has erroneously attributed Oldys's Life of this Piscator and Poet to Sir John Hawkins.—Ed.]

PAMPHLET BY MILTON (?) (2nd S. xi. 142., note 4.)—The word *h* should be substituted for *the*, before the word *changing*, in the title quoted by Oldys. In my copy of this pamphlet, *A Copy of a Letter from an Officer of the Army in Ireland, to his Highness the Lord Protector, concerning his changing of the Government*, I notice the word *Wellworth* written in a contemporary hand. *Query*, Does this give any clue to the authorship of the letter? As regards 1654 being "a feigned date," a quotation from the postscript may be useful as affording a certain amount of explanation:—

"Reader," it says, "that this letter should not be exposed to public view so long after the date thereof, I hope will not possess thee with any prejudice against it. The honesty and reason of the tract, and faithfulness of the Author to that good old principle of common justice, equity, and liberty, secured in the most noble form of government, viz. the people's representative, may commend it to thee."

FRED. HENDRIKS.

RELIQUES OF LORD BOLINGBROKE.

For the following translation of Homer's description of the parting of Hector and Andromache, I am indebted to the late Rev. T. Foote Gower of Great Totham, in Essex. It came into his possession through the connection of the family with that of Lord Bolingbroke, owing to the widow of the uncle of his lordship marrying Dr. Foote Gower of Battersea. Dr. Gower of Chelmsford, the antiquary and historian of Chester, left it to his son, to whom I was indebted for permission to copy it, accompanied by the tradition that Lord Bolingbroke was the author. Upon a careful comparison of the writing with that of his lordship's two letters (copies of which accompany this), I have no doubt that it is also an autograph, though in a bolder and more carefully-inscribed character. Pope's versification of the following occupies from line 492. to 637. of the 6th Book.

"Hom. *Iliad*, Z. Ver. 394.

"Interea occurrit propteranti Sponsa marito,
Quam bonus Action, Thebes moderatus habenas
(Sylvosæ Thebes) immensâ dote beatam,
Priamidæ junxit forti propriamq; dicavit,
Juxta ibat teneram comitata Pedessequa matrem,
Cujus blanda jacens ad pectora, parvulus Infans
Emicuit, formâ pulcher Puer, aurea Stella.
Infanti titulum dedit Hector ab amne Scamandro,
Sed Patria, ob Patria Famam, Astyanacta vocavit.
"Arrieti placido ore Heros; contraria Conjux
Triste gemens, pressam tenuit moestissima dextram,
Et sic compellans, lacrymis manantibus, orta est:

"Quo, Conjux, animi fervens audacia ducit?

Quo, generose, ruis? Veneris nec dulcisa curas
Præmia, nec Sponsam infaustam? mox ora relinquit;
Impete mox facto ruet in te bellica Turba.
Meq. gemiscentem Cœli convexa dolebit
Cernere: Mœrori indulgens Solatia spernam.
Æacides sævis absorpsit mœnia flammis,
Vastatæq. Patriæ mortem superaddidit urbi.
Sed licet immittis, licet atrâ cœde superbus,
Abstinet Victor miserum spoliare cadaver.
Illius in tumulo Nymphæ juga celsa colentes,
Agida vibranti Jove natæ, dulces comantes
Conserve ulmos, undè ardua panditur umbra.
Idem septenos Frates occidit Achilles;
Una dies Frates septenos misit ad Orcum,
Pinguia dum virides pavere armenta per agros.
Insuper et genetrix crudelia vincula sensit,
Vincula, quæ serò, vix heu! benè libera, fugit,
Quin animam abripuit nervo resonante Diana.
At tu, carè Hector, præstas mihi utrumq. Parentem;
Tu pariter mihi Frater eris, dulciq. maritus:
Siste gradum; conjux querulusq. hoc supplicat Infans.
Tutus armato caprificum milite cingas;
Fraudibus hic patet, hic tær nos circumdedit hostis.
Ter sunt conati Idomeneus et strenuus Ajax,
Atreidæ, duo, Tydidesq. inclytus Heros,
Sed monuit Vates, seu pectoris impulit ardor."

"Cui tum Priamides: 'Mecum labor iste, sed atra
Horresco maledicta Phrygum, si bella relinquam,
Innectamve moras: nec me mea vivida virtus
Desert: illa urget validas accingier armis,
Illa jubet pulchras generis defendere laudes.
Tempus erit (sic Fata volent) ah! flebile tempus,
Cum sacræ in cineres vertetur gloria Trojæ,
Occumbet, neci Priamus, Priamiq. juvenis.
Sed mihi non Patriæ luctus tam pectora tangit,
Non Hecubæ, et sævo perentium funere Fratrum,
Quam tuus, Andromache, tuus, O! tristissima conjux,
Cum lacrymis madefacta genas captiva traheris,
Jussa manu tremulâ peregrinam texere telam,
Assiduusq. haustus portare laboribus undas.
Quâ sæva ingratis quereris dum tædia vinas,
Hostibus indigittata vocaberis Hectoris uxor:
Hectoris hæu, nomen, miseris et horroribus implens,
Mille laboranti renovabit corde dolores.
Ante, precor, gelidâ requiescam mortis in umbrâ
Et tacito potiar tumulo, quam vestra querela
Torquet attonitas sævis cruciatibus aures."

"Dixit, et amplexus captans, sua brachia tendit
Infanti Pater, et viso Patre territus Infans
Hæsit amans Famulæ notasq. recessit in alas,
Æra timens nitida, et nutantem vertice Cristam.
Lætitiâ tacite saliebant corda Parentum
Depositoq. truci capitis bellatoris honore
Cum paulum manibus vertasset amabile pignus:
Oscula dat labiis roseis; sic deinde precatur:
"O vos, Colicolas, Tuq., O Supreme Deorum,
Cingite Numinibus, Puerum; date, protegat armis
Iliacos muros, decoret virtute coronam,
Et premat Hostiles ardenti fulmine turmas.
Dumq. olim spolia indutus pretiosa redibit,
Audet illustri generosior Hectore miles:
Ut reosque inter planus fremitusq. sutorum
Gauderet pulchris genetrix animata triumphis."
"Finierat votum Pater, Uxorisq. lacertis
Dulce remisit onus—Veneres ea pendula micans
Involvit gremio, et vultu subridet amico,
Lacrymulis teneris oculis suffusa nitentes.
Ire videns lacrymas, molli Dux arsit amore,
Et placidâ nigros lenivit voce dolores.
"Quid fles, Andromache? decreta est funeris hora,
Quâ prius infernas nequaquam mittat ad umbras:

At simul hora venit, non proderit ardua virtus,
Nec genua imbellis deludent fata juvenatæ.
Tu valeas, digressa domum; Tibi lana colusq.
Conveniunt; mea me vocat ad certamina Martis
Gloria; Martis opus, Patriæq. acerrima cura,
Heros decet; antè alios, decet Hectora virtus."

"Lord Bolingbroke to Mrs. Gower of Battersea.

"A thousand thanks to you, dear Madam, for the receipts which you have been so kind as to send me, as well as for the Letter which accompanied them. I have not been used to receive good news from the country where you are, but I shall always reckon it such to hear that those whom I respect and love are well, and continue me their Friendship, among whom I have ever given a particular place to you and to Mr. G. When justice will prevail no Man is able to say; it is therefore every Man's interest to turn his thoughts, and to conduct his life, in such a manner as not to fear the worst consequences of injustice; and this I do assure you that I have done long ago.

"The Lilley of the Valley Flowers, both dry and steeping in the best French Brandy, will be soon with you; and if there is anything else which such an Hermit as I am can do worth your acceptance, be pleased to lay your commands upon me. Let me desire you to present my most humble service to Mr. G., and to be persuaded that I shall constantly remain, Madam, your most faithful and most obedient. hble servt.

"September ye 10th, 1721."

"Lord Bolingbroke to Mrs. Gower of Battersea.

"I have long known, Madam, how capable you are of friendship, and how sincere in your professions, and have always set a due value on y^e one, and been extremely pleased whenever you have honoured me with the other. Receive my humble thanks for y^r last Letter, and do me the justice to be persuaded that no one can have a truer respect for you than myself. You are very indulgent towards a poor Frenchwoman, who does the best she can in a strange country. I am sorry she has not the satisfaction of assuring you in English that she knows your merit, and would be glad to deserve a share in your friendship. Let me desire you to make my best services acceptable to Mr. Gower, and so believe me, madam, your most faithful and obedient. servt. B—.

"April ye 6th, 1725."

G. W. JOHNSON.

FARTHER AND FURTHER.

I had long sought for a rule, or rules, for the proper use of these two words, which appeared to me to be somewhat indiscriminately used by many, even among the well-educated.* Not being able to find any rules, I was thrown back upon my own judgment. I did not then attempt to draw up rules, but I used the words in the way that seemed the most proper, or perhaps rather, the most convenient, to me. Soon, however, I discovered that my use of the words was really based upon certain fixed rules which I had adopted unconsciously. These rules I here submit to your readers. In one or two of them no doubt all will concur; to the others objections will most probably be raised. So much the better; discussion

here, as elsewhere, will be sure to effect improvement.

I will begin by giving examples of the way in which I use the two words, and then deduce the rules from them. The examples may not include every case, but I trust the rules will.

(1.) FARTHER.

(a.) Rome is *farther* from London than it is from Paris.

Which of these two towns is the *farther* from London?

At the *farther* end of the street.

You are *farther* from the truth than ever.

(b.) Before I proceed *farther*.

I can't walk a step *farther*.

(2.) FURTHER.

(c.) Upon *further* consideration.

If you require *further* proof.

What *further* need have we of witnesses? (Matt. xxvi. 65.)

(d.) *Farther*, I have to say (=furthermore.)

And *farther*, by these, my son, be admonished. Eccles. xii. 12.

From (a.) it will be seen that when any *distance*, whether actual and measurable, or only figurative, is implied, I use *farther*.

From (b.), that after verbs of motion, or when motion (either mental or corporeal) is implied, I always use *farther*.

By comparing examples (2.) and (3.) of (a.) with those in (c.), it will be seen that both *farther* and *further* are used as adjectives, and may be joined with substantives; but that then *farther* signifies *more remote* (the distance being either actual and measurable, or figurative), whilst *further* signifies rather *additional*. And, finally, by comparing (a.) and (d.), it will be seen that when *farther* stands alone as an adverb, it always implies *distance* of some sort; whereas *further*, under the same circumstances, means *besides*, in *addition*.

Even in accordance with these rules, *further* might perhaps be used with verbs of motion, but then it could only signify a *continuance of the action*, and not an *increase of the distance*. Thus, "to proceed *farther*" could, according to my views, only mean *to continue to proceed*; whereas, "to proceed *farther*," would mean *to proceed to a greater distance*.

These few observations were suggested by your printer's having thought fit, in a note of mine upon "Mews," which you did me the honour to insert (2nd S. x. 489.), to print in the third line from the beginning "farther investigation," although, I believe, I pretty distinctly wrote *further*. This misprint of course shocked me. F. C.

WHITTINGTON AND HIS CAT.

When, in the chapter on this subject in my *Tales and Popular Fictions*, I gave half-a-dozen parallels to this story, I thought I had done suffi-

* I might say, I think, even by first-rate authors.

cient to prove its legendary character. I find, however, in reading the *Saturday Review*, that the Rev. Mr. Lysons, in his work on the subject of the celebrated Whittington, has endeavoured to prove the actual truth of what I asserted to be a mere fiction. It may then be as well, under the sure guidance of chronology, to give that theory its *coup-de-grace* by showing its absolute impossibility.

From Mr. Lysons's statement it appears, that Richard Whittington must have been born before 1360, the year in which his father died; and that he was Lord Mayor, for the first time, in 1397. Consequently, as the voyage of the cat occurred when he was only a lad, it must have been in, say 1375, or thereabouts. Now the story tells that it was on the west coast of Africa that the cat produced so much wealth; while, during the whole life-time of Whittington, that coast was nearly as unknown to Europe as America: for the Portuguese did not begin their discoveries along it till the fifteenth century; not, in fact, till after the death of Whittington, in whose time the most distant voyages of English ships could only have been to the Baltic, or the Mediterranean; on the shores of which cats were as well known and as plentiful as in England.

It is therefore manifest, that the whole story of the cat is a mere fiction, and I suspect that its appropriation to Whittington is not older than the reign of Queen Elizabeth. If any of the legends be founded in fact, it is the Persian one.

THOS. KEIGHTLEY.

Minor Notes.

LADY SARAH LENOX. — Mr. Leigh Hunt (*Old Court Suburb*, vol. ii. p. 12.) alleges the above lady, who married Sir Thos. Chas. Bunbury, Bart., M.P. for Suffolk, to have been the subject of the "Lass of Richmond Hill." Is this to remain a *questio vexata*? — which I thought "N. & Q." had peremptorily replied to. I beg to state, her Ladyship's marriage*, as above alluded to, took place the 2nd June, 1762: twenty-seven years after which this song, which emanated from the pen of Mr. Wm. Upton, was first produced as "a new and favourite song" at Vauxhall, sung by Mr. Incedon, "with unbounded applause." And it is absurd to suppose a lovestricken swain urging his innamorata, under such circumstances, to listen to his suit by exclaiming —

"I die for her I love!"

This would be to realise the marvellous romance (?) of Ninon de l'Enclos; or the fabulous tale of the inimitable Le Sage, which appears like a counterpart of the story of Ninon de l'Enclos, and is entitled the *History of Inésille and Don*

*Valerio**; which is so well worked up as to be almost an unparalleled piece of fiction. With regard to Lady Sarah Bunbury, and the *faux pas* she committed with Lord Wm. Gordon, brother to the Duke of Gordon, your readers may consult the *Chronique Scandaleuse — The Jockey Club*.† In conclusion, this "Lass of Richmond Hill" was, no doubt, a totally imaginary *déesse* — a personage having no other existence than in the mind of the well-known song writer, Mr. Wm. Upton; who employed his talents in furnishing songs for places of public amusement, and on familiar occasions, and particularly for Vauxhall and Astley's. He appears by Watt's *Bibliotheca* to have been the author of a volume of *Poems on several Occasions*, 8vo., 1788; and a *Collection of Songs, sung at Vauxhall*, 8vo., 1798; and, according to the *Illustrated Book of English Songs* (3rd edition, 8vo., p. 159.), he was author of a song which was extremely popular at the beginning of this century, "Abraham Newland." Perhaps some reader of "N. & Q." will please to communicate some biographical sketch of Mr. Wm. Upton.

PARISH REGISTERS. — The following will be interesting to many readers of "N. & Q.:" —

Copy of an entry in the Register Book of Weston near Bath, beginning 1598.

"In the first year of King James (1603) it was ordered by a Canon of the Church, that all Registers of Churches should be written over again in Parchment, whereas before most were written in paper, and so they should continue for ever; whereupon Mr. Doct^r Powell, then Archdeacon of Bath, commanded me to write this Register Booke againe, as now it is, out of the old paper Register, truly and word for word, without any addition, as far as it did reache to. The old Register to this day I keepe and meane to leave it to posteritie.

"THOMAS PACKSTON,
"Vicarius de Weston, juxta Bathon."

H. T. E.

SAMUEL JOHNSON'S PREFACES AND DEDICATIONS. — You have given Johnson's opinion of the value of Dryden's Prefaces (2nd S. xi. 125.), but Johnson's own well deserve to be collected for the delectation of those who like their peculiar metre. Thus in the Dedication to the Marquis of Abreu, in Baretti's *Dictionary*, 4to. 1760, he says: —

"My Lord, — That acuteness of penetration into characters and designs, and that nice discernment of human passions and practices which have raised you to your present height of station and dignity of employment, have long shewn you that Dedicatory addresses are written for the sake of the Author more frequently than of the Patron; and though they profess only reverence and zeal, are commonly dictated by interest or vanity."

I have no hesitation in ascribing this to Johnson, as it has the same rhythm as the famous first

* *Histoire de Gil Blas*, liv. 8ième, chap. i.

† *The Jockey Club*, Part I., 12th edition, 1792, p. 93.

* See *London Magazine*, vol. xxxi. p. 341., 1762.

sentence of the *History of Rasselas*,—"Ye, who listen with credulity to the whispers of hope, and expect," &c. And it is not feasible that Barette himself should write such fine English.

WM. DAVIS.

BOOKS PRINTED FROM SILVER TYPE.—This fable has been repeated by old book-collectors, until it has become a heresy to dispute it. In searching through a file of local newspapers, issued in the early part of last century, I have found an advertisement which will possibly dissipate the myth better than any argument on its absurdity, or the suggestion that thirsty compositors would soon have found out how many "ems, longprimer," would purchase a gallon of beer! The advertisement describes a book as "finely printed from *Elzevir* type, on Dutch paper." A few weeks later, *Elzevir* becomes, by corruption, *silver*; and the error is not corrected before the notice disappears.

U. O. N.

MONUMENT OF BISHOP CARTWRIGHT.—In the yard attached to St. Giles's Church, Shrewsbury (re-opened last Thursday), lie the remains of the last nonjuring bishop in England, under a grave-stone bearing following inscription:—

"Underneath
lie the Remains of
William Cartwright,
Apothecary,
who died 14th Oct. 1799,
Aged 69.
Also the remains of
Sarah Sophia Cartwright,
wife of the above,
who died 6th Oct. 1801,
Aged 70."

Bishop Cartwright practised as an apothecary. The late W. G. Rowland stated that he used to dress in purple cloth, and that the late Bishop Horsley very much surprised a party of Shrewsbury people by maintaining that W. C. was as much a bishop as he himself.* JOHN ALLEN.
Prees, Shrewsbury.

THE NAMES OF PLACES IN NORWAY ENDING IN -BY.—Dr. Latham, in his *Ethnology of the British Islands* (edition, 1852), pp. respectively, 245. and 251., writes: "In Jutland the forms in -by attain their maximum. They prevail in the Islands. They prevail in Sweden. They are rare (a fact of great importance) in Norway." And again he writes, in both cases apparently following Worsaae: "Common as they are in Denmark and Sweden, they are almost wholly wanting in Norway."

To test the truth of the above remarks, I have looked over *Kart over det Sydlige Norge* [&c.] ved P. A. Munch, Professor ved Universitet i Christiania, 1845, and made a list of names of

places ending in -by. On counting the names, I was astonished to find that I had written down the names of eighty-eight places. I then took up *Veihart over Norge* [&c.] af J. Waligorski, og N. Wergeland, 3die oplag [&c.], 1856, af N. Wergeland, and in the part entitled *Kart over det nordlige Norge eller Tromsø Stift*, I picked out four names ending in -by. It seems very strange that Dr. Latham should speak of names ending in -by being rare, when, at the very least, there are ninety-two of such names. Though we only find four in Wergeland's Map of the North of Norway, I think it is very likely that more might be found on Munch's map of that part of Norway. If the readers of "N. & Q." should wish it, I can send you my list of places ending in -by.

EDWIN ARMISTEAD.

21. Warwick Place, Leeds.

Queries.

THE GREEN WOMAN OF CARLISLE CASTLE.

In the intervals of taking breath between sundry fierce bouts of sword play with my drill-sergeant, he has an amusing habit of relating to me his adventures, travels, or other experiences. He told me a story the other day of his comrade James Freeman, of the 4th battery, 2nd battalion of the Royal Artillery. Being quartered, in 1849, at Carlisle Castle, the men used to remark that one of the walls, at a certain part, sounded hollow when struck. This circumstance had frequently attracted curiosity; and it was supposed that behind this wall there probably existed some undiscovered vault or passage. One day when the men were at drill, and James Freeman was enjoying a little idleness, he conceived the idea of making an exploration. Procuring a pick-axe, he began to dig into the wall near the ground or floor. After considerable labour he contrived to extract some of the blocks of stone. The superincumbent masonry thus being undermined, and being further loosened by the blows of the tool he was wielding, suddenly gave way, and fell out upon him. Some exclamations which he involuntarily uttered brought in the sentry on duty, who was not far off. What the astonished sentry saw, made him shout for further assistance, which brought in the officers and men. There lay Freeman and his pickaxe, covered with stones, mortar, and rubbish, together with the disjointed skeleton of a woman, which had been dressed in green silk, and also the skeleton of a child; the whole of which had fallen out in a heap. The sergeant, who was an eye-witness, describes the silk (as it was taken to be) in a somewhat dilapidated condition, but of a moderately good green colour. He does not know what became of it; but the bones were collected and buried in the church-

[* For notices of Bishop Cartwright, see "N. & Q." 2nd S. i. 175. 389.; v. 496.—ED.]

yard, near the body of some Scottish chief, who he believes was executed at Carlisle for having participated in the affair of 1745. Now, if these were really the remains of a woman and her child, may this not have been an instance of mural sepulture? The sergeant imagines the woman was standing upright, with the child by her side. He often got into the hole afterwards, which was not filled up. He speaks of it as having been about six or seven feet high, three broad, and nearly the same deep. As the story is not a usual one, I should like to know more, or have some light thrown upon what I have adduced. Historically speaking, I would also ask what well attested instances of mural sepulture there are on record? whether they were resorted to as a common mode of punishment, or only for a particular description of offence? and down to how late a period so barbarous a custom is known to have been practised in this country? P. HUTCHINSON.

THE ALPHABET.—I have turned up an exercise in spelling, which a friend set me some years ago. A sentence, consisting of words in grammatical and some sort of intelligible collocation, is to contain all the letters of the alphabet, and no one more than once. First, on the supposition that *u* and *v*, *i* and *j*, are identical: secondly, without this allowance. I succeeded with the first; but not with the second. Whether human power of incongruity could ever have put the words of my answer together on any other principle, may fairly be doubted. They were;—I, quartz pyx, who fling muck beds. Will any of your readers try? The things would make interesting writing copies for children. The joke of all the letters in one sentence would give more interest to the task than the lengths of morality which are served out to them. Could it be done in any other language? A. DE MORGAN.

BISHOP ALCOCK.—Jesus College, Cambridge, was founded by John Alcock, Bishop of Ely, 1496. Can any of your correspondents inform me whether he endowed it with Kin-Fellowships and Scholarships? as I am desirous to know.

TRIVET ALCOCK.

Tombland, Norwich.

SAM. DAVEY.—Samuel Davey, an Irish author, published *The Treacherous Husband*, a tragedy, 8vo., 1737. The play I think was published at Dublin, and is very scarce. I believe it was acted for the author's benefit in 1739. Can you, or any of your readers, give me any information regarding the subject, or *dramatis personæ* of this play? Who was Mr. Davey? ZETA.

SIR JOHN DAVIES.—Who was Sir John Davies, Knight, Marshal of Connaught, *temp.* Elizabeth? What family of Davies died he spring

from? If from a Welsh origin, what was the family? F. R. D.

DETRUS, AN EARLY PAINTER.—Among the pictures at Gorbamby, the seat of the Earl of Verulam, is an admirably-painted portrait of Edward Grimston, who went as a Commissioner to the Court of Burgundy, which bears the date of 1446, and the name of the painter "Detrus me fecit." Where can I learn any particulars of this painter; and what other portraits by him are known to exist, and where? W. J. T.

DEVON MILITIAS.—There are three regiments of militia in Devon: the North, the South, and the East. It is a common tradition, that there used to be the West Devon; but that the regiment was broken up because a man was sentenced and received 1000 lashes. Is there any truth in this? VERAX.

DRAKE'S SERVICES IN IRELAND.—Between the years 1570-1575, Sir Francis Drake (either accompanied or) joined Walter, Earl of Essex, in Ireland, where he did good service. Has any record, printed or otherwise, of the part he played there, been preserved, and where? An answer will oblige. X. X. P.

EARLY PURITAN PUBLISHERS.—Can any correspondent of "N. & Q." indicate sources of information, for short *biographical* notices, of some of the early Puritan publishers, e. g. R. Dawlman and L. Fanne, at the Brazen Serpent in Paul's Churchyard (1635); George Edwards, in the Old Baily in Greene-Arbour, at the Signe of the Angell (1641); John Haneock and Nathaniel Ponder . . . at the first shop in Pope's-head Alley, next to Cornhill (1652, 1670)? T.

FAIR ROSAMOND.—Can any of your readers give me any information about Fair Rosamond, the daughter of Lord Clifford, and mistress of Henry II.? Is there any truth in the story of the labyrinth at Woodstock? What were the arms of Lord Clifford in the time of Henry II.? Lately passing through Lincoln, I found that one of the sons of Fair Rosamond was appointed Bishop of Lincoln by the king, but being a layman was compelled by the pope to resign the revenues of the see in default of taking orders. Fair Rosamond is said to have been buried at Godstow Church, but a bishop of Lincoln had her bones exhumed. J. ANDERSON COX.

LADY GETHIN.—In Ballard's *Memoirs of 'Celebrated' Ladies* (1752, 4to., p. 367.), among other things concerning Lady Gethin (whose slender quarto is the rarest of rarities, especially with the beautiful mezzotint portrait), the following statement is made:—

"For perpetuating this lady's memory, a sermon is to

be preached in Westminster Abbey yearly, on Ash-Wednesday *for ever*."

I am aware of only one Sermon published in execution of this trust or endowment, viz. Dr. Birch's (1700), which is sometimes found appended to the *Reliquæ Gethinianæ* above alluded to. Can any correspondent of "N. & Q." inform me of others? And further explain what has become of the fund, invested so long ago for the purpose of a memorial "sermon *for ever*?" The marble monument still abides in Westminster; but what of the Sermon, and what of the money-provision for it? which, in the accumulations of upwards of a century and a half, must be considerable. F.

GREEN AND TORIANO. — An old book plate has been kindly sent to me; the style is about the middle of the last century. It is inscribed "Mrs. Rebecca Green." The arms are Green, of Berks. On the dexter side, az. a phæon between three bucks trippant, impaling Toriano az., two sceptres in saltire surmounted by a tower, on a chief, or, an eagle displayed. I should like to know the date, and any other particulars of this match.

H. T. ELLACOMBE.

Clyst St. George.

HICKMAN FAMILY. — Can any correspondent give me any information as to the paternity and issue of Rev. Henry Hickman of London, "formerly public orator in the University of Oxford," living in 1605 or 1665?

He was ancestor of the Hickmans of Oldswinford, who are undoubtedly descended from the same family as the Windsor-Hickmans, Barons Windsor, and Earls of Plymouth. Was this Henry identical with Henry Hickman, LL.D. (second son of Anthony* Hickman of London, anno 1540), who, by his wife Ann Wallop, had issue a son Anthony and two daughters (Collins)? If not, whom did the last-named marry, and what issue had he?

* The family of Hickman have been long seated at Oldswinford and Stourbridge. Richard Hickman, of Stourbridge, gent., and Mary his wife (anno 1650), were parents of Gregory H., of the same place, *clothier* (then the staple trade of that town); whose wife, Jane, married for her second husband Simon Ford, D.D., rector of Oldswinford.

The Hickmans bear for arms: pr. pale indented, arg. and azure, quarterly with Devereux.

H. S. G.

CAPT. HOLLAND. — The *Monthly Magazine* was edited about 1830-31, by Capt. Holland. Can

* This is possible, if 1605 be the correct date. Anthony had issue, besides this Henry, six children; of whom William, the eldest, was ancestor of the Hickmans extinct baronets; and Walter, the third son (who died 1617), was ancestor of the Earls of Plymouth. See Collins, *Lodge (Irish Peerage)*, Burke's *Extinct Baronetage*, &c., &c.

you give me any account of this gentleman? I think he died not long after the time I have mentioned. ZETA.

LEGAL ETYMOLOGIES. —

"Lawyers generally give the best reasons which can be found; but, being expected to find reasons for all things, they give the worst rather than none. They get this habit in the courts, and carry it into their writings. Their etymologies are often far-fetched, without being ingenious. The well-known examples of 'testament,' at which even dull Gellius laughed — 'plea,' from *pleasure* — 'window,' from *wind door* — 'Chancellor,' from the French verb *chanceler* — and 'Easter,' from a Greek abbreviation misspelled — show that learning may be as wrong as ignorance." — Note in p. 42., *Reflexions on Logic*, Oxon, 1759, 8vo., pp. 72.

The pamphlet from which the above is copied is well written, and the references are numerous. None, however, are given for the above. Can any correspondent of "N. & Q." tell me the ingenious men to whom we owe them? J. M. R.

SIR JAMES MACKINTOSH'S PAMPHLET ON THE REGENCY QUESTION. — I shall be obliged to any of your correspondents who can furnish me with the title of this pamphlet. It is singular enough that none of Sir James Mackintosh's biographers give it, or do more than just mention its existence. It is not reprinted in his *Miscellaneous Works*, but has been included in a volume of his tracts and speeches, of which only twenty-five copies were printed in 1840, 8vo. This, however, I have never seen. The year of the publication of the pamphlet is variously stated by different writers, viz. 1787, 1788, and 1789. C.

MUSICAL BOXES. — Can any of your correspondents inform me where these articles are made, and by whom? The dealers in London appear to be rather importers than makers, and I cannot find the name of a working manufacturer in the *Directory*. REMIGIUS.

POWDER OF PIKES' EYES. — In the *Autobiography and Correspondence of Mrs. Delany*, vol. iii. p. 253., is this passage: —

"She [the Duchess of Portland] has promised to give me a recipe for making powder from the eyes of pikes, which is very wonderful in its effects."

Query, For what was the powder of pikes' eyes used? C. DE D.

PREBENDARIES OF ST. ANDREW'S, DOWN. — I should be much obliged for information of any kind, by post direct, or through "N. & Q.," respecting the following, or any other prebendaries of St. Andrew's, Down: Alexander Gordon, 1664; John Finlan, 1670; George Lovell, 1686; Peter Isaac Cornabé, 1742; and Edmund Lodge, 1759-61.

Two of these gentlemen appear to be of French extraction. I am of course acquainted with all

that is to be found concerning them in Archdeacon Cotton's *Fasti Ecclesiæ Hibernicæ*.

JOHN RIBTON GARSTIN.

Merrion Street, Dublin.

SCOTCH GENEALOGICAL MSS. — Are there any, preserved in any public library, except the Advocates' Library at Edinburgh? SIGMA THETA.

RICHARD SIBBES: DEDICATIONS. — *The Bruised Reed* is dedicated —

"To the Right Honourable Sir Horatio Vere, Knt., Lord Vere of Tilbury, and General of the English Forces under the High and Mighty Lords the States General of the United Provinces in the Netherlands; and to his pious Consort, the Lady Mary Vere." 1630.

The Soul's Confict is dedicated —

"To the Right Worshipful Sir John Banks, Knt., Attorney General; Sir Edward Mosely, Knt., Attorney of the Duchy; Sir William Denny, Knt., King's Counsel; Sir Dudley Digges, Knt., Master in Chancery;" &c., &c. 1635.

Can any correspondent of "N. & Q." guide to any sources of information concerning the above worthies? R.

PETER SIMON. — Is anything known of the Peter Simon, of whom honourable mention is made in the historical ballad of Sir Andrew Barton, as "the ablest gunner of all the realm"? MELETES.

SLANG. — In the *Life and Correspondence of Mrs. Delany* are the following expressions, which require explanation: —

"We are now together in order to drink your health with an Huzza, and to Roskrow *Top-a-Toe*." — Vol. i. p. 49.

"I stick close to my spinnet, and Mr. Simmonds is very good and diligent. I have not been 'mother Brown' with him since I came to town." — P. 58.

"The town is *mussy**, though very full." — P. 159.

"If you have any verses, riddles, rebus's, conundrums, puns, and *carrywickets* †, I desire you will send them." — P. 514.

And, "she is gone *blackacring* to the lawyers."

W. A. LEIGHTON.

Shrewsbury.

SOHO ACADEMY: TOWER DRAWING-ROOM. — Can any of your "noble army" of readers, especially those conversant with the antiquities of English art, furnish me with any particulars of the Soho Academy, where Turner studied as a boy, and of the Tower Drawing-room, where Paul Sandby was a student? WALTER THORNBURY.
5. Farnival's Inn.

[* *Mussy* seems to be from the German *Musse*, ease; *Müssig*, quiet, tranquil. "The town is *mussy* [quiet], though very full."

† *Carriwicket*, or *Carwicket*, a pun, a quibble. (*Wright*.) A sort of conundrum, puzzlewit, or riddle. (*Grose*.) "Sir John had always his budget full of puns, conundrums, and *carrawickets*." — *Arbuthnot*.]

BP. JEREMY TAYLOR. — To what does Jeremy Taylor refer in the following passage? —

"St. James, in his Epistle, notes the folly of some men, his contemporaries, who were so impatient of the event of to-morrow, or the accidents of next year, or the good or evils of old age, that they would consult astrologers and witches, oracles and devils, what should befall them the next calends — what should be the event of such a voyage, &c. &c. Against this he opposes his counsel, that we should not search after forbidden records, much less by uncertain significations," &c. &c."

In a note on the word "records," he quotes Horace, lib. i., ode xi. I can find nothing in the Epistle of St. James to warrant the reference. Certainly the reproof in iv. 13, &c., cannot be so regarded. S. S. S.

WILLIAM II. AND KING ALFRED. — In an extinct periodical named *The Surplice*, is an account of Romsey Abbey. It is there stated (p. 200.) that the body of William Rufus, while on its road to Winchester, was conveyed into this church, where masses were sung for his soul. I have made a tedious consultation of original authorities, and can find no confirmation of this statement. Is it possible I have overlooked the one in question? Will any of your correspondents kindly say?

Moreover, according to received accounts, the dust of the illustrious King Alfred, at the raising of Hyde Abbey, was dispersed by the rude hands of labourers, and his only monument is now the county gaol. But, in Spelman's *Ælfredi Magni Vita*, it is stated (p. 169.) that King Alfred's remains, together with those of other illustrious Saxons, were collected by the piety and industry of Bishop Fox, and deposited in the mortuary chests at Winchester Cathedral. Perhaps you will kindly lend your aid in determining which account is correct? JOHN TAYLOR.

SIR MICHAEL WOODHOUSE. — In Price's *Account of Leominster* (Ludlow, 1795), p. 42., occurs the following passage: —

"In the year 1645 a force of near two thousand men, horse and foot, drawn chiefly out of the adjacent towns, had assembled near the town of *Boitanc* (sic), under Richard's Castle, under the command of Sir Thomas Lundesford, Sir Michael Woodhouse who commanded at Ludlow, and others."

Who was this Sir Michael Woodhouse? What became of him afterwards? Did he leave any descendants; and, if so, where are they settled?

SYLVICOLA.

YEWES IN NORBURY PARK. — Every one who is acquainted with the beautiful county of Surrey, must have seen and admired the splendid yew trees that adorn Norbury Park in multitudinous quantities. Many of them exhibit an age that carries them far anterior to the Conquest, and their popular designation is even now, "The

Druids." They are now so mixed with other trees, which the successive proprietors of the estate have planted, that it is difficult for a casual observer to distinguish whether any order appears to have been observed in their arrangement. The object of my inquiry is to learn whether any attempt has ever been made to trace the course that they take through the woods; and whether the result of any such attempt has been any where recorded. If I am answered in the negative, I would suggest to the present owner the benefit he would confer by causing such a survey to be made; since, by thus tracing the course from tree to tree, he will discover the shape of the original plantation; and perhaps illustrate some doubtful points in the practices of the Druids, for whose ceremonies these yew trees were not improbably planted.

D. S.

Queries with Answers.

RAWLINS AND CHAMBERLAIN.—Can you give me the names of the authors of the commendatory verses prefixed to the two following old plays: 1. *The Rebellion*, a tragedy, by T. Rawlins, 1640 (by eleven authors); 2. *The Swaggering Damsell*, a play, by R. Chamberlain, 1640 (by five authors)?

R. INGLIS.

[The commendatory verses prefixed to *The Rebellion* are by Nath. Richards, C. G., Robert Davenport, R. W., Rob. Chamberlain, T. Iordano, I. Gough, E. B., I. Tatham, I. Knight, Jo. Meriell. To *The Swaggering Damsell*, C. G., M. R., H. Harris, T. Rawlins, E. B.]

DECORATION OF THE INTERIOR OF ST. PAUL'S.—In Seward's *Anecdotes* (1798), under the head of "Sir Christopher Wren," I find the following statement:—

"Sir Christopher was much impeded and harassed in his great work of St. Paul's, by the care of expense in the Curators of it He wished the Cupola to have been painted in Mosaic, a kind of painting as durable as the place itself. . . . The effect of decoration on the interior of the church, may be observed by inspecting a plate published some years ago by Mr. Gwyn, in which the dome and the parts under it are seen as ornamented according to the intention of Sir Christopher."—Vol. ii. p. 815.

Can you give me any information respecting the engraving here spoken of? P. S. C.

[This engraving is in the Royal library, British Museum. It is dedicated to George Prince of Wales. "This Section of St. Paul's Cathedral, decorated agreeably to the original intention of Sir Christopher Wren, is with all humility inscribed, by his Royal Highness's most devoted and most obedient humble servants, Sam. Wale, John Gwyn, Proprietors." It is dated May 27, 1755.]

COLCHESTER CASTLE.—In 1683, John Wheelley purchased Colchester Castle with the intent and for the express purpose of destroying it; but after unroofing all the rooms, which were not vaulted, carrying off all the timber and floorings,

pulling down the battlements, and the tops of the towers, and committing other acts of demolition, he gave up the task he had undertaken on account of its difficulty and expense. About fifty years later, the London Society of Antiquaries published a view of the castle in its ruinous condition, engraved by Vertue, with the following Latin inscription beneath it:—

"Castri Colcestrensis, Arcis olim Romanorum munitissime, rudera ab ulterioribus temporis et bellorum vastationibus Societas Antiquaria Londinensis ita conservari curavit. A.D. 1782."

Can any of your numerous correspondents inform me whether any letter-press was printed with this engraving explanatory of it? I am also desirous of knowing whether any view of the castle is now extant, taken before its partial demolition by John Wheelley in 1683, besides the little sketch in Speed's *History of Britain*, the siege taken in 1648, and the map of the siege of the same year? Y. S.

[No descriptive matter accompanies Vertue's engraving of a copy in the Royal library, British Museum. Following this plate is a North-East View of Colchester Castle, published by Sam. and Nath. Buck, on Mar. 25, 1738.]

THE ISLE OF PINES.—

"The Isle of Pines, or, a late Discovery of a Fourth Island in Terra Australis, Incognita. Being a True Relation of certain English persons, Who in the dayes of Queen Elizabeth, making a Voyage to the East India, were cast away, and wracked upon the Island near to the Coast of Terra Australis, Incognita, and all drowned, except one Man and four Women, wherof one was a Negro. And now lately Anno Dom. 1667, a Dutch Ship called the Amsterdam, Cornelius Van Sloetten, Captain, driven by foul weather there, by chance have found their Posterity (speaking good English) to amount to ten or twelve thousand persons, as they suppose. The whole Relation follows, written, and left by the Man himself a little before his death, and declared to the Dutch by his Grandchild. Licensed June 27, 1668. London, Printed by S. G. for Allen Banks and Charles Harper at the Flower-Delucie, near Cripplegate Church, 1668.

Is this curious history fact or fiction? W. S.

[The work noticed by our correspondent was followed by another on the same subject during the same year (1668), and by the same bookseller, entitled "A New and Further Discovery of the Isle of Pines, in a Letter from Cornelius Van Sloetten, a Dutchman (who first discovered the same in the year 1667) to a friend of his in London, with a relation of his Voyage to the East Indies. Wherein is declared how he happened to come thither, the situation of the Country, the temperature of the Climate, the manners and conditions of the People that inhabit it; their Laws, Ordinances, and Ceremonies, their way of marrying, burying, &c.; the Longitude and Latitude of the Island, the pleasantness and felicity thereof, with other matters of concern. Licensed according to Order," 4to. The author of the first (if not of the second) was Henry Neville, the second son of Sir Henry Neville of Billingbear, co. Berks, and an active agent for republicanism. Wood (*Athenæ*, iv. 410., Bliss) says, that "when *The Isle of Pines* was first published, it was looked upon as a meer sham or piece of drollery." Mr.

Cadell published another edition in 12mo. 1768, with Neville's name on the title-page.]

EXODUS OF THE ISRAELITES.—What means were used by the Israelites for conveying their things from Egypt at the time of the Exodus? Did they use bullock-waggons or only camels and asses? and how were the women and children conveyed? Rusticus.

[The children of Israel *went down* into Egypt with waggons. But it does not appear that when they *went forth* from Egypt at the time of the Exodus, except so far as they are stated to have taken with them "their flocks and their herds," they had any means of conveyance save portage. It is stated (Ex. xiii. 18.) that they "*went up harnessed out of the land of Egypt.*" The original word, which our Authorised Version renders "harnessed," is supposed by many to bear a different meaning. However that may be, we are told at any rate (Ex. xii. 84.) that they had their kneading-troughs, or as some understand it their dough, "bound up in their clothes *upon their shoulders.*" In connexion with this whole subject there is much room for speculation. It should be borne in mind that when the Tabernacle was set up, the princes of Israel brought their offerings in "six covered waggons" (Num. vii. 8.) Each of these waggons appears to have been drawn by two oxen. (Cf. vv. 3, 7, 8.) Scott says, in *loco*, "The waggons are supposed to have been neat carriages, such as were then used to ride in."]

QUOTATION.—The author of the following quotation wanted:—

"He prayeth well, who loveth well
 Both man, and bird, and beast.
 He prayeth best, who loveth best
 All things both great and small;
 For the dear God, who loveth us,
 He made and loveth all."

P. R.

[By S. T. Coleridge; the last stanza but three in "The Ancient Mariner."]

DAY'S SERVICE BOOK.—Can you or any of your readers inform me whether there is any recent reprint of John Day's *Service Book*? The original work is entitled—

"Certain Notes set forth in foure and three partes, to be Song at the Morning, Communion, and Evening Praier, very necessarie for the Church of Christe to be frequented and used: and unto them be added divers Godly Praiers and Psalmes in the like forme, to the honor and praise of God. Imprinted at London over Aldersgate, beneath St. Martin's, by John Day, 1560."

Another edition bears this title—

"Mornyng and Evenyng Prayer and Communion, set forth in foure partes, to be sung in Churches, both for Men and Children, wyth dyvers other godly prayers and anthems of sundry Men's doynes. Imprinted at London by John Day, dwelling over Aldersgate beneath St. Martin's. These books are to be sold at hys shop, underneath the gate, 1565."

This work is frequently referred to by modern writers on church music, e. g. Rev. Thos. Hellmore, J. Jebb, Dr. Rimbault, editors of *Parish Choir*, &c. Inquiries I have made at church

music-sellers have failed to afford me the information I seek. L. F. L.

[This book is very rare, and has not been reprinted. See Burney's *History of Music*, iii. 26-29., for a notice of it. There is a copy in the Douce library at Oxford, another at Cambridge, and one at Westminster Abbey. The last copy in private hands that turned up, was that sold at the dispersion of John Stafford Smith's collection. The auctioneer being ignorant of its value, Mr. Hamilton purchased it for a few shillings, and speedily parted with it at a very different value. This copy passed into the hands of an amateur, and has not since appeared.]

Replied.

COLLINO CUSTURE ME.

(2nd S. x. 506.; xi. 35.)

Mr. Chappell, it seems, has established the interesting fact that the enigmatical words of Pistol form the title of an old Irish air found in Queen Elizabeth's Virginal Book. It remains to be seen whether this be identical with the ancient melody of *Thá me 'mo chodla agus ná dhuigs me*, and this can be easily ascertained by following the suggestion of H. C. C. and comparing the two. I have a note on this air which I got some years ago, probably from Bunting's *Collection of the Ancient Music of Ireland*, or from Hardiman's *Irish Minstrelsy*:—

"An ancient and beautiful air unwarrantably appropriated by the Scotch. The Irish words are evidently very old, and consist only of six lines:—

"I am asleep without rocking through this quarter of the night;

I am asleep and don't waken me.

O kindly, dear mother, get up and make light for me,
 For I am sick, and evil has happened me," &c.

If Mr. Dowe's ingenious surmise prove correct, there will still remain some little difficulty with regard to the words. "Collino custure me" would very closely represent the Irish words *Cailín na dhuigshear me*, i.e. "Maiden, let me not be awakened." In the old copies, according to Mr. KEIGHTLEY, it is printed *Calmie custure me*, and this would represent the Irish words, *Codlain ní dhuigshear me*, i.e. "I am asleep, don't waken me." I never saw the words of this old air in any other form than that I gave above, viz. *Thá me 'mo hulla* (or, *am'hulla*) *agus na dhuigs me*; but in the tailor's version quoted by Mr. Dowe, the imperative *passive* of the word meaning *to waken* is used (instead of the *active voice*), which agrees with the word in Shakspeare.

Will the Editor of "N. & Q." kindly quote at full length the passage in Mr. Chappell's work which he referred to, and give the names of the two other Irish airs in Queen Elizabeth's book, for the benefit of those who, like myself, have not access to the work?*

The English song, with "*Collino castore me*"

[* See *anté*, p. 54.]

for its burden, which is adduced by MR. KEIGHTLEY, threatens to knock MR. DOWE's hypothesis on the head; for it would not be very complimentary (or very intelligible either) to tell a fair lady, —

"When as I view your comely grace,
I am asleep, and don't waken me."

Will MR. KEIGHTLEY, or the Editor, favour us with the entire song and its history, so far as it is known, and mention where "Malone discovered the song," &c.? MR. KEIGHTLEY's restoration of the words, viz. *Cailin og a' shor mo chroidhe*, brings them into shape and sense. DR. PETRIE, I dare say, from his great knowledge of ancient Irish music, could set our difficulties at rest.

MR. KEIGHTLEY's notion that Moth's "Concolinel" is Irish, I presume, was not started before. He proposes *Do'n cailin aluin* as the original. It would not be difficult to give other Irish words which it might stand for, e.g. *Can cailin gheal* (pron. *Con colleen yal*), i.e. "Sing, maiden fair!" or again, *Caoín Cullenain* (*Keen Cullenan*), i.e. "Cullenan's Lament," or "Connellan's Lament," if we read *Caoín Coínallain*.

It would be very desirable to know what Irish airs were introduced into England in Elizabeth's time. Perhaps DR. RIMBAULT could add to the three mentioned by Mr. Chappell.

Will MR. DOWE be so good as to explain one of his dark sentences? He says that Mr. Lover "should recollect that this here is the traditional ground of *Irlande it mihla*." The criticism is pretty much at home." I am sorry to confess that I am "pretty much" astray with regard to MR. DOWE's meaning. "This here," I suppose, is transatlantic vernacular for *America*; but what *Irlande it mihla* may mean passes my power of conjecture. EIRIONNACH.

N.B. The above was written and forwarded to the Editor immediately after MR. KEIGHTLEY's reply appeared, — i.e. two months ago, — and, therefore, was in his hands before MR. LOVER's reply was published (2nd S. xi. 53.) It is necessary to mention this, as MR. LOVER's paper anticipates and renders superfluous much of mine: — e.g. he has compared the air, called *Thá me 'mo chodla*, with that in the Virginal Book entitled *Callino Casturame*, and found them to be very different.

MR. LOVER seems to me to have misconceived MR. DOWE's spirit, and to have taken him to task rather sharply. Surely MR. D. writes in perfect good humour, though not with perfect accuracy; and never attempts "to inflict" anything on MR. LOVER but the preposterous style, and extraordinary jargon, which in America passes current for good taste and good English, but to us is "a literary humiliation."

Before Malone's time, the universal reading of Pistol's speech in all the copies was "Quality,

calmy, custure me; art thou a gentleman? What is thy name? discuss!" Steevens proposed to read — "Quality, call you me, construe me," &c. Ritson recommended, "calmly construe me." Malone, however, in looking over "The Handfull of Pleasant Delites," (1584,) found a sonnet, the burden of which was "(Calen)o custure me;" and though confessing there was no sort of propriety in Pistol's employing such words, introduced them into the text. About the same time Boswell stumbled on an old Irish song in Playford's *Musical Companion*, p. 673., called "Callino, castore me," and proposed these words in lieu of Malone's. Since this, Mr. Chappell (p. 793.) has called attention to the fact, that there is a tune in Queen Elizabeth's Virginal-book with a somewhat similar name. The airs, however, are wholly unlike each other, Playford's being in G minor, and in common time; while the latter is in C major, and in $\frac{3}{4}$ time: its title is "Callino casturame." It must be remembered neither of them read "custure." There seems no reason why Pistol should quote Irish, especially as he is always "gleeking and galling" at the Welsh, and still less why he should utter such absurd nonsense as "Little girl, the treasure of my heart, art thou a gentleman?" He is, however, continually spouting Italian; and if we take the old reading, and put it into modern spelling, transposing only a single letter, we have "Calmi! scutere mi," which is not only good Italian, but makes sense. "Scutere" is the usual abbreviation for "discutere," to discuss (the very phrase he uses immediately afterwards), just as "scendere" is for "descendere." The line would then run, "Quality! calm yourself, discuss to me! Are you a gentleman? discuss!" We are so much accustomed to learn French before we take up Italian, that it may seem odd at first sight that Pistol should be ignorant of the former, and yet it is plain, from many passages, he understands the latter. But it must be remembered that for many years we had been at war with France, while our principal foreign trade was with Italy; our wealthiest foreign merchants were Lombards; and our soldiers of fortune had mostly served in the bands of the Italian condottieri. In fact Shakspeare himself writes better Italian than French. Pistol finds his prisoner does not understand him; he cannot speak French, and therefore tries him with Italian; and, perceiving that this is equally unintelligible, falls back to English.

Conjectures of this kind should be made with much diffidence, but I would venture to observe that it seems inconsistent that Pistol should quote a song at such a time, and still more so that it should be Irish; that it is quite consistent with his character that he should speak Italian; that the former conjecture is utterly unlike the old text, while this is almost literally the same; that he

uses his favourite word "discuss" first in Italian, and immediately after in English; and, last not least, this version makes sense with the context, which no other version does. A. A.

Poets' Corner.

I do not know much of Irish. When a child I spent some time in the west of Ireland with a distant relative, and then I could speak one dialect of it (the soft Munster Irish) fluently; for to be for any time where a strange language is spoken about me, and not pick it up (more or less) is to me an impossibility. But twenty years are come and gone since I heard Irish spoken, and I know by experience in other languages that the saying "light come light go" is very true. Still, though with much diffidence, I would offer a few observations on this subject. Henry V. has "Collino custure me." Mr. Dowe interprets this by "Thaim sh'am chulla, na dhusture me." With all due deference I would say this is not correct. I have the notes of the air he means before me as I write, and the *name* written over it in the Munster dialect stands thus: "Tham m'a hulla, na dhushig me;" and so have I heard it called often. Mr. LOVER, again, writes "Colleen oge, ashore me." Here something grates on my ear. "Colleen oge, m'ashore," is "young girl, my treasure;" or "Ma colleen oge, ashore," "my young girl, (my) treasure." Thus would the sentence be spoken in Clare; how often have I heard it from the lips of Paddy, "the dheludherin' vaggabone," but the "me" at the end of the sentence is *not* Clare Irish. Still we cannot do without it, and perhaps this will help. There is another air (I enclose the notes), a great favourite in the west of Ireland, and the name of that air is "Colleen dhass Crewth n'a Mho," "pretty girl milking a cow." Now the inflexibility of "Saxon" organs in the pronunciation of Celtic words especially, is too well known for me to more than thus allude to it. I could adduce plenty of examples more energetic than polite from our Triodd y Cybydd, "the triads of the Avaritious;" so I leave it to the judgment of the readers of "N. & Q." to decide which of the three, "Tham m'a hulla, na dhushig me," "Colleen oge, ashore me," or "Colleen dhass Crewth n'a Mho," is the correct interpretation of "Collino custure me."

FRANCIS ROBERT DAVIES.

Porth yr Awr, Carnarvon.

SCAWEN FAMILY.

(2nd S. xi. 152.)

The Scawens were of Mollenich in Cornwall, and said to have been called Lan-Scawen, as opposed to Bos-Scawen. The representative, *temp.* Will. III., was Sir Wm. Scawen, Knt., a wealthy

merchant, thrice M.P. for Surrey, and purchaser of Enfield Manor in 1694, and Carshalton, 1712. He was a personal friend of the king, and a promoter of his loans. He married a Maynard, who died, 1700, and has a sumptuous tomb in Carshalton church, which he partly rebuilt. He died 17 Oct. 1722, *s. p.*, and his heir was Thomas Scawen, Alderman, and M.P. for Surrey, who added, 1729, to the Carshalton estate, and about 1732 purchased Rotherhithe Manor. He collected materials for Carshalton Park, of which he actually built the stables. Leoni published the designs for the house, and white marble fragments for its proposed columns, I remember about Carshalton and Beddington. Mr. Rose, the then aged rector, told me thirty-five years ago that Sir Thomas was said to have kept two men clad in leather to clean his plate. He seems to be the person described by Le Neve (*Monas. Ang.* iv. 192.) as W. Scawen of Cornwall, who married — Wessell, of Surrey.

He had issue —

1. William, died 21 Nov. 1710, æt. 19; buried King's College Chapel, Cambridge.
2. Thomas.
3. William, died unmarried.
4. Levi.
5. Robert, who married Miss Borrett, of Hackney, celebrated for her beauty. He had (a) John, who died abroad; (b) a daughter, married Henry Blunt of Springfield, Sussex, ancestor of Francis Scawen Blunt of Crabbet, and of the well-known Rev. Henry Blunt of Chelsea; (c) Miss Scawen, of Betchworth, a great huntress.
6. Katherine, married Sir John Shelley, Bart. of Michelgrove, and left Katherine and Mary Shelley, and a daughter who married Charles Polhill, of Chepstow Place.
7. A daughter, married — Trenchard, and died *s. p.*
8. A daughter, married Sir Nath. Mead, and left a son *s. p.*, and a daughter, who married W. Elliot, cousin to Lord E.
9. A daughter, married Thomas Borrett of Shoreham, and left Mrs. Evelyn of St. Clere, and Mrs. Borrett of Shoreham.

Returning to the eldest surviving son —

Thomas Scawen of Carshalton and Maidwell. He married Tryphena, daughter of James Russell of Maidwell (6th son of W. Earl of Bedford), by Elizabeth, daughter and heiress of Tryphena Grove. The Hon. Elizabeth re-married Sir H. Hoghton, and is mentioned in Doddridge's *Correspondence*.

They had issue —

1. James Scawen, who sold and squandered the whole property, and died *s. p.*
2. Thomas, who was drowned abroad, 1747.
3. Tryphena, who married the 2nd Earl Bathurst, and left issue.
4. Martha, who married before 1748, the Rev. Edward Dicey, A.M., born 8 Feb. 1721, Prebendary of Bristol, and Rector of Walton, Bucks, and St. Bartholomew's-by-the-Bank. He died 31 March, 1790. She died after 1809, and had a mural monument in St. Bartholomew's church.
5. Louisa, who died unmarried (?) after 1829.

The arms are A., a chevron gules between three griffins' [formerly cocks'] heads erased, sable, these in chief respecting. Wiffen (*House of Russell*) says the quartering was "A. on a chevron, between three goldfinches proper." C. D.

ANCIENT SEALS OF GRIMSBY.

(2nd S. xi. 46.)

The following particulars relative to these seals will probably be acceptable to your readers.

The town seal is engraven on a circular piece of brass, not very thick. And on the back, which is rather arched, is a small projecting piece of brass, placed as a substitute for a handle; in order, when taking an impression, the more easily to detach the matrix from the wax. This seal is in an excellent state of preservation, and is inscribed in Saxon characters: "Sigillum Comunitatis Grimebye"; and represents thereon Gryme ("Gryem"), who by tradition is reported to have been a native of Souldburg, in Denmark, where he gained a precarious livelihood by fishing and piracy; but having, as is supposed, during the reign of Ethelbert, about the year 870, been accidentally driven into the Humber by a furious storm, he landed on the Lincolnshire coast, near Grimsby; he being at this time miserably poor, and almost destitute of the common necessities of life,—for Leland represents this "poor fischear" as being so very needy, that he was not "able to kepe his sunne Cuaran for poverty." Grymie, finding a capacious haven adapted to his pursuits, built himself a house; and commenced, and soon succeeded in establishing, a very lucrative traffic with Norway, Sweden, and Denmark. Other merchants having in process of time settled near him, attracted by the commercial advantages offered by this excellent harbour, they jointly constructed convenient appendages for extensive trade, and the colony soon rose into considerable importance, and became united to Grimsby, of which place it was thenceforth considered as a part: for although it has often been stated that Grimsby was originally founded by Gryme, yet this could not have been the fact, as not only was Grimsby constituted a borough so early as the seventh century, but Peter of Langtoft speaks of it as a frontier town, and the boundary of a kingdom erected by the conquests of Egbert in the year 827: which he states included all that portion of the island which lay between "the maritime towns of Grymsby and Dover." So that even at that period, probably forty years before Gryme's arrival, Grimsby must have been a place of peculiar strength and importance. Gryme is represented on the seal as a man of gigantic stature with comparatively short hair, a shaven chin, and a moustache; holding in his right-hand a drawn sword,

and bearing on his left arm a circular shield with an ornate boss and rim. The sleeveless tunic above his under vest, is most probably the panzar or panzara of the Danes. Between his feet is a conic object, possibly intended for a helmet, as it resembles the *chapelle-de-fer* worn by William Rufus on his Great Seal; and which, in the laws of Gula, is distinguished as the steel hufe. On the right hand of Gryme stands his *protégé* Haveloc ("Habloc"), whom, during one of his mercantile excursions, soon after his arrival in Lincolnshire, Gryme had the good fortune to save from imminent danger of shipwreck, and who proved to be the son of Guthrum, King of Denmark: and who was, therefore, conveyed to the British Court, where he subsequently received in marriage Gouldburgh, the daughter of the British sovereign. Above Gryme is represented a hand, being emblematical of the hand of Providence by which Haveloc was preserved; and near the hand is a star, symbolical of heaven. Haveloc made such a favourable representation of his preserver at the British and Danish Courts, that he procured for him many honours and privileges. From the British monarch Gryme, who had already realised an abundance of wealth, received a charter, and was made the chief governor of Grimsby; and the Danish sovereign granted to the town an immunity (which is still possessed by the burgesses of Grimsby) from all tolls at the port of Elsinour. Gryme afterwards lived in Grimsby like a petty prince in his hereditary dominions. Above Haveloc is represented a crown, and in his left hand is a battle-axe, the favourite weapon of the Northmen; and in his right hand is a ring, which he is presenting to the British Princess Gouldburgh ("Goldeborgh"), who stands on the left side of Gryme, and whose right hand is held out towards the ring. Over her head is a regal diadem, and in her left hand is a sceptre. It is very probable that this seal was granted to the town by the Anglo-Saxon government during the governorship of Gryme, as it certainly dates back as far as the Saxon period.

The mayoralty seal is smaller, and much worn; but in other respects the brass matrix is very similar to that of the town seal. On this seal, which is inscribed "Sigillum Maioritatis De Grimesby," is a rude representation of a boar hunt; which occupation would appear to have formed no unimportant part of the duties of the mayoral office, and indeed was considered as the most suitable to form the subject of the device engraven on the mayoralty seal. The scene portrayed on the seal would appear to be the successful termination of the hunt, as the boar is represented as being seized by one of the dogs near a tree; on which, strange to behold, a bird appears quietly sitting. There is one of the huntsmen, close by, with a horn to his mouth,

and he is doubtless announcing the capture of the animal. It need scarcely be added, that all rules of perspective are utterly ignored in this quaint device. The hunting match, which was an annual affair, and officially proclaimed by the mayor of Grimsby on some particular day after the nativity of the Blessed Virgin, took place in the woods of Bradley, near Grimsby; and in order that the dignity of the Grimsby mayoralty might be upheld and maintained, the Lord of the Manor of Bradley was by his tenure obliged to keep a supply of boars in his woods for the purposes of the mayor of Grimsby and his burgesses, as in the early times of baronial state, the boar's head was considered a noble and princely dish. Seldom on these hunting excursions did the assembled train from Grimsby, with their chief magistrate at their head, fail to bring down a leash of noble boars; which were designed for a public entertainment on the following day.

Great Grimsby.

ADRIAN.

REV. GEORGE WATSON (2nd S. viii. 396; ix. 14. 281. 355; x. 154.)—MR. GUTCH has asked hitherto, I believe, in vain, for any particulars of the life of the above divine after he left the University of Oxford. I have searched the *Gentleman's Magazine*, and succeeded in finding one important item, if not of his life, of his biography—the notice of his death. It is as follows:—

"April 16, 1773. Rev. George Watson, late Fellow of University College, Oxon."—*Gent. Mag.*, vol. xliii. p. 203.

I will subjoin some notes taken from the same source relative to clergy of the name of Watson. Perhaps some of your correspondents may be able to say to whom these *notitia* belong, and whether any of them refer to the Rev. George Watson. A preferment in 1755: "Mr. Watson, Aston R., Yorkshire," (Vol. xxv. p. 477.) I can only find an account of one Aston, co. York, and to this rectory the Rev. Wm. Mason the poet was instituted this very year, 1755; and here he died and was buried in 1797. (*Vide Hunter's History of Doncaster*, vol. ii. pp. 166–9.) Preferment in 1756: "Mr. Watson, Emsby V., Hants." (Vol. xxvi. p. 596.) In 1761, a marriage: "Rev. Mr. Watson, Vicar of Ripponden, Yorkshire, to Miss Jacques." (Vol. xxxi. p. 334.) This Mr. Watson, I ascertain from Chalmers's *Biographical Dictionary*, to be the Rev. John Watson, the historian of Halifax, who died March 14, 1783. In 1762 is a dispensation to hold "St. Margaret's Rectory and St. Peter le Wilkows, York, Mr. Watson." (Vol. xxxii. p. 243.) 1767. Died, "Jan. 17, Rev. Mr. Watson, R. of Little Sampford." (Vol. xxxvii. p. 48.) 1768. Died, "Dec. 4, Rev. Mr. Watson, possessor of two small livings in York." (Vol. xxxviii. p. 590.) Probably referring to the same Mr. Watson as the entry in 1762.

M. A. I. N.

STEPHEN JEROME (2nd S. ix. 144.)—I possess one volume 4to. published by Stephen Jerome, domestic chaplain to the Earl of Cork, viz.:—

"England's Jubilee, or Ireland's Joy; Io-Pæan for King Charles his Welcome. With the Blessings of Great Britain, her Dangers, Deliverances, Dignities from God, and Duties to God pressed and expressed, &c. &c. Dublin, printed by the Society of Stationers, A.D. 1625."

As your correspondents C. H. & THOMPSON COOPER say, "any further particulars respecting the above author will be acceptable," quoting works published by him in 1613, 1614, 1619, and 1624, and as the above work is printed subsequently to the dates given, it may be interesting.

J. ME.

West Coker.

MR. WILLIAM PROWTING (2nd S. xi. 130. 198.)—Robert Tindal, of Chelmsford, married *twice*. His first wife was Sally, only child of John Poeock, of Greenwich Hospital, and she was the mother of all his children. Her mother's name was *Clariana Gilbert*. Robert Tindal's *second wife* was Miss Roberts. She died within the last two or three years, at a very advanced age. *She* may have been a grand-daughter of Mr. William Prowting.

A DESCENDANT OF ROBERT TINDAL.

SIR JOHN SHORTER (2nd S. xi. 152.)—It is stated that Sir John Shorter, Knt., Lord Mayor of London, had a new quarter to his arms given by King James II. for receiving the Pope's Nuncio. Robson, in his *Heraldry*, gives the arms granted 14 October, 1687, *sa*, a lion rampant or, ducally crowned or, betw. three battle-axes of the last, handles of the second. Crest, a griffin's head *sa*, gorged with a collar or, betw. two wings displ. of the last; and the name occurs three times following: one, as that of the Lord Mayor of London, 1688, *sa*, a lion ramp. crowned ar. betw. three battle-axes or. What was the additional quarter given by King James II.?

P.

BLOWING UP HOUSES WITH GUNPOWDER (2nd S. xi. 89.)—This expedient was resorted to, and to some extent successfully, during the great fire at New York, in or about 1835.

J. L. C.

EARL OF ANGUS AND LORD OF KYME (2nd S. xi. 133.)—Gilbert Umfrville was Earl of Angos, or Anguish, and also Lord of Kyme, in right of his mother Lucy, sister and heiress of William de Kyme, a great baron. This Gilbert Umfrville was Regent of Scotland and Earl of Anguish, Lord of Prodhoe, Otterboone, Harebottle, and Ridesdale. He was killed at the battle of Bauge.

E. C.

WISHELL OF SILVER (2nd S. xi. 109.)—This was probably the silver whistle used to summon servants before the introduction of bells. It is alluded to in *Redgauntlet*, vol. i. p. 196., edition of 48 vols., 1860.

U. O. N.

DERIVATION OF REAY (2nd S. x. 8. 77.) — If "The Reay Country is but a corruption of Lord Reay's Country," whence did the family name of *Reay* derive its origin? Is the name a *local* one in Scotland? Did not the name of the parish of *Reay* exist prior to the time of its being the name of the family bearing it in Scotland? The family name of Lord Reay was not three hundred years ago *Reay*, I believe, but rather *Mac Y.* And is not the *barony* styled or called of *Reay*, which local name, therefore, existed before the creation of the first baron?

Urray, referred to, is in Ross-shire, I perceive in my Map of Scotland, published by the Society for the Diffusion of Useful Knowledge; and how, then, would it give name to *Reay* in *Caitness*, and to the barony? There is a chapel in Cumberland of the name of *Reay*, and is it not quite as likely that a family derived its name from that place, and planted it in the north of Scotland, as that *Urray* gave his or its name *apocopated* to "The Reay Country," and the parish of that name, which must have been more ancient than the creation of the first Lord Reay?

In the North of England, within the Borders formerly, it is disputed whether the name be *local* or *from office*, being often written with *Le* prefixed. And an object which I have is to ascertain whether of the two it really was in its first origin. (*Vide* Wotton and Burke.)

Are *Reay* and *Rae*, in Scotland, variations of the same name? Professor James has catalogued *Ray* among *local* names in his elegant brochure entitled, *Concerning some Scotch Names*.

ONE RAY.

BADGE OF THE MAC RAE'S (2nd S. xi. 150.) — Your correspondent H. W. G. R. is referred to Robson's *Heraldry*, vol. iii., Appendix, Glossary, in which he will find the badge of *McRae*, is the fir-club moss. From this circumstance it is probable that the family had a chieftain, who was to wear two eagles' feathers in his bonnet, in addition to the distinguishing badge of his clan. P.

ELEANOR COBHAM (2nd S. xi. 170.) — Shakespeare consigns this lively and unlucky lady to the keeping of Sir John Stanley, in the Isle of Man. Hall, the Chronicler, gives her to Sir Thomas Stanley. Her condemnation took place in 1441. Sir John Stanley had previously died, in 1432. Hall, therefore, would seem to be right, although Sir Thomas may only have had a nominal guardianship of the not over-harshly used duchess. She had an annuity of a hundred marks for her support, and other payments are recorded in her behalf. Sir Thomas was engaged as one of the commissioners for the defence of Calais during five years,—a portion of the period of Dame Eleanor's imprisonment. Her prison-house is still pointed out, namely, the crypt under

the chancel of the Cathedral of St. Germanus, Isle of Man. This locality was employed as a place of punishment for persons under ecclesiastical censure, as late as the episcopate of Bishop Wilson. Within the cathedral-fortress of Peel Castle Dame Eleanor died and was buried. Waldron, probably, supplies the date. He certainly asserts that down to the time of his writing, the ghost of the duchess there buried was *heard* to ascend the stone staircase leading to the walls, and to descend them, while the cathedral clock was striking twelve. The conjecture made thereon was, that the chafed spirit was seeking for the liberty, the deprivation of which so sorely troubled the lady when living. J. DORAN.

Your correspondent COLLINUS, by his inquiries after certain particulars in the life, or rather the death, of Eleanor Cobham, has opened a subject full of the most exciting incidents connected with English valour and romantic gallantry.

Jacqueline of Bavaria, whose fate was for some years closely interwoven with that of Eleanor, may be numbered with the most unfortunate princesses who ever saw the light. Her connection with the Duke of Gloster was probably effectually severed by his previous and unrestrained intercourse with his English favourite, and the Papal bull dissolving the marriage was the more readily assented to, to forward the duke's desire to reunite himself in closer bonds with his former mistress.

His tragical death, her public exposure, and Jacqueline's mournful end, are subjects on which there is but little information to be obtained in a collected form.

In Holland the name of their princess is never uttered but with feelings of the most profound respect,—all are proud of their descent from the devoted Hoecs, and callous must be the mind that, after a long residence amongst them, did not appreciate their feelings for the high-born chief destined to be their ruler, but from whom fate snatched throne after throne, till a miserable pittance only was left to support her wretched existence.

To collect the scattered notices of her life of suffering was a task to which the Hollanders readily lent their aid; and should COLLINUS in his researches discover matter not hitherto brought before the general readers, and bearing on her history, a reference will be thankfully received, either through the "N. & Q." or by private communication. H. D'AVENNY.

It appears from a Hand-Book of the Isle of Man, which is now before me, that Eleanor, Duchess of Gloucester, after a cruel imprisonment of fourteen years, died in a dungeon of Peel Castle, in that island, A.D. 1454. It is probable that the *History of the Island*, which is published

in 2 vols. 8vo., may give some information concerning this unfortunate woman. I have no means now of referring to it.* JOHN MACLEAN.
Hammersmith.

SEVERE FROST (2nd S. x. 511.; xi. 59. 139.) — I possess two printed memorials of severe frost in London. The first is a quarto woodcut, consisting of a half-length portrait of King George I., surrounded by cupids bearing instruments of music and astronomical emblems. Below which is the following inscription: —

"Mr. *** *****"

Printed on the Frozen Thames, Jan. 16, 1715-16."

The whole is enclosed in a scroll-work border. The second is a sheet of paper about four inches long by three wide, framed and glazed like a picture, in dark-coloured mahogany. There is no pictorial device of any kind, but after the last line of the poetry a wide space is left for the purpose of a name being inserted therein: —

"Upon the Frost in the Year 1739-40.

"Behold the Liquid Thames now frozen o'er!
That lately Ships of mighty Burden bore.
Here you may Print your name tho' cannot Write,
'Cause numb'd with cold: 'Tis done with great Delight,
And lay it by; that Ages yet to come
May see what Things upon the Ice were done.

Printed on the ice upon the Thames at Queen Hithe, February the 8th, 1739-40."

EDWARD PEACOCK.

The following letter, which I have found amongst a large collection of contemporary date, illustrates the memorandum in the old Bible: —

"Lyd. ff. 7th, 1683.

"Loving Cossin,
"..... The frost broke with us last tuesday, which being more notable than any since the memory of man, take a small account as followeth: the first Instant Mr. Shoemith told me that the tide for some days had not been seen to flow near folstone towne by 3 leagues, by Reason of the Ice which lay there; that the Ice lay some miles off in the sea agst Romny, and that there was upon the topp of the Steeples to be seen and [sic] Islands of Ice, one the West of the Light many miles long; but the next day, when I was at the Light, I took a boat hook in my hand, and seeing the Ice lying soe thick I went one till I was about 2 rods upon the sea, soe far that Thomas Smith judged there was 3 fadom of water under me; if I had been there at full sea (which was an hour or more before) I might have gone out a mile, the flakes joynd so close together, and where I put my staf between them I felt Ice underneath. This was, as old Quick judges, about a league in breadth agst the poynt, but at farly poynt it seemed to be at lest 3 leagues; in length it was as far as I could see from East to West, and 'tis verily believed was the same from dover to the land's end. Old Quick observed some flakes to begin to come about 12 days before from the Eastward, which increased every day, and upon the fall of the

tide went always toward the West, w^{ch} by Reason of the wind never return'd again. About 2 houres after I was upon it, I observed that when the wind and tide went together, then all the Ice moved as fast as I could ride foot pace along by the side of it, and did drive most part of it from the shore directly towards beachy poynt. I judg it must come from holland or other eastern pts, w^{ch} by Reason of a continued easterly wind was brought this way. A great deale of it remanes yett to be seen in the sea, but not soe much but that the vessells now pass againe, which was more (as I was told) then the pequet boats did for some weeks. . . .

"RICH. FREEBODY.

"'Tis said that Ice between dover and Callis joynd together within about a league."

W. S.

Another severe frost occurred in 1740. I find the following among some old family papers: —

"Elizabeth Pomeroy,

Printed upon the Thames when frozen, 12th Jan. 1740."

I may add that I walked across the Thames near Blackfriars' Bridge in January, 1814. R. W.

WIDERCOMBS (2nd S. x. 117.) — Your correspondent LIBYA asks for an authority for the French word *vidrecome* or *vilcom*. In Boiste's *Dictionnaire Universel de la Langue Française*, ed. 13, 1855, this word, under the three forms, *vidrecome*, *vidrecome*, and *Velcome*, is explained "grand verre à boire." An incorrect etymology is given, namely, from the Flemish *wederkomen*, "to come again." The *Dictionnaire de l'Académie* has the following article: —

"Vidrecome, s. m. mot emprunté de l'Allemand, qui signifie, un grand verre à boire. Il est peu usité."

The non-appearance of the word in Cotgrave's *Dictionary* seems to prove that it is of no great antiquity in the French language. It is likewise absent in Roquefort's *Dictionary of old French*.

L.

BRIDGNORTH ELECTION (2nd S. xi. 150.) — In 1835, I heard a boy say "All' on one side, like Bridgnorth election" in the town of Stone, in Staffordshire; and I asked him what he meant? He told me there had once been an election in Bridgnorth, when all the votes had been on one side — hence the saying. In Devonshire I have heard the remark, "All on one side, like the lock of a gun." This explains itself, as the lock is on one side. What means the following, which I have also heard in Devonshire — "From one end to the other, like an old woman's orchard"?

P. HUTCHINSON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Anahuac; or Mexico and the Mexicans, Ancient and Modern. By Edward B. Tylor. (Longman.)

A volume containing much that is interesting on the present and past condition of Mexico, the result of a journey and excursion in that country, undertaken for

* See Train's *History of the Isle of Man*, i. 280., edit. 1845.—Ed.]

the most part on horseback, by the writer and his friend Mr. Christy, during the months of March, April, May, and June, 1856; during a lull in the civil turmoil of that much disturbed Republic. Mr. Taylor seems to have enjoyed peculiar advantages for substantiating and correcting the observations of himself and his fellow traveller by the local knowledge and experience of their friends and entertainers. The work will be read with considerable interest, more especially for the evidence it contains of the extent and importance of the ancient population of the country, as shown by the abundance of remains of works of art; its treatment of the curious subject of the Mexican numerals; and the remarks to be found in it on the connexion between pure Mexican Art and that of Central America. In the Appendix the writer gives reason for believing that the document in the Library at Paris, relative to Mexican eclipses—the *Le Tellier MS.*—though undoubtedly in great part a copy, or compilation from genuine native materials, has been deliberately sophisticated with a view to giving it a greater appearance of historical accuracy.

Hymns and Sacred Poems on a Variety of Divine Subjects; comprising the whole of the Poetical Remains of Rev. A. M. Toplady, B.A. (London: Sedgewick.)

One of the best of Mr. Sedgewick's very useful and interesting Series. The author of "Rock of Ages," and "Deathless principle, arise," must always rank among the highest of our hymn-writers. The latter is a noble and truly Christian rendering of the Emperor Adrian's Ode to the departing Soul, which need fear no comparison with the versions of Flatman, Prior, or Pope.

History of England, from the Earliest Times to the Year One Thousand Eight Hundred and Fifty-eight. By the Rev. James White. (Routledge, Warne, & Routledge.)

Sketches and abridgments of the History of England are for the most part like the Sermon of the worthy divine, who made it short that it might not be tedious; but who was told by a candid, good-natured friend, that he had made it both short and tedious. But this is not the case with the book before us. The sketch—for though it occupies upwards of eight hundred pages, the present is but a sketch—in which the more striking incidents in our chequered story, and those which had an influence on our national career are grouped together with all the freedom and boldness of an accomplished artist, is nevertheless a sketch so admirably effective, as, once seen, to impress itself strongly on the memory. The author's object is to form a Student's Manual; and, thanks to the vigour with which the events are narrated, to the critical analyses, and to the copious Index which completes the volume, Mr. White may be congratulated on having accomplished that object most successfully.

The Bentley Ballads, containing the Choice Ballads, Songs, and Poems, contributed to "Bentley's Magazine." (Bentley.)

This is not a new issue, but a *bona-fide* new edition of *The Bentley Ballads*. The former volume was selected from those which appeared in *Bentley's Magazine*, between the years 1837 and 1840; whereas the present includes all the best songs and ballads contributed to that journal between 1837 and 1855. Among the writers of these varied songs of love and humour, wit and sentiment, we may mention the erudite and brilliant Maginn, the learned and witty Prout, the quaint and humorous Ingoldsby, the pathetic and imaginative Lover; besides Longfellow, and a host of kindred spirits, whose united labours form a volume of modern lyrical poetry in which readers of all tastes will find many things to please them—many graceful and beautiful snatches of song, which are here

unearthed from the mass of graver matter under which they were hidden.

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PALMAS, ETC. (IN VERSE). London. 4to. Nicol. 30 leaves, by the same.
MESOR (of the same) in ENGLISH. 4to. Privately printed. 6 pages.
BIOGRAPHIA DEL GIU' ONORABILE JOHN HOOKHAM FRERE, morto in Malta il 7 Gennaio del 1846, scritta dal Dr. G. Clinquant. Malta. Post 8vo. 15 pages.

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BOOK OF BRITISH BALLADS, edited by S. C. Hall.

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(2.) *The Spiritual Favourite.* 18mo. 1640.

(3.) *Consolatory Letter to an afflicted Conscience.* 4to. 1641. pp. 6.

(4.) *Antididum contra Naufragium & Concio.* 18mo. 1657.

BROOKS (THOMAS).

(1.) *Funeral Sermon for Colonel Reinborough.* 4to. 1648.

(2.) *Hypocrites Detected, a Sermon on Isaiah x. 6.* 4to. 1650.

(3.) *Heavenly Cordial for all that have had or have escaped the Plague.* 4to. 1666.

(4.) *Funeral Sermon of Thomas Brooks, by John Reeve.* 4to. 1660.

(5.) *Susannah Bell, Her Legacy and Experience about Conversion.* 8vo. 1673.

(6.) *Durant, John.* *Altum Silentium; or Silence the Duty of Saints.* 12mo. 1682.

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THORPE (EDMUND). *Animadversions on Trueman's Natural and Moral Impotency, &c.*

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Stillindge's Sermon. 4to. 1629.

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Notices to Correspondents.

E. L. B. *We have a letter for this correspondent.*

H. L. J. *who inquired about Mr. W. Prouting. How can we forward a letter to this correspondent?*

T. B. (Whittington Club), *who asks for information respecting Extinction of Wolves in Ireland, is referred to "N. & Q." 2nd S. i. 293; ii. 120, &c.*

W. DAVIS. *Mr. Thompson, with whom Oldys died (vol. p. 124.), was Sir Peter Thompson, noticed at p. 121.*

R. INGLIS. *The Family Instructor is by Daniel Defoe. — La Farque's Leon, and Black's Juvenile Poems, are not in the British Museum.*

ERRATUM. — 2nd S. x. p. 444. col. i. l. 4. for "other" read "Other."

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The Era, Oct. 14th, 1860.

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The heading of this entry will be best understood by coupling it with the heading of that which precedes it, both entries relating to the contents of two sets of rooms on the same staircase.

"In the higher chamber, next the chapel and library, Mr. Dr. Benefield's, now Mr. Henry Jackson." Then follows, "In the next higher chamber, late Mr. Hooker's, now Mr. Young."

From these two headings, we are led to the *locus in quo* of Richard Hooker's rooms, and we find that they were up the library staircase, Corpus Christi College; not on the first floor off that staircase (for that set of rooms belonged to Mr. Dr. Benefield, and afterwards to the learned Mr. Henry Jackson), but on the next or second floor off the same staircase; in short, Hooker's rooms lay at the top of those stairs, and extended the whole length of that floor: for, upon the perusal of the Inventory as hereinafter copied, we shall find that Hooker's rooms had six windows (glazed windows), as follows: two glazed windows in his best room, one in his study in the chamber, one in the great study in the cockloft, one in the least study, one in the study next the least study, and in the other study "two lights above," which I suppose were skylights. Upon counting these rooms we shall find them amount to six including the cockloft, of which five are called studies, indicating the great business of a College life in those days. They were all fitted up and furnished by the College, all having glazed windows, of which glazed windows all had iron casements, but the window of the least study in the cockloft, which, though glazed, had no casement, and "the other study," which had two skylights.

It must be obvious that so large an assignment of rooms implies that Richard Hooker was not the sole occupier of them, and this perfectly accords with the fact that he had two pupils, the sons of distinguished men, under his care, who lived with him in College, and, by reason of their rank and condition of life, would require each a set of rooms, but who did not think a garret or a cockloft too homely for their lodgings, in order to obtain the benefit of such teaching as that of Richard Hooker. One of these pupils was no other than George Cranmer, grand-nephew of the martyred archbishop; and the other Edwin Sandys, son of the Archbishop of York. These facts will furnish a sufficient reason for assigning to Richard Hooker all the rooms on the floor at the top of the library staircase, and they are all entered as "late Mr. Hooker's Rooms" in the Inventory.

Before I transcribe the Inventory of Richard Hooker's fixtures and furniture as they stand upon the official document of the College property (for it appears that in those times the College fitted up and furnished all the College apartments), I will prefix a few observations upon the items. The only bed mentioned is a truckle bed, with mat and cord. This might have been the bed of one, if not both, of Hooker's pupils. If each had a truckle bed, the second bed was not College property. As to the bedstead with *curtains and valance of saye** (a sort of damask or moreen),

* Saye, for *soie*, silk.

it must have had bed and bedding; but not having been provided by the College, they are not entered. This doubtless was the couch on which reposed the bodily frame of Hooker himself, fatigued with the labours of study and intellectual exertion. In the adjoining study, the window was darkened and adorned by a *curtain of saye*. The sitting-room had no chairs, but "on the right hand at the door as you come into the chamber," there was a *settle*, that well-known substitute for a row of chairs, which still maintains its place and useful position in the public-house. With courtesy, simple and sincere, the laborious student might have sought relaxation and refreshment from the severities of study, by inviting the friend who visited him to take a seat upon the oaken settle which stood on the right hand at entrance, for he never felt that student's moroseness, who greeted his visitor with "*Aut paucis age, aut apage*." Wainscot cupboards and presses, wainscot boxes, chests, and desks abounded, and all were furnished most vigilantly with locks and keys; the study door, besides lock and key, had a latch and catch. The rooms were, as might have been expected, abundantly provided with that *supellex literaria*, rows of book-shelves. The sides of the best rooms were wainscoted; the cockloft study was "boarded all about, except the south side;" and, to add to the beauty of this apartment, "the boards were coloured red and green!"

Woodhouses were provided for the lodgment of the only fuel used in those days—billets of wood. There were two of them in the cockloft, "one on the east, and one on the west side, with doors belonging thereto;" "in the other study" there was another *woodhouse, with a door*. From doors being annexed to these woodhouse entries, we infer that they were cupboards, such as are still found in some college-rooms for coals.

The most interesting articles of the Inventory are the books, which seem to have descended like heir-looms, attached to Hooker's rooms, but belonging to the College, and as such catalogued with the rest of the College property in those apartments, and so called over with the other articles.

It now remains to find and fix the date of the official visitation of "the late Mr. Hooker's rooms," and of the verification of their fixtures and furniture. I have already said that the latest date discoverable among these attestations by the College officers is 1628, and the earliest 1622; and that the prevailing date is 1623. In the absence of any special "testor" to this particular examination, 1623 may be taken as the time when the College officer attested the presence and safety of the College articles in these rooms; and there is this *special* reason for adopting that year, because the room, the contents of which were verified next after the contents of Hooker's, was "the

chamber over the buttery, late Mr. Sellar's," and the "testor" annexed to that apartment is dated Jan. 12, 1623; taking this, therefore, as the time when the articles in the rooms, "late Mr. Hooker's," were examined, verified, and attested, it will be found that this verification took place thirty-nine years after Hooker had left College; he having given up his Fellowship upon his lamentable marriage with Joan Churchman, 1584.

I have only one word to say about the books. Cardinal Hosius's *De Hæreticis*, 8vo., is to be found in all the great theological libraries, as is also Jewell's *Reply against Harding*. Jewell published his answer to Harding's *Confutation of the Apology* in 1564; and then this, "his *Reply to Harding's Defence*" of his *Confutation*,—it came out in 1565. As to the *Glossa Ordinaria*, in four vols. I find it not under that title either in the Bodleian, or in Corpus Christi College Catalogues: the same is to be said of Birarius, three vols. *Lyranus* is the same as the book entered on the Catalogue of the above libraries as *Nicolaus de Lyra*; his commentaries on the Bible extended to six or seven vols. folio. They were much referred to by the Protestants of that day: this volume only refers to the New Testament, and must have been an odd volume. As to *Cyren. Orig. qu. Grecum*, being in a hurry when I took a copy of this Inventory, I must have made some mistake.

Observe the minuteness with which the books were described, in order to their identification: the first two or three words upon the second leaf of each volume ("initio secundi folii") were entered at full length.

Yours very truly,
V. T.

HOOKE'S FURNITURE.

In the next chamber higher, (*i.e.* next to and higher than "Mr. Dr. Benefields,") which was "the higher chamber next the chapel and library" (up the library staircase at top).

Two windows glazed, each of them having four iron casements—the chamber wainscoted, all saving the portal—a settle, on the right hand, at the door as you come into the chamber—a table and a great chest with a lock and key, which is in the great study—two doors, the inner hath lock and key and a bolt—a truckle bed, with mat and cord—six boxes of wainscot under the west window—a bedstead, with curtains and valance of green saye (*soie*).

In the Study in the Chamber.

To the study door, lock and key—latch and catch on the outer door—one window, glazed, with an iron casement, and a saye curtain belonging thereto—the north side wainscoted from the window to the door, with three shelves—and a falling seat—under the window, wainscoted, with a nutt (?) in it—on the south side, two wainscot

presses, with shelves in them and bolts to them, that next the window having a lock and key to it, and within it a little cupboard, with lock and key—two falling desks, with two shelves in them—a footstool, joined to one of the presses.

In the Great Study in the Cockloft.

A window, glazed, with two iron casements—a long table, with a form—seven shelves on the south side—a door, with lock and key—the study is all about boarded except the south side—boards coloured red and green.

In the cockloft there are two woodhouses, one on the east side, another on the west side, with doors thereunto belonging.

In the study next the least study—a door, with lock and key—a window, glazed, with one iron casement—a wainscot press, with a falling desk upon it—three shelves towards the south, another shelf towards the north side; the study boarded round about, and a standing table—the window covered with cloth—a desk on the north side from the window to the wainscot press.

In the other Study.

A door, with lock and key, two lights above and a falling table and shelves, one on the north side, and a shelf on the west side of the study—a shelf at the top of the study—a woodhouse, with a door—a cupboard at the end of the table.

In the least Study.

A door, with lock and key—a window, glazed—a falling table—four shelves—a desk—a woodhouse at each end of the cockloft—with two locks and a key.

1 Glossa ordinaria—Init. (initio) Sec. Fol. (secundi folii) "Non obliui"

2 Vol. initio secundi Folii "Rerum Lib"

3 Vol. initio secundi Folii "Putabant"

4 Vol. initio Folii "sunt et velut."
Lyan: in Nov: Testam: Initio secundi Folii
"Cyren: Orig: qu Greu."

Berarius 1 Vol. secundi Folii initio incipit Litera A.

2 Vol. secundum folium incipit Litera E.

3 Vol. secundum folium incipit Litera P.

Cardinalis Hosius de Hereticis 8vo. secundum folium incipit "Pacem et Tranquillitatem Ecclesiasticam."

Jewell's Reply against Harding, secundum folium incipit "perusing of certain books."

(Signed) By Mr. JOHN HAMPTON.

Afterwards by Mr. JAMES, at the end of the following entry.

COGNATE GERMAN AND ENGLISH LEGENDS.

In the notice of *Choice Notes' Folk Lore* which I have lately given in the *Literarisches Centralblatt für Deutschland*, I have pointed out the

great interest for German antiquaries of the story of the Lancashire Fairy, printed at p. 147. of that volume, and how much it is to be wished that we should know what other tales of the same kind are current in England. With this view I have forwarded to you a translation of the whole group of these stories, which is to be found in my *Westfälischen Sagen* (i. 324. 332.), in hopes that their appearance in "N. & Q." may be the means of calling attention to the subject, and of procuring the communication of other tales of a similar character.

A peasant, whose name was Ernst Koppe, once caught a badger; just at that moment there came by the wild (Arthur's) chase, and he heard a voice exclaiming, "Now, are we all together?" whereupon another answered, "Yes, all but the one-eyed sow, that has been caught by Ernst Koppe in the sack." (Ja, alle bis auf die einäugige Sau, die Ernst Koppe im Sacke gefangen hat.) The man now hastened home, where, instead of a badger, he found an old one-eyed sow in his sack. Cf. Kuhn, *Märkische Sagen*, No. 136, p. 145.

One day some shepherds caught a badger near Frau Harken-hill, when they heard a voice in the hill exclaiming, "Come, come!" Another then answered, "What do you want?" (Was fehlt Dir?) whereupon the former replied, "The great one-eyed sow." When the shepherds came home, they found in fact a one-eyed beast in their sack. The voice had been that of Frau Harke, for her swine are the badgers. Cf. Kuhn and Schwartz, *Norddeutsche Sagen*, No. 126. 4.

In a valley between the villages of Wehr and Hasel there was a hole (an earth-hole, *ein Erdloch*) in which a man supposed a badger to be. Therefore he sent down a dog, and held an open sack before the mouth of it. It was not long before something rushed into the sack, which the man, immediately tying it up, took upon his back and went away. On a sudden an erdmännlein (a dwarf) in his neighbourhood called out, "Krach-öhrle (crop-ear, weak-ear), where art thou?" "On the back, in the sack," answered a voice from out of it, and so the man found that he had caught a dwarf instead of a badger. He accordingly set him immediately at liberty. Cf. Baader, *Neugesammelte Volkssagen aus dem Lande Baden*, Karlsruhe, 1859, pp. 11, 12.

In a cave between the hills of Camern and Stöllen, Frau Harke kept her wild swine, harts, roes, hares, and other beasts, which she every morning drove to their pasture-grounds, keeping them together with torn-up trees. There her decoying call (Lockruf), "Pickel, pickel (suck, suck!)" was often heard. Once upon a time a man who had there shot a hare with a club-foot, heard her exclaiming, when driving home her wild beasts, "They are not all; they are not all;

Clubfoot is still wanting." Cf. *Norddeutsche Sagen*, No. 126, 7.

The Gundisheer (wild chase), near Muri in the Aargau, is sweeping through the air like a loud sucking swine-flock. Once upon a time somebody there caught a pig, which was behind the others, when he heard a voice calling out, "Hagöhrli (crop-ear), where art thou now?" Immediately the pig in the sack answered, "In the sack of the Heini-guggeli." Cf. *Rochholz, Aargauer Sagen*, I. No. 81.

In a wood, called the "Ungetreue Hüse," a man heard the noise of the wild chase; in the same moment there came a hare running up to him, which he caught and bore away in his arms. But when he came to a crossway he heard a voice calling out, "Now, where is the one-eyed hüse?" The man then looking at the she-hare, saw that it had only one eye, and that no fair one, therefore he set the beast at liberty. Scarcely had he done so, when some one called to him from out of the Ungetreue Hüse, "Hadst thou borne me across the crossway, I should have broken thy neck!" That was the "God-be-with-us" (the devil). Panzer, *Beitrag für Deutschen Mythologie*, II. 71., No. 97.

ADALBERT KUHN.

Berlin.

ANCIENT CUSTOM OF NORMANDY: THE LAWS OF JERSEY.

I have just been plodding through the *Blue Book* of the Royal Commission charged to inquire into the Laws of the Island of Jersey. The basis of the common law in that dependency of the British crown is the ancient custom set forth in the "Grand Coustumier de Normandie," identical in almost every respect with our old Feudal law. Among the rights of the Seigneur, or Manorial Lord, is the *droit de mariage*, by which he is said to be entitled to certain mysterious privileges on the marriage of every one of his tenants. These are now compounded for by the payment of three-halfpence sterling to the lord; but the tax is rarely exacted, and has well-nigh fallen into desuetude. I thought that some analogy might exist between this *droit de mariage* and the famous *droit de jamage*, of which those who exaggerate the tyranny of the French nobility before the Revolution of 1789 are in the habit of making so much. Turning up Blount's *Fragmenta Antiquitatis*, or *Antient Tenures of Land and Jocular Customs of Manors*, I find the *droit de jamage*, and, by implication, this Jersey *droit de mariage* robbed of half their terrors. Many estates in the manor of Great Tey, in the county of Essex, were subject to what was called the *Merchata mulierum*, — the Slavonic *Amobyrr*, or "price of a virgin," or "maiden rent" of the Welsh laws. This custom is commonly supposed to be a right which

the lord had of passing the first night after marriage with his female vassal. In France, *jamage* was even said to give the Seigneur priority over the husband! "Many creditable historians (says *Asle upon Blount*), as well as several foreign authors, have given many marvellous particulars as to this custom"; but in Beckwith's enlarged edition of Blount's *Fragmenta* (London, Butterworth, 1815), it is clearly explained that the *Merchata mulierum* was simply a compact between the lord and his vassal for the redemption of an offence committed by the unmarried daughter of the latter. More commonly it was a fine paid by a sokeman, or vassal, for a license to give his daughter in marriage. The probable reason of the custom was, that the peasants on an estate were generally either *adscripti glebæ*, or were bound to do some service or *corvée* for the lord (as in Jersey, where they may be bound to bring their corn to be ground at the lord's mill, and to keep the mill in repair; and in Russia, before the emancipation, where the serfs had to give the lord so many days' labour per week unless they redeemed their *corvée* by payment of an *obrok*, or yearly rent.) As women necessarily followed the domicile of their husbands, the consequence was that when a vassal-woman married a stranger, the lord was deprived of part of his livestock, and naturally required a fine to indemnify him for the loss of his property. In process of time, and in English manors, this fine was thrown into the aggregate sum of quit-rents; but in Jersey it yet vegetates in the form of a three-halfpenny composition. With the claim of the lord for compensation, if his female vassal be married or seduced away from the estate, compare the modern barbarism of a father bringing an action to recover damages "for the loss of his daughter's services" against her seducer. The admirers of feudal times may be very indignant if I point out that this claim of "maiden-rent," on the part of a parent or of a feudal lord, is precisely similar to the demand made by a father among the Caffres of South Africa for so many cows from a suitor to whom he gives his daughter in marriage; but on the other hand, the red-hot radicalism of some M.P., who is cramming from the *Blue Book* with a view to exposing the maladministration of justice in Jersey, may be tempered when he learns that the *droit de mariage* is not such a very flagrant relic of feudal tyranny.

GEORGE AUGUSTUS SALA.

Clement's Inn.

THE BLACK PRINCE.

Our old institutions and beliefs are fast crumbling away. I notice the fall of a fine old specimen, by the ruthless hand of a modern antiquary (as stated by the writer of an article de-

scriptive of a seal of the Black Prince preserved in the Record Office: see *Illustrated London News*, Saturday, 16th instant.) We all believed that the three plumes, and the motto "Ich Dien," were the especial property of the Princes of Wales, ever since Edward the Black Prince, son of Edward III., took them from the helm of a slain Bohemian king at Crecy; but behold, it is no such matter. Camden, in his *Remains*, tells the tale; and all accounts since follow him, but it is a romantic fiction. The facts seem to be these, extracted from the article above-mentioned. Queen Philippa of Hainault bore the cognisance, *temp.* Henry III.; on some plate belonging to her it is found. In the grant of Aquitain to Edward the Black Prince by his father, Edward III., it is in the margin, illuminated. John of Gaunt and Thomas of Woodstock, brothers of the Black Prince, bore *one, two, and sometimes three* feathers; many succeeding sovereigns did so also. Prince Henry, son of Henry VIII., *not* a Prince of Wales, bore it (three feathers with a scroll round, inclosed in a wreath, surmounted by a coronet.) Prince Henry, son of James I., was the first Prince of Wales who bore the cognisance in its present form. The seal of the Black Prince to the deed of purchase of John de Bourbon is without it; as is also another seal of his, *known to be after Crecy*. His seal to the grant of Aquitain only bears *two feathers*: and it is probable that the feathers (*one, two, or three,*) were borne as family badges by Philippa for Hainault, and by her descendants after her. The motto, in the only known writing of the Black Prince, is "De par—*homout—Ich dene*;" or, in modern German, "Hochmuth Ich dien,"—translated, "Highminded, I serve"; but would this not require the words to run, "*Hochmüthig, Ich dien*"? Is this badge and motto, or either, *known* to have belonged to Hainault, and what is its origin? Who have borne it? And what is known of its history? Any information would be interesting.

C. D. L.

Minor Notes.

SCOTTISH PRE-REFORMATION SERVICE BOOKS. — The Bishop of Brechin and the Rev. G. H. Forbes of Burntisland, being engaged in editing the "Arbuthnot Missal," are very desirous of making a complete list of all the Scottish Pre-Reformation Service Books of every kind. Any information sent to "the Bishop of Brechin, Dundee," will be gratefully acknowledged.

LOOSE BRASSES. — Some time since, archæologists were horrified at the loss of the monumental brass of Adam de Bacon at Oulton, Suffolk, and doubtless considered that it had found its way to the melting-pot; but I think that I may be enabled, from the following statement given me by a

friend, to afford some hope that the brass is still in existence, and to offer a few words of warning to such of the clergy as are careless of the relics of past ages, however interesting they may be.

The vicar of a country parish, in whose church are some loose brasses which he was unable to place securely from the obstructive Protestant tendencies of a lay rector, was seated in a railway carriage, and heard one gentleman (?) address another in somewhat the following terms: "You will doubtless be surprised at the object of my visit to —, but the fact is that there are some loose brasses in the church, and I am going to get hold of them." The vicar at once took steps to put the brasses under lock and key, and thus defeated the intended sacrilegious robbery, which otherwise might have been perpetrated with impunity. Surely after this we shall hear no repetition of such nonsense as that uttered by the rector of the church in which the noble Felbrigg brass is placed.

W. WARWICK KING.

GEORGE STEPNEY, THE POET. —

"1707, Sept. 15. Died George Stepney, Esqre, a Relation of mine, aged ab^t 45 yrs, and was buried in Westminster Abbey. He was one of the Lords Com^{rs} of Trade, and Envoy Ext. from the Queen to the States-General when he died. He had been at Vienna and other Courts in the Character of a Publick Minister; and faithfully served his Country at home and abroad for about 20 years. He was one of the finest Poets of his time. He wrote but little, tho' enough to discover his delicate Genius that way." — *MS. Diary of Sir Erasmus Phillips, Bart.*

JOHN PAVIN PHILLIPS.

MRS. DOROTHY STEPNEY. —

"1724, Nov. 6. Was a Bearer at the Funeral of Cosin Dorothy Stepney, sister to the famous Geo. Stepney, Esq. The other Bearers were Mr Castle, Mr Warder, Mr Mountague, Mr Jacobm, and Mr Reynolds. Mr Francis Whitworth (Bro. to L^d Whitworth) was Chief Mourner. She was buried from her House in Lisle Street, in West^r Abbey, and laid in the same Grave wth her Sister and Brother. This was a very handsome Funeral." — *MS. Diary of Sir Erasmus Phillips, Bart.*

JOHN PAVIN PHILLIPS.

Haverfordwest.

ONE HUNDRED AND NINETY-FOUR YEARS AGO. —

"26 April, 1667. Then I took a turn with Mr. Evelyn, with whom I walked two hours, till almost one of the clock. He tells me mighty stories about the King of France, how great a prince he is. He hath made a Code to shorten the law: he hath put out all the ancient commanders of castles that were become hereditary; he hath made all the friars subject to the bishops, which before were only subject to Rome, and so were hardly the King's subjects; and that none shall become *religieux* but at such an age; which he (Evelyn) thinks will in a few years ruin the Pope, and bring France to a Patriarchate." — *Pepys' Diary*, vol. iii. 112, Bohn's ed.

Lord Braybrooke observes on this passage: "All these assertions respecting the King of

France must be received with caution. Pepys was very ignorant of foreign matters, and very credulous." But Evelyn was little given to hoax or humbug. *Le Grand Monarque*, too, though as licentious as his vassal Charles, was as shrewd as Cromwell, somewhat præ-Napoleonic in his purposes, and almost as long-sighted and as long-fingered as the present occupant of his position. By-the-bye, our Diarian records a very valiant namesake of "N. & Q.'s" illustrious grand-master, "Captain Cuttle," who went to the bottom with his ship "The Hector," in Lord Sandwich's defeat of a Dutch squadron in 1665.

NIL NOVUM.

A SONNET.—Are the following verses in print? They are by one of our Elizabethan poets, for I find them in a volume * of Speeches, &c., of James I., in a hand of the time :—

"What is our life? A play of passion,
Our mirth, the music of division;
Our mother's wombe, the Tyring houses be,
Where we are drest for life's short Comedy.
Earth is our Stage; Heaven our Spectator is,
Who sits and looks who ere doth act amiss.
The grave that shrouds us from the parching sun,
Are like the curtains when the play is done.
Thus playing run we to our latest rest,
Where we shall die in earnest, not in jest."

WM. D.

St. John's Wood.

Queries.

ST. AUDREY AND TAWDRY.

The following paragraph, which I copy from a scrap of printed paper lately placed in my hands, should, I think, be preserved in your pages. It is headed "October 17th," the day anciently dedicated to the saint, and thus proceeds :—

"St. Etheldreda, an English abbess, who died in 679, is worth mentioning, on account of a singular etymology connected with the name. Etheldreda was corrupted into Audrey, and thence into Audrey; and it seems that at an annual fair in the isle of Ely, called St. Audrey's Fair, a sort of showy lace was sold, which went by the name of St. Audrey's lace. Another corruption was added to the series, and the word, say the learned, was turned into Tawdry, and applied not only to lace, but to other articles of female attire more showy in appearance than intrinsically valuable. Another story tells us that St. Audrey died of a swelling in the throat, which she considered a judgment for an inordinate love of fine necklaces in her youth. This story comes to the same result as the first, viz., that the word 'tawdry' is derived from the name of the saint. In favour of this derivation of the word is the negative evidence that its etymology is uncertain. But still, in our opinion, the theory looks so suspicious, that it can only be accepted conditionally till something better is discovered. Noah Webster, the American lexicographer, a most industrious collector of etymologies, gives none to the word 'tawdry,' though the connection with St. Audrey has been too often repeated to suppose that he was ignorant of it."

* Lansdowne MS. 498, f. 71.

Perhaps your insertion of the above may direct attention to a curious word, and be the means of determining the derivation. Richardson, in his dictionary, accepts the etymology complained of, describing "tawdry" as a contraction from St. Etheldred (*sic*), apparently by mistake for St. Etheldred; and, he adds, that the fair called by the saint's name was once as famous as that of St. Bartholomew, called Bartlemy. He refers to Skinner as his authority, and quotes from Spenser's *Shepherd's Calendar* the lines—

"Binde your fillets faste,
'And gird in your waste,
For more finenes, with a tawdrie lace."

On consulting Winkles' *British Cathedrals*, vol. ii., I find that that of Ely is dedicated to St. Peter and St. Etheldreda, and that it arose out of the monastic foundation of the latter, whose legendary history is sculptured on the columns of some of the slender pillars, which support the octagon tower and lantern, at the intersection of the nave and transepts. St. Etheldreda was third daughter of Anna, king of the East Angles, and she is said to have founded the abbey of Ely, in the year 673.

NED ALSLED.

CAVALIÈ.—A family of this name is supposed to have settled in Holland about the middle of the seventeenth century, probably French refugees. Two of its members came to England, 1688, as officers in the Dutch army of William III. One of these attained the rank of Brigadier-General, and dying in London, 1752, was the last of that rank as a permanent one.

The other was Captain in the Horse Grenadier Guards, but he retired from the army, and settled himself at St. Andrew's, Fifeshire. A granddaughter of his, through a *mésalliance*, became mother of the late Dr. Andrew Bell, who, having no other blue blood to boast of, was exceedingly proud of his maternal grandfather, and never lost an opportunity of telling people that his ancestor, &c., came over with King William. It is a curious fact, that one so acute as Dr. Bell certainly was, should have put into the hands of his future biographer (the late Mr. Southey)—*The Memoirs of Colonel Cavalier, the Camisard Chief in the Cévennes*—as those of his ancestor, entirely overlooking the anachronism, that Cavalie came to England in 1688; whereas Cavalier was at that date a mere boy, and only came over in 1703: seventeen years later. It is a singular coincidence that two men with names so similar should have arrived in Holland from France; should both have served in the Dutch cavalry, and finally, that both should have passed from Holland to England, and become officers in the British army. For the *Memoirs of the Cevenot hero*, see Kemble's *State Papers*, p. 388. *et seq.*, ed. 8vo. 1857.

I have by me a long letter from Mr. Southey on this subject, who remarks that it was not probable Col. Cavalier should have dropped a letter from the name of which he had just reason to be proud; and, moreover, that throughout the *Memoirs* there is not the slightest allusion to any relatives as already in Great Britain or Ireland. It appears evident, therefore, that notwithstanding the similarity of name, the *Cavaliers* and Cavalier were not in any way connected. I shall be extremely thankful for any information respecting this family. A. C. M.

CHURCH-SEED. — In a MS., temp. Edw. I., preserved in the Queen's Remembrancer's Office, is the following definition, given under this word, which is thus written, *Cherchesed Chircheomer vel Chircheambre* : —

"Une certaine mesure de ble batu q' chescun home donoit au temps des bretons et des englois al eglise le jor de senct Martyn, mes puis la venue des Normans si le pristrent a lour oeps plusieurs seigneurs et le donerent solonc la ven ley moisi noie p'nuciar' sicome vous troverez en les lres le Roi enoc qil enuoia a Rome et est dit Cherchesed quasi semen Ecclesie."

Can you afford any explanation of the allusion to the *Roi Enoc*? ITHURIEL.

CONFIRMATIONS REGISTERED. — Will some of your readers give me a reference to any canons or synodical orders directing the parochial clergy to keep a register of their parishioners who have received holy confirmation, and to enter their names therein, as in the case of baptisms, marriages, and burials?

I remember to have seen such a direction given to the clergy, but cannot now recollect where it is to be found. WILLIAM FRASER, D.C.L.
Alton Vicarage, Staffordshire.

FIRST PARLIAMENT OF CHARLES I. — Can any of your readers supply me a correct list of the names of those members of the first parliament of Charles I., who were pricked for sheriffs to prevent their re-election for that of 1626? Did any of them sit; and, if so, what places did they represent? W. W. W.

HERALDIC QUERY: ARMS. — I shall feel greatly obliged to anyone who can identify for me the following arms, which are on an old seal in my possession: Sa. a chev. engr. or, between three crosslets flory (arg.?). Crest, a dexter arm habited, couped below the elbow; the hand grasping a dagger, from which drops of blood are falling. J. A. Pn.

DR. JOHNSON. — Who was the author of the *Life of Dr. Johnson*, published by G. Kearsley, 46, Fleet Street, 1785? * The three witnesses to

[* We may as well mention, that the above work is not the same as is noticed in our 2nd S. v. 377., also published in 1785. — Ed.]

a codicil to Dr. Johnson's will are, John Copley, William Gibson, Henry Cote. Who was the first of the three? Not, I presume, the eminent painter, J. S. Copley? D.

KEHREN. — Can any one tell me whether there ever was a painter of the name of Kehren? Or was he an engraver? PATIENCE.

KIRKHEUCH COINS. — Any information with regard to the following coins, their probable date and character, would oblige. They were found during the recent excavations on the *Kirkheuch* St. Andrew's; in the course of which, the foundations of the old Chapel Royal, or chapel of "St. Mary de Rupe, of our Lord the King," were laid bare.

1. *Obv.* Regal orb, surmounted by a plain cross. *Legend*: "IACOBVS : DEI : GRA : REX :". *Reverse.* Plain Latin cross within a quatrefoil. *Legend*: "CRVX . PELLIT . OIE . CRIM ."

2. The device on either side the same, although struck from a different die: the legend on the obverse reading — "IACOBVS : DEI : REX : GRA :"

The quatrefoil in this second coin is formed by a double tressure, flowered at the points; having small circles in the spandril, which also divide the words of the reverse legend. The division of the words on the obverse of both coins is formed by two small crosses; that on the reverse, of No. 1., by single crosses. The rim of No. 2. is pierced with a small hole, as if for suspension by a ribbon or thread. These coins are in copper, of the usual thin character, the dimension of a sixpence, and remarkably well preserved. The inscription fixes the name of the monarch; the style and lettering would indicate the earlier reign. W.

RICHARD LIGON, author of *A True and Exact History of the Island of Barbadoes*. I shall feel greatly obliged to any correspondent of the "N. & Q." who will give me some account of the fate of this very interesting person. In the dedicatory letter to Bishop Duppa, prefixed to the first edit. 1657, Ligon states that his book had been written in prison. And again, in the concluding paragraph of the book itself, he tells us that he had been cast into the "Upper Bench," "by the subtle practices of some whom he had formerly called friends." He was old, too, having undertaken the voyage to Barbadoes "in the last scene" of his life. The records of all the metropolitan prisons were burnt during the Gordon riots. F. S. A.

LORD MAYORS OF LONDON. — Where may a literary inquirer find biographical details concerning "early" Lord Mayors of London? R.

VISCOUNT MOUNTCASHEL. — Why did Davys, Viscount Mountcashel (now extinct), derived from Sir John Davies, Knight, Marshal of Connaught, adopt a Spanish motto — "Suatenta la Drecura," and choose for supporters two tigers "guardant" and "coward"? F. R. D.

CURIOS OMEN, OR COINCIDENCE.—On Wednesday night, or rather Thursday morning, at three o'clock, the inhabitants of the metropolis were roused by repeated strokes of the new great bell at Westminster, and most persons supposed it was for a death in the royal family. There might have been about twenty slow strokes, when it ceased. It proved, however, to be due to some derangement of the clock, for at four and five o'clock, ten or twelve strokes were struck instead of the proper number. On mentioning this in the morning to a friend, who is deep in London antiquities, he observed, that there is an opinion in the city that anything the matter with St. Paul's great bell is an omen of ill to the royal family; and he added, I hope the opinion will not extend to the Westminster bell. This was at eleven on Friday morning. I see by *The Times* this morning that it was not till one A.M. the lamented Duchess of Kent was considered in the least danger, and as you are aware she expired in less than twenty-four hours. I do not pause to comment on this curious coincidence, but to ask whether any one can give me any further particulars as to this opinion. I am told the same notion obtains at Windsor. CITIZEN.

OPERATIC PAMPHLETS.—

“Will not Apollo see? does Jove not hear?
When will it thunder, if it now be clear?
E. Alas, my Fate!
It is too late.
Ch. Why weepst thou so?
E. Oh!
Ch. Soften thy tumultuous woe.”

“This comical imitation of the Greek chorus was taken as serious, and sung in its time. Perhaps it is as good as its rival, Pope's *Ode to St. Cecilia's Day*; but one writer was occasionally bad, the other always so.”—*Letter to the Earl of H— on the Patronage of the Opera*, Lond. 1751.

From what opera or other work are the lines taken? Who is the Earl of H—? The pamphlet is a dull attack on the taste for operas, and decline of the stage. W. M.

ANNE PARMINTER.—Can you give me any information regarding Mrs. Anne Parminter, author of *The Votive Wreath, and other Poems*, London, 1826? The book is dedicated to Her Royal Highness the Princess Augusta Sophia. From one of the poems the authoress appears to have been a native of Scotland or the North of England.

R. INGLIS.

PIPER FAMILY.—Can any of your readers give any information of any family (or descendants) of this name who resided, during the early part of the last century, at Twyford, or any other parish near, in Berkshire.* P.

[* Our correspondent may doubtless obtain much information relating to the Piper family from the Berkshire wills preserved in the Archdeacon's Registry at Oxford.—Ed.]

RAISING OF LAZARUS.—What are the most celebrated pictures of this miracle? Is there any picture of note which illustrates the declaration of Jesus—“Thy brother shall rise again?” John xi. 23.

Are there any engravings of such pictures; and, if so, by whom? REMIGIUS.

RHEA AMERICANA.—Why is the name *Rhea* given to the *ostrich*? and does it cant allusively to the name *Réay*, when borne as a crest by the family of *Reay*? RAY DERBIENSIS.

“THE VALIANT SCOT.”—There is a play on the subject of Sir Wm. Wallace, having the following title: *The Valiant Scot*, a Play, by J. W. Gent, 1637, 4to. Dedicated to the Marquis of Hamilton. Who was the author? R. INGLIS.

VICE-ADMIRAL THOMAS SMITH.—The above well-known hero was a natural brother of Lord Lyttelton, and resided at one time at Rockingham Hall, Hagley. He was president of the court-martial which tried Admiral Byng, and strove in vain to get him off. He was usually known by the sobriquet of “Tom of ten thousand.” Did he marry? And if so, whom, and what issue had he? H. S. G.

STATUTES OF THE REALM, AND STATUTES AT LARGE.—Probably some correspondent, learned in the law, will explain the cause of the different manner in which statutes are quoted in these collections. The differences do not merely affect the number of the chapter, but the year in which the act was passed, and other matters. The learned editors of the Statutes at Large notice the discrepancies, but do not, as far as my researches extend, explain them. INQUIRER.

Queries with Answers.

BAGA DE SECRETIS.—The very important records of state trials and prosecutions, known under this title, have, I believe, been partially made public within the last few years. I beg to inquire what portions of their contents, or what kind of calendar of them, has been given to the world; and whether in any distinct volume, or in which of the Reports of the Keeper of Public Records? N.

[The Documents kept in the so-called *Baga de Secretis*—for the great *Baga* had long since disappeared, and was represented by a closet to which there were three keys, one kept by the Lord Chief Justice, one by the Attorney-General, and the third by the Master of the Crown Office—consist of indictments and attainders for high treason and other state offences, as well as of other proceedings on the Crown side of the King's Bench. The greater part are of very considerable value, both in a legal and historical point of view. A Calendar of those Records from the reign of Edward IV. to that of George III. prepared by Sir Francis Palgrave, will be found in the Appendices

to the third, fourth, and fifth Reports of the Deputy Keeper of the Public Records, among the mass of valuable historical materials there printed. The Master of the Rolls would add another to the many claims which he has already on the gratitude of students of English History, if he were to cause this Calendar of the *Bagu de Secretis*, which is now scattered through three large Blue Books, to be reprinted in an octavo volume uniform with the other Calendars of State Papers now publishing under his direction. The great curiosity and historical value of these papers were strongly pointed out some few years since in *The Athenæum*.]

LORD LOVAT: J. ABBADIE. — The enclosed rude tracing is from the book plate of a little volume before me: — "L'Art de se Connoître Soy-mesme, &c. Par Abbadié. Rotterdam chez Pierre Reinier Leers. M.D.C.XXIII." Is the writing Lord Lovat's? The arms I think are *his*. The *fraises* are here *three*, two and one — not as at p. 5. of Mr. Burton's admirable *Life of Lovat*, *seven*; and the field is *argent*, and not as there said, *azure*. Pray who was "Abbadie" who wrote this curious booklet, dedicated to "Monseigneur le Vicomte de Sidney?" Considering the character of the *supposed* possessor, *Lovat*, it is queer to notice (as I did to my infinite amusement) that the blue silk marker, attached to the volume, rests at p. 122., where the sentiments of "la modestie et la pudeur" are dealt with, as if Lovat had got no further in the perusal, or that he wished to refer to the passage. One wonders if *he* had attained to the *connoissance de soy-mesme* in any degree. He makes but a sorry figure in Mr. Burton's pages. But an overweening modesty and shamefacedness were not amongst the catalogue of his sins.

C. W. LAMONT.

[Jacques Abbadie, a native of Berne, is well known as a theologian. At Berlin he was master of the Calvinistic church; in Ireland he was installed Dean of Killaloe, May 13, 1699; in London he was preacher at the Savoy chapel. His work on *The Truth of the Christian Religion*, has been deemed a most able confutation of infidelity. He died in London on 25th September, 1727. An account of his numerous works may be seen in Chalmers's *Biog. Dictionary*.]

REV. LANCELOT ST. ALBYN. — Can you oblige me with information about the Rev. Lancelot St. Albyn, who resided at Bridgewater in the year 1764? Was he a dignitary of the church? To what family did he belong? and are any of the family still living? G. G.

[The Rev. Lancelot St. Albyn was connected with the Devon family of that name, who deduce their origin from St. Albine in Normandy. The manor of Alfoxton, co. Somerset, belongs to this family. (Collinson's *Somersetshire*, i. 265.) The Rev. Lancelot St. Albyn was educated at Balliol College, Oxford, and was Rector of Paracombe, and Vicar of Wembdon, in the counties of Devon and Somerset. He married Anna-Maria, daughter of Henry Selleck, Esq. of Walford, co. Somerset. This Rev. gentleman, dying without issue on Jan. 22, 1791, and being the last of his family in the male line, he bequeathed his estates, on the death of his wife, which took place July 1, 1813, to the elder son (when he should attain the age

of twenty-one years) of his nephew, St. Albyn Gravenor. See the pedigree to the present time in Burke's *Landed Gentry*, 1858, p. 1051.]

ARTHUR BROWNE, LL.D., S.F.T.C.D., Regius Professor of Civil Law in, and M.P. for, the University of Dublin. Can any of your correspondents mention where any particulars of this gentleman's life and origin can be found, the date of his death, or the reference to any memoir at the time? I have heard variously both that he was a native of America, and that he was born at sea, on his parents' return to Ireland. Δ.

[Arthur Browne was the son of Marmaduke Browne, Rector of Trinity Church, Newport, Rhode Island. In his youth Arthur attended the school established by Dean (afterwards Bishop) Berkeley, at Newport. He came to Ireland in 1771 or 1772, and during the remainder of his life was connected with Trinity College, Dublin, as Professor of Civil Law. He also represented the University in the Irish House of Commons. As a professor, it has been declared that he was "the idol of the students." His great powers of mind he improved by incessant study, and by intercourse with the most distinguished scholars and the most able and virtuous statesmen of his day. He died on June 6, 1805. Andrew Caldwell, writing to Bishop Percy on Nov. 18, 1805, says, "The auction of Prime Serjeant Browne's books came on this day. I stepped in by accident, and looking at No. 55, Lambaine's *Dramatic Poets*, with MS. notes by Oldys, observed your name, and dated Northumberland House; I instantly claimed it for you, and request your immediate directions by return of the post." For a list of Arthur Browne's Works, see Watt's *Bibliotheca*.]

OAST-HOUSE. — In a recent trial for trespass on land in Kent, it was stated that the trespass was committed for the purpose of erecting an "oast-house." What is an oast-house? OOST-INDIEN.

[An oast-house is a kiln or vessel for drying hops. "Empty the binn into a hop-bag, and carry them immediately to the oast or kiln to be dried." — *Mortimer*, quoted in Todd's *Johnson*.]

BURIDAN'S ASS. —

"I stood ballancing (for a time) somewhat like Buridan's Ass, knowing not which of the two I should prefer." — Thos. Pierce's *Divine Philanthropic*, 1657.

Allusion to what?

K.

[John Buridan, a celebrated schoolman of the fourteenth century, was a native of Bethune, and became professor of the University of Paris, and, as some say, regent in 1320. He wrote *Commentaries on Aristotle's Logic, Ethics, and Metaphysics*; but he has been principally remarkable on account of the sophism or argument, commonly called "Buridan's Ass." He supposed a hungry ass, or an ass equally hungry and thirsty, placed between two bushels of oats, or a bushel of oats and a vessel of water, each being equidistant from him. He then inquired what the ass would do. If it was answered, he would remain there till starved to death, it brought the laugh on his side, since that evidently appeared to be absurd. If it was answered that the ass would both eat and drink in that situation, "then (cried he) the ass has free will, or of two equal attractions one is greater than the other." The term "Buridan's Ass," has been since proverbially used to denote difficulty and hesitation in determining between two objects.]

SHARP-SHINS.—A person who is acute of mind, sharp-witted, or keen at a bargain, is sometimes called "*Sharp-shins*." The term is often applied to a forward, sharp-witted lad. What have his *shins* to do with it? INQUIREE.

[Probably very little. We think, however, that our inquiring correspondent, in employing the term "*sharp-witted*," has suggested a clue to the true origin and meaning of "*sharp-shins*." *Sinn*, in German, is wit, mind, sense. *Scharf* is sharp. *Scharfsinn* is acuteness of mind. May we not then trace our vernacular "*sharp-shins*" to the Germ. *Scharfsinn*?]

Replies.

LITERARY AND PICTORIAL FORGERIES.

(2nd S. xi. 191.)

I am glad that the view of *Old Sandwich*, engraved in the *Gentleman's Magazine* for April, 1793, has been exposed as fictitious upon adequate authority, as the "hoax" was not pointed out either by Mr. C. St. Barbe in his *List of the Plates and Woodcuts in the Gentleman's Magazine*, 1821, 8vo., nor by Mr. J. Russell Smith in his *Bibliotheca Cantiana*, 1837, 8vo.; nor does it seem to have been discovered by the Editor or correspondents of the Magazine at the time.

But I am sorry to have to state that SYLVANUS URBAN was imposed upon for a second time in the very same year, when he published in the Magazine for July, 1793, the representation of a tomb or chest bearing the arms of the family of Vescei, described (in p. 617.) as having been discovered at Stoneleigh Abbey in Warwickshire. This was reprimanded as the forgery of an "ingenious Warwickshire Boy" in the following number, at p. 696.

Nor were these the only occasions in which pictorial "hoaxes" have been successfully accomplished in the long series of embellishments to the *Gentleman's Magazine*. In 1804 some one who pretended to write from Abingdon, under the real name of G. Ellerton, sent "a south prospect of the venerable church of Fyfield, Berks." It was engraved in the Magazine for May in that year; but at p. 547. denounced as imaginary, with a threat to the forger to engrave both his real and his disguised handwriting.

But the most extraordinary imposition upon the credulity of SYLVANUS URBAN that has ever attracted my observation is an heraldic one, which obtained a place in his first plate for June, 1799. It is called (in p. 449.) "a fac-simile of an armorial shield displayed upon the panels of a what-d'ye-call-it carriage, which drew the attention of the delineator as he was passing by the shop of the coachmaker." The "delineator," affecting the character of RUSRICUS, asked for explanation of this shield and its accompanying mottoes; but it does not appear that any Œdipus ever attempted to

unriddle them. It is, one must allow, an exceedingly ingenious piece of heraldic confusion, only to be appreciated by inspection, and only to be compared to those kinds of marbled papers, whose patterns are produced by the gyrations and involutions of floating colours.

An earlier and more memorable fabrication than any of these was the stone pretended to have been found in Kennington lane, in the year 1789, bearing an inscription commemorative of King Harakdnut. This was played off, not upon SYLVANUS URBAN, but on the Society of Antiquaries, and with some degree of success; but it was published only (as a forgery) in the *Gentleman's Magazine* for March, 1790.

JOHN GOUGH NICHOLS.

LAYMAN OFFICIATING AS DEACON AT MASS.

(2nd S. xi. 172.)

VEBNA's question—Is there any authority for this statement? is soon answered. In one of the "*Ordines Romani*," entitled "*Qualiter Romanus Imperator debeat coronari*," is given the following rubric:—

"Induunt eum (imperatorem electum) amictu, et alba cum cingulo, et sic deducunt ad domnum papam in secretarium, ibique clericum facit eum, et concedit ei tunicam, dalmaticam, pluviale et mitram, caligas et sandalia, quibus utatur in coronatione sua, et sic indutus stat ante domnum papam."—Martene, *De Antig. Ecc. Rit.*, ii. 303.

Hence it is clear that the use of the sacred vestments was allowed to the emperor, for his coronation. That he officiated, but only for a few minutes, at the Pontiff's mass, sometimes as deacon, at others as subdeacon, for the usage seems to have varied, is certain:—

"Isopoqe pontifice descendente pro perficiendis Missarum mysteriis ad altare, Imperator more subdiaconi offerat calicem et ampullam."—Cenni, *Monum. Domin. Pontif.*, ii. 271.

"Aliquantulum semoto cardinali de evangelio, loco ejus Cæsar subintravit ad altare, ministrando Papæ patena cum hostia, et inde calicem cum vino, et aqua porrigendo Pontifici et simul offerente et ministrante quam pulchre et egregie fungente officio diaconi."—*Ib.* 274.

Again, in another "*Ordo*," printed by Martene, "*Comment on fait l'empereur de Rome*," we read that—

"Le Pape doit chanter la Messe, et l'empereur doit dire l'évangile, et le roy de Cécile l'épître. Mais si le roy de France s'y trouve, il la doit dire devant lui."—*De Antig. Ecc. Rit.*, ii. 213.

At matins, on Christmas eve, the pope blesses a magnificent sword and a beautiful crimson velvet, pearl-embroidered hat, both of which he sometimes sends to some crowned head or great general, in token of goodwill. Should the Roman emperor, or any sovereign be present at that service, it is for him, arrayed in alb, stole, girdle, cope and this

bat, and girt with this sword, which he draws and flourishes three times above his head, to sing the seventh lesson, beginning with those words from the gospel of St. Luke:—"Exiit edictum a Cæsare Augusto," &c., and the whole ceremony is described, under the article "Lectio," in the *Hierolexicon* of Magri; and fuller still in the *Friderici III. Advent. Rom.* ed. Mabillon, *Musei Ital.* i. 263. That curious dalmatic, the finest of the kind I have ever seen, said to have been worn by Charlemagne, the day he was crowned emperor by Pope Leo III., in St. Peter's at Rome, is still kept in the sacristy of that basilica.

To some antiquaries, especially numismatists, the present notice may afford some help for understanding why the emperors of Germany were occasionally figured on their medals robed in sacerdotal garments, a fact thus glanced at by an Italian writer in the fifteenth century, while describing how Frederic III. was vested for the function on Christmas eve:—

"Post hæc, stola acceperit in morem diaconi super humerum sinistrum religatum sub dextro; sed cum paludamentum album illi imponerent, aptarentque ejus aperturam ab humero dextro, at aliis non initiatis fieri solet, renuit Imperator, aptavitque illud cum apertura ante pectus, assersens Cæsarem pluviale et stola ad morem sacerdotum gestare oportere, atque ita ut in magno Cæsareo sigillo sculptum vidimus, ubi Imperator in majestate sedens, paludamento sacerdotali et subtus stola in crucis modum ante pectus ornatus impletur."—*Friderici III. Advent. Rom.*, ut supra, p. 263.

D. ROCK.

Brook Green.

WORMS IN THE FLESH.

(2nd S. xi. 190.)

In a narrative of Bruce's *Travels in Abyssinia*, published some years since, it is related that the eminent and enduring traveller was attacked by a disease similar in its results to that referred to by your correspondent. So far as I can remember, not having the book now in my possession, it was on this wise:—One afternoon, on his last return to England, being then at Cairo, he experienced whilst lying on a sofa an indescribable irritating sensation in the calf of the leg: on scratching, a black spot, surrounded by inflammation showed itself. Several feet of the worm, of the existence of which the above was a symptom, had been gradually drawn out, and the part constantly poulticed; when it was broken in changing a poultice by the carelessness of the French surgeon of the ship, on the passage to Marseilles. Great swelling and inflammation, with suppuration and much pain, intervened and continued for some weeks. On arriving at Paris, by the treatment of one of the most eminent physicians of that city, in a little while he had recovered; nor was he ever after subject to any

inconvenience therefrom. He ascribes it to the bad water he had been compelled to drink after leaving Sennaar, and during the passage through the desert; where he and his whole company narrowly escaped destruction by the terrible and mysterious simoom.

And if my memory fail me not, Bruce remarks that the inhabitants of that part of Abyssinia, before alluded to, were subject to this disease, which in its later stages spread from the fleshy parts of the leg over the whole body. The natives extract the worm without any ill results following such operation.

Much of the matter of the Query agreeing with the above, especially in the results following the part extraction of the worm, I am inclined to think there was no juggling on the part of the Persian doctors; but that they had to combat a real disease caused by drinking the bad water which must of necessity be used in the deserts and arid plains of Persia, and the adjacent districts of Beloochistan and Cabool. P. W. BARTLETT.

Brighton.

Your correspondent, DELTA, will find a fuller reply to his Query than "N. & Q." could admit, in Copland's *Dict. of Practical Medicine*, art. WORMS (vol. iii. pp. 1402-4. and 1417-18.), with bibliographical references *ad fin.* For others who feel a general interest in the subject, I may remark, that the *Filaria Medinensis*, or Guinea worm, is really meant by Velschius, and described by G. Busk, *Trans. Microscop. Society*, vol. ii. p. 65. *et seq.*

It is indigenous in many hot climates,—as Senegal, the East Indies, Persia, coasts of the Red Sea, &c.; varies from 3 in. to 3 yards in length; and from twenty to fifty have been found under the human skin and muscles, though they are commonly less numerous.

When superficial, they are removed by a hook; when deep seated, they cause ulceration, &c., and are extracted by fastening the end of the worm to a quill or piece of stick, turning it round twice daily, and so carefully drawing them out—a process which may occupy some weeks. This gradual method prevents them from being broken, an accident occasionally followed by the consequences described by Guenocius; and causes them very much to resemble a bit of dirty packthread. I observed such a case in 1839.

Many authors believe that the "fiery serpents," which "bit the children of Israel," were *Filaria Medinenses*. (Numbers xxi. 6.)

Probably, however, the startling plate, described by DELTA, has been a good deal indebted to the imagination of the artist, and in that respect resembles the cases so often found in popular works on the liver, stomach, and nervous system.

EDWARD RIGGALL, M.R.C.S.

The question as to worms in the flesh is answered by the following statement in Dr. Wolff's *Travels and Adventures* (vol. ii. p. 407.) :—

"A sickness prevails, chiefly in the city (Bockhara), called Rishta, which causes an immense worm to come out of the knees and arms, and makes people frequently lame for life; it is ascribed to the water."

And at p. 441., Wolff says that Sir B. Brodie took out of himself one of these worms, after his return to London. C. S. GREAVES.

BISHOP CARTWRIGHT,

NOT THE LAST OF THE NON-JURING BISHOPS.

(2nd S. xi. 208.)

There have been several individuals who have been set down as the "last" of the line of succession which Sancroft, the ejected Primate, founded by the sanction of King James at St. Germain's. This step was taken against the fervent remonstrance of a wiser man, Bishop Ken; who maintained that the schism would die out, if the deprived bishops refrained from naming successors. The line being founded, lasted from 1691 to 1805. In the *Gentleman's Magazine* for 1779, there is the following entry :—

"19 Nov. Died, in Theobald's Road, the Rev. Mr. Gordon, the last of the successors of the Non-juring Bishops."

Your correspondent, JOHN ALLEN, now claims Mr. Cartwright as the *ultimus nonjurantium Episcoporum*, citing the record of his death in 1799. Macaulay closes his account of the origin and course of the "schismatical hierarchy" in these words :—

"The little Church, without temple, revenues, or dignities, was even more distracted by internal disputes than the great Church, which retained possession of cathedrales, tithes, and peerages. Some non-jurors leaned towards the ceremonial of Rome; others would not tolerate the slightest departure from the Book of Common Prayer. Altar was set up against altar. One phantom prelate pronounced the consecration of another phantom prelate uncanonical. At length, the pastors were left absolutely without flocks. One of these Lords spiritual very wisely turned surgeon;" [this alludes, no doubt, to "Bishop Cartwright,"] "another left what he had called his See, and settled in Ireland; and at length, in 1805, the last Bishop of that society, which had proudly claimed to be the only true Church of England, dropped unnoticed into the grave."

MR. URBAN is correct in one sense, when he calls Gordon the last of the nonjuring bishops: for he was the last of the original line, before the Separatists formed a succession of their own, commenced by *one* bishop only! Deacon consecrated Cartwright; who, however, died in conformity with the National Church. Four years before his death he consecrated Garnet; and Garnet consecrated Boothe, who was the last of the irregular nonjuring bishops, and the individual referred to

by Macaulay in the 4th vol. of his *History of England*, as dying in Ireland in the year 1805. Lathbury, from whom I collect these names, states, in his *History of the Nonjurors*, that he had been informed of a nonjuring clergyman being alive so late as the year 1815. Thus, Gordon was the last bishop of the united nonjurors. Cartwright was the last of the Separatists in *England*; and Boothe, the undoubted "last man" of all, but dying in Ireland. The few straggling disciples of these defunct pastors and masters, who did not object to the "immoral prayers" of the Established Church, and were content to communicate with that Church as private individuals, would not, however, join in *one* prayer—that for the reigning sovereign. They fancied they avoided this by using prayer-books printed before the Revolution. Long before this, however, they were extinct as an organised body. J. DORAN.

BURNS: "THE WHISTLE."

(2nd S. x. 423.)

MR. CROMEK has proved that the contest for the whistle took place on the 16th October, 1789; and that Burns was not the umpire chosen by the parties. It is also to be inferred from his letter to Capt. Riddell, written on the morning of that day, that he had then no expectation of being present on the occasion, as otherwise he would not have required to send for two franks from one of the competitors. But may he not have received an invitation in the course of the day; or, instead of sending a servant in the evening for the franks, as he proposed, have gone himself to Friarscarse, and been detained to witness the conclusion of the bout? In his verses he certainly speaks as if he had been present, though this may be explained by poetical license. But in his preface to the poem there occurs a more important inaccuracy, which has never been noticed by his biographers or commentators, in reference to "the authentic prose history of the whistle"—a story which I fear must be pronounced apocryphal. Burns speaks of a gigantic Dane, who came to Scotland with Anne of Denmark, after her marriage with James VI.; and who, although "a matchless champion of Bacchus," was overcome by Sir Robert Laurie of Maxwellton after three days and three nights hard drinking; and thereby lost to him a little ebony whistle, the prize of the contest. Now it happens that 1589 was the year in which

"Anne to Denmark bade adieu";

and that no Sir Robert Laurie of Maxwellton existed for nearly a century after. Maxwellton was not acquired by the family till 1614, when Stephen Laurie, merchant burgess of Dumfries,

purchased the estate from the noble house of Glencairn. He died in 1637, leaving a son John Laurie, of Maxwelton; whose son and successor, Robert, was created a baronet in 1685, and died in 1698, aged fifty-six. Of Sir Robert's daughters, the eldest, Catharine, was married in 1694 to Walter Riddell of Glenriddell; and the youngest, Anne*, in 1710, to Alexander Ferguson of Craigdarnoch. The *compotators*, in 1789, were Sir Robert Laurie, of Maxwelton, Bart., Knight Marischal of Scotland, and M.P. for Dumfriesshire, and grandson of the first baronet; Alexander Ferguson of Craigdarnoch, grandson of the previous Alexander; and Robert Riddell of Glenriddell, great-grandson, through his mother, of Walter before named. Whether this Bacchanalian wager was occasioned by the alleged prior contest between Sir Walter Laurie and his brother-in-law Glenriddell, in which the latter was successful, I have no means of knowing, and no bard has celebrated that event; but in those times it did not require an old legend to induce country gentlemen to engage in such orgies, as they quite appreciated the well-known reasons for drinking:—

"Good wine—a friend—or being dry—
Or lest you be so by-and-by—
Or any other reason why." N. N.

EPIGRAM ON TWO DEANS (2nd S. xi. 170.)—The witty epigram on these dignitaries, recorded in your last number, was in circulation at Oxford when I matriculated at Exeter in the beginning of the present century, and was *jocosely* attributed to the pen of Jack Burton; but it came, I believe, like many other *bon mots* of that day, from a set of inveterate punsters in the common rooms of different colleges. Jack was, as your octogenarian correspondent informs you, the daughter of Canon Burton, of Christ Church, residing in Peck Water Quad, where her tongue was often heard, sonorous as that of Great Tom over the gateway. She may have been *addicta Camenis*, and not without beauty in her youth; but, in my day, she was a stout spinster *passé*, the organ at all female tea-parties, and the *ludibrium* of undergraduates. In a noted squib of the time, in praise of Burton ale, I remember she was thus alluded to:—

"Strong, heady, and a little stale,
Long live the Burton stingo."

But Jack, though the great *belle*, was not the only celebrated one among us at Oxford. There was another, Bell Hornsby, the daughter of the Professor of Astronomy, resident at the Observatory nearly opposite St. John's, and a certain *lame* fellow of this college, nick-named Dr. Toe, was said to have wooed and won the damsel. Un-

luckily, one fine morning, shortly before the day fixed for his connubial bliss, Bell, *perfidia virgo*, eloped with her father's footman. This untoward event, as was natural, drew forth from the punsters another epigram (also maliciously ascribed to Jack), which you may think worth preserving in a printed form in "N. & Q.":—

"Twixt footman John and Dr. Toe
A rivalry befell,
Which of the two should be the beau
To bear away sweet Bell.
To footman John she gave her heart;
Who could blame her? no man.
The whole succeeded 'gainst the part,
Footman v. Toeman."

In style and equivoque how redolent of poor Tom Hood! GARRULUS ALTER.

The following version of the epigram upon the two Deans, Cyril Jackson and Nathan Wetherell, has "dwelt in my memory" more than forty years: surely it is better than that given by F. Fitz-HENRY:—

"Says Cyril to Nathan one morning by Queen's,
'You know, my dear Nathan, we're both of us Deans,
And Bishops we both soon shall be.
Says Nathan to Cyril, 'Be sure that I shall
Take very good care of my little *Canal*,
And you may look after the *See*.'" (sea).

HENRY FOSS.

SUPPOSED HIDDEN PROPHECY IN THE PSALMS (2nd S. xi. 173.)—I can supply your correspondent ANON. with one instance. It is mentioned by D'Ewes, I think, that previous to the assassination of Buckingham by Felton, a doggerel prophecy had been much quoted:—

"Thy numerous names with this year do agree,
But '29 Heav'n grant thou'lt never see."

If the numeral letters be taken in his title, GEORGIUS BVCKINGHAMLE DVX, they will be found to correspond with the date of his death, 1628.

W. W. W.

PRONUNCIATION OF COLERIDGE (2nd S. xi. 178.)—It is enough to make any Devonshire man smile to see such a to-do made about the name of Coleridge; a name not uncommon in the county, variously spelt; but nobody ever dreamt of making it a word of three syllables! Who would think of making *four* of Colebrookdale?

If I would visit the small village in the north of Devon on a winter day, he would soon *feel* the derivation of the name. SATIS.

CALEY, JOHN (1st S. viii. 104.)—*Ecclesiastical Survey of the Possessions, &c., of the Bishop of St. David's*, 8vo. 1812. If information is still sought by JOHN MARTIN respecting this rare survey, printed at the request of the venerable Dr. Burgess, then Bishop of St. David's, he will find it in a sale catalogue of a portion of Mr. Cooper's library, sold by Messrs. Sotheby and

* She was the "Annie Laurie" of the pathetic song of that name.

Wilkinson in July, 1857. Should he find any difficulty in procuring the catalogue, I will gladly forward him a copy of the entry in it. It is possible that this may be the case, as I have long wished to procure the previous portion of the catalogue, or even the perusal of it, without success.

A. IRVINE.

Fivemiletown.

STAINS ON PARCHMENT (2nd S. xi. 190.) — Stains on parchment, produced by contact with silver, may be removed by wetting the black mark, complained of by J. A. P., with a solution of cyanide and iodide of potassium in water: say one drachm of each salt to half an ounce of distilled water. Apply the stain solvent with a camel's-hair pencil; after it has remained on a few minutes, remove the old solution and apply fresh; finally, clean all off with plain water.

G. W. SEPTIMUS PIESSE.

QUOTATION WANTED (2nd S. x. 494.) — The thought is in *La Henriade*, though more briefly expressed: —

"Nés dans l'obscurité, nourris dans la bassesse,
Leur haine pour les Rois leur tient lieu de noblesse;
Et jusque sous le Dais par le peuple portés,
Mayenne, en fremissant, les voit à ses côtés,
Des jeux de la Discorde ordinaires caprices,
Qui souvent rend égaux ceux qu'elle rend complices."

Henriade, ch. iv. l. 879.

The lines quoted as Voltaire's in a book of rhetoric, but which the querist says are not in *La Henriade*, are: —

"Un chef, autorisé d'une juste puissance,
Soumet tout d'un coup d'œil à son obéissance;
Mais, dès qu'il est armé pour soulever l'état,
Il trouve un compagnon dans le moindre soldat."

W. D.

CALVACAMP (2nd S. xi. 47. 154.) — I am quite satisfied that Lord Lindsay is right in supposing the word *calvacamp* to be a mistranscription. Still it is not easy to discover the real name. It may, however, be of some help to bear in mind that *Todiniacum*, *Toëny*, or *Thosny* was—and, for aught I know, still—is on the banks of the Seine, in the neighbourhood of Les Andelys. It is, therefore, probably in Upper Normandy that the original seat of the family is to be looked for. It has occurred to me that *Caldecota*, now Caude-Côte, near Dieppe, might possibly be the place. And it is somewhat singular that, among the lands mentioned by Dugdale (*Baronage*, vol. i. p. 469.), as being granted by Ralph de Toëny to the monks of UTICA (*Ouche*) in Normandy, is the Lordship of *Caldecote*, in Worcestershire; and in Domesday-book, I find that *Caldecota*, in Hertfordshire, was among the lands holden by Radulf de Limesey, who, as I collect from Lord Lindsay's statement, must have belonged to a branch of the Toëny's. Is this merely a coincidence? Or may it be that in these instances the members of the

Toëny family named their possessions in England after the place from which they originally came?

P. S. CAREY.

LIMESI AND LINDSAY (2nd S. xi. 154.) — Lord Lindsay, in his recent communication respecting the descendants of Hugh de Calvacamp, speaks of "the family described alternately as de Limesi, de Limesiaco, and de Lindsay," as if the Limeseys and the Lindsays were one and the same family, with only a slight modification of name. But according to Dugdale, David de Lindsey, the founder of the English baronial house of Lindsey, was of Scotch descent, having no other connexion with the family of Limesi than that of his father having married a daughter and co-heiress of Gerard de Limesi. The passage runs as follows: —

"To which John — Hugh, his son and heir, who died issueless, succeeding, this Barony of Limesi came to be divided betwixt Hugh de Odingsells, a Fleming, who married Basilia, and David de Lindsey, a Scot, son of David, husband of Alcanore, daughters to the before-mentioned Gerard." — Dugdale's *Baronage*, vol. i. p. 414.

Is there any reason for supposing that this statement is incorrect? MEMOR.

THE FARMACIA AT LORETO (2nd S. xi. 170.) — This Query reminds me of the hospital of St. John, at the old city of Bruges, in Flanders. No Britisher (as the Yankees call us) should be at Bruges without paying a visit to this charitable and well-regulated institution. I was particularly struck by the management of the medical department by nuns; to what order they belong I now forget. Although there are male surgeons and M.D.'s, who visit the patients, the chief prescribers and compounders of the medicine are the nuns. The senior of these female physicians accompanied me over the hospital, examined many of the patients, took notes in a small book, and afterwards brought me to the apothecary's shop (in the hospital), where she wrote her prescriptions, and handed them to another lady, who compounded the medicine. Being used to different proceedings in hospitals in the United Kingdom, this seemed to me rather strange. Is such practice as described followed in other houses of this sort, on the Continent or elsewhere? I was told the treatment was most judicious and effective.

S. REDMOND.

Liverpool.

RICHARD, SEVENTH EARL OF ANGLESEY (2nd S. xi. 74.) — Having seen in your interesting publication a Query from a correspondent of yours, relative to Richard, the seventh Earl of Anglesey, I can give him some information on the matter. Before he attained the title of Earl of Anglesey, his title was Lord Altham; and he married Anne Simpson, with whom he got a fortune, the amount of which I cannot tell. He subsequently sold a

part of this property; and his wife, as Lady Altham, joined him in suffering a recovery to enable him to sell. There was issue of the marriage, three daughters, some of whose descendants are in existence. Lord Anglesey being annoyed at having no male issue by his wife, quarrelled with her, and treated her so ill that she was obliged to proceed against him in the Consistorial Court of Dublin for cruelty and adultery; and pending the suit, was allowed by the Court a considerable sum from Lord Anglesey's estate, and also *concordatum* from the Crown. He tried to break the marriage with Anne Simpson, alleging a marriage with Anne Prust; but, on investigating the matter in the House of Peers in England, when Arthur Annesley (his illegitimate son by Juliana Donovan) claimed to be the heir to the title of Earl of Anglesey, the marriages of Anne Prust and Juliana Donovan were proved to be invalid; and on the result of the inquiry being made known to Lord Lyttelton, who was father-in-law to Arthur Annesley, he dropped suddenly dead, after exclaiming, "Then my daughter is married to a bastard!" S. S. Dublin.

RETENTIVE MEMORY (2nd S. xi. 186.) — The late Robert Dillon Brown, M.P. for Mayo, had a most extraordinary memory. I once took down a speech from his dictation, and in twenty-four hours afterwards he repeated it word for word, I holding my note. He had not seen the MS., and he told me he had not thought of the matter in the interim. He told me, that when a youth in college, he could repeat in the morning six columns of a newspaper, which he had read the previous evening. I believe it was true. S. REDMOND. Liverpool.

SECRET SOCIETIES IN IRELAND (2nd S. xi. 173.) — I think Mr. GEORGE LLOYD is mistaken, in point of chronology, respecting the "Peep-o'-Day Boys." That secret society existed immediately previous to, or after, the suppression of the "Whiteboys" in 1775. MR. LLOYD certainly gives no date, but then he places the blank below 1830—the year he gives to the "Terry-alts," although that body was known long before 1830. I can give the following, in addition to the list, but I cannot state the date; perhaps some time between 1815 and 1825.

"The Caravats: the Shanavests;" these societies were confined to Munster, and, although secret, they had hardly any political objects; being more pugnacious and faction-fighting bodies than anything else. If I remember rightly, there is a novel called after these names.

There were also "The Leinster Dingers," and "Connaught Slashers"; but these were chiefly confined to Dublin, and were illegally banded in reference to trade matters, without political ob-

jects; but at the same time were frequently embroiled in the latter, being drawn in by circumstances and religious differences with others. The celebrated "Brunswick Clubs" of Ireland, I presume, are well known. These were of the extreme Orange party, and the "Ribbon Societies" were got up to oppose them. These two latter are of recent date, comparatively.

N. B. The "Caravats" were so called from a peculiar tie and material used in the neck-cloth (commonly called *cravats*); and for the same reason, the "Shanavests" were known by their vest, or waistcoat. There are also the "Molly Maguires" and "Billy Welters." S. REDMOND. Liverpool.

THE ANCESTRY OF CROMWELL (2nd S. xi. 184.) — Among the bannerols borne at the funeral of the Protector Cromwell (v. Prestwich's *Republica*), was one with the following arms: Per pale az. and sa., 3 fleurs-de-lis or. This coat I find ascribed to the Welsh families of Jenkins, Probert, and Williams; as well as to Ynnyr, Prince of Gwent. I should be glad of any information in reply to the following Queries:—

1. Who was Ynnyr, Prince of Gwent?
2. Is there any ground for supposing the families above-mentioned were his descendants?
3. As connected with which family was this coat quartered by Cromwell? J. WOODWARD.

ASTRONOMICAL VERSES (2nd S. xi. 149.) — The poem entitled "Excursions through the Starry Heavens" is printed. I have a copy before me, with an engraved frontispiece of Ursa Major and the "Seven stars, a splendid waving train," illustrative of the letter-press. I believe, however, it never was published, but only printed for private circulation. My copy I got from Mr. Andrew Blaikie, engraver in Paisley, at whose cost it was printed by John Neilson, a gentleman (as his father was before him), famous as a letter-press printer in Paisley, and especially so as a printer of chap-books. Mr. Blaikie was a man of peculiar character—"our staunch and excellent friend, Mr. A. B—," as Motherwell called him, "whose amiable eccentricities and talents have endeared him to every circle"—a man of fine literary tastes, an accomplished musician, and a well-informed and enthusiastic antiquary. He was the means of getting up a meeting in Paisley with the Ettrick Shepherd and Robert Tannahill, our Paisley poet; he possessed many literary friendships, and had the honour to correspond with Sir Walter Scott. Mr. Blaikie told me that the author of the "Excursion through the Starry Heavens" was the late Rev. Dr. Boog, one of the ministers of the Abbey Church here; but, as V. T. D. says there is a Latin poem on the subject, Dr. Boog's poem may be a translation only. This little poem is an excellent guide to the more pro-

minent constellations and stars: you can follow it easily; and it is rendered more valuable in the printed copy by the names of particular stars being in capitals; those of the first magnitude in larger capitals.

JAMES J. LAMB.

Underwood Cottage, Paisley.

LONGEVITY OF INCUMBENTS (2nd S. xi. 168.)—The following seems to be worthy of record in the pages of "N. & Q.":—

"1861, Feb. 22, died at Parkstone, the Rev. P. W. Jolliffe, P. C., of St. James's, Poole, in the 71st year of his incumbency, aged 94."

It was stated in a newspaper that the vicar of Preston lately preached there in his ninety-fifth year.

H. T. E.

LEGEND OF THE MONTAGU (2nd S. xi. 169.)—I believe that your correspondent JULIA ALPE will find the legend about which she inquires in Boyer's *Life of Queen Anne*. Pepys says [Bohn's ed., May 20, 1664],—

"Mr. Edward Montagu is turned out of the Court, not to return again His fault, I perceive, was his pride, and most of all, his affecting to be great-with the Queen."

To this Lord Braybrooke adds a note—

"Boyer, in his *Life of Queen Anne*, says that he was dismissed for offending her Majesty by squeezing her hand."

Permit me, at the same time, to protest against the expression "remarkable ugliness" being attributed to Katherine of Arragon, as one of her contemporaries has declared that "it was not easy for any woman to equal Queen Katherine in her prime" [Lord Herbert's *Life of Henry VIII.*] She no doubt lost much of her beauty after she had passed through the heavy trials attendant on her divorce; but it is not fair to judge of the beauty of a woman by what she was during the last four or five years of her life. HERMENTRUDE.

THE ELMS AT SMITHFIELD (2nd S. xi. 150.)—Is not this place the "Quelmes," or place of execution? from A.-S. "cwealm," death; "cwealan," to kill; and "cwealm stow," a place of execution.

In the description of the land-marks of the fifteen-hide land in Egham, granted by Frithwald, sub-regulus or viceroy of Surrey under Ulfare, King of Mercia, to Chertsey Abbey (ante A.D. 675*), the boundary is described as running from the "hore æpuldure" to the "Knepp," by the "Quelmes, under the "Stonie held," and so going down by the "Tigellebeddeburn" (Tilebedburn) down to that "Byte" that stands in the Thames at "Lodderslake" (Leatherlake.)

Here the "Quelmes" is certainly the place of execution, and in old maps a farm called "Gal-

lows Farm" is to be found on the boundary here described in the land-marks of the charter.

GEO. R. CORNER.

MR. S. GRAY (2nd S. xi. 77. 139. 191.)—Can your correspondents give any prior information regarding this family of Gray, especially whether they were descended from, or related to the Rev. William Gray, minister of Dunse; who died *cir.* 1693?

INDISTANCY (2nd S. xi. 66.)—Were the word "indistancy" (Pearson *On the Creed*, p. 236., ed. 1669) written as two words, "in distancy," the assertion of Pearson respecting the soul would not differ much from the definition of a point, "that which hath neither parts nor magnitude, but position only."

Pearson says that the soul is immaterial, and therefore cannot be circumscribed; that it exists, and therefore has some determinate, though not defined position.

It is with great timidity that I venture to suggest: Is it possible, that in the passage in question, for "indistancy," we ought to read "in distancy"? W. C.

SONG OF THE CUCKOO (2nd S. xi. 68.)—Undoubtedly, "i-cumen in" is equivalent to "a coming in." The fine old song, of which your correspondent speaks, clearly enough refers to the "merry month of May," when "Beasts did leap, and birds did sing." The cuckoo "in April whets his bill"; but it is not till "in May he sings all day." And certainly, one of the not least pleasing country sights in that month, is the uncouth gambolling, or "sterting" as the song has it, of the young bullocks. It is such a very common sight in the country, that I am surprised your correspondent should not have observed it.

I might adduce scores of quotations in illustration of "bulloc sterteth," but I must content myself with one:—

"Do but note a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetchng mad bounds, bellowing, and neighing loud,
Which is the hot condition of their blood."

Merchant of Venice, Act V. Sc. 1.

As to the "bucke verteth," I write with diffidence, as I have never lived much in a forest country. But I believe that in or about the month of May, the "bucke" does specially affect the shaw, or greenwood, instead of the more open country which he had before frequented. And that is all which the word "verteth" implies. W. C.

NAMES OF GREEK HETÆRÆ (2nd S. xi. 195.)—The effect of the passage of Polemon, cited by Athenæus, is not correctly represented by A. A. Athenæus mentions a female flute-player named Nemeas, and proceeds to express his surprise that the Athenians should have allowed a courtesan to

* Kemble's *Codex Diplomaticus Ævi Saxonici*, No. 982. vol. v. p. 15.

bear the name of a celebrated festival. He then cites Polemon as stating that the law of Athens prohibited the imposition of *such names* (i. e. names of sacred festivals), not only upon courtesans, but even upon other female slaves.

Nothing is known respecting the author, or the date of this law. C. Müller (*Fragm. Hist. Gr.*, vol. iii. p. 116.) remarks, that it must have been of late enactment, or have been practically disregarded; for that the names of Isthmias, or Pythionice, for courtesans, occur in Athenæus, xiii. pp. 587. 593. 586. 594.

HOOKE'S "ECCLESIASTICAL POLITY" (2nd S. xi. 45. 126.)—There is belonging to the church of Yazor, near Hereford, a copy of the first five books of the *Ecclesiastical Polity*, exactly corresponding to the description given by MR. TRENCH of the one in his possession. The first four books have no date on their title-page, and no finis at their conclusion. The fifth book has a separate title-page of its own, corresponding *verbatim et literatim* with MR. TRENCH'S description. It is bound up with the first four books, but has a separate paging: the number of pages being 270. It concludes with two lines addressed "To the Reader," some errata, and finis.

VISIBLE AIR (2nd S. xi. 71.)—Knowing nothing at all about the book from which FITZHOPE'S quotes, I should not be disposed from the quotation which he gives to think very highly of its authority in matters of fact. For, at the very beginning of the quotation, we are told that the gers-falcon is "peculiar to this country" of Iceland. Now it is well known the bird is found throughout the northern parts of Europe and America; from Sweden in the east, to beyond Hudson's Bay in the west. Occasionally it is shot in England; though I believe there is no record of it ever having had its eyrie so far south.

So much for the authority of the English quotation. As to that from Virgil, it simply amounts to this: that the arrow took fire and burnt away (*consumpta*), and that its flight was like that of a shooting star.

Undoubtedly a shooting star does leave a very visible trail, but how much of that trail may be owing to an impression of the light remaining on the retina, and how much to the real effect of the meteor, or, in other words, how much may be subjective, and how much objective, is another matter. If the theory of shooting stars—that they are material bodies in a state of incandescence—be true, there would in all probability be a real objective trail of luminous particles emitted by the incandescent body in the course of its flight. Nothing in the lines quoted from Virgil illustrates the strange and, as it seems to me, suspicious statement from the English book quoted by FITZHOPE'S.

W. C.

MADAME ALIX (2nd S. xi. 189.)—

"Il était grand et de robuste port;
Blanche sa peau, mais d'une blancheur mate;
Avait des traits, mais sots, mais d'automate;
Statue en chair, se courbant par ressort."

Such must be the true reading of the four indifferent lines misquoted (probably from Voltaire, or Grécourt, or any other of the thousand minor poets of the cynical Parnassus of France,) by the *Delhi Gazette*. The fountain-head of that immense and luscious stream of bad poetry is Guillaume de Lorris, who concocted with or after Jehan de Meung, the *Romaunt of the Rose*; Marot, the author of the *Espadon Satyrique*; Chapelle and Benserade, in the seventeenth century. Lafontaine towers much above all those secondary luminaries. There is a harshness and an uncouth ruggedness in the *quatrain*, which seem to betray the hand of a very indifferent master of his craft—a *Robbè* or a *Pan de Verdun*; perhaps Voltaire himself, whose versification in the *Guerre de Genève* is exactly after the same model: "se courbant par ressort," "mais d'automate," "de robuste port," "statue en chair," are most clumsy expressions. "Robuste porte," "atome," "blanche de peau," are mere faults of transcription.

PHILARÈTE CHARLES, Mazarinæus.

Institute, Paris.

SCOTCH MUSIC (2nd S. xi. 152.)—The Scotch *strath* is the same with the Gael. *srath*, *sratha* (Ir. and Corn. *id.*). *Strath* may be the oldest form of the word, and its primary meaning was, doubtless, that of a road through a valley. It is the same word as the W. *ystryd*; A.-S. *stræte*, *strete*; G. *strasse*; D. *straat*; Dan. *strate*; Sw. *strat*; Eng. *street*; Sp. *estrada*; It. *strada*; all derived from the L. *stratum*, a paved street,—lit. strewed, laid upon, paved; from *sterno*, to strew, from Sans. *stri*. Places in England, whose names are compounded of *strat*, *street*, are generally situated on Roman roads.

R. S. CHARNOCK.

TIPLING GLASS (2nd S. xi. 190.)—I am inclined to think that the strange shape of the glass MR. RIX describes, was a mere *lusus artis*; and that the name was given, not in reference to its shape, but to the circumstance of its not being possible to set it down while any wine remained in it; as also to the "glass being considerably thickened at the bottom, or lower end."

I have, or had, one or two old glasses (heirlooms of the hard-drinking days of old time), like other wine-glasses in appearance, but holding about half the quantity of wine, in consequence of the double or treble thickness of the glass itself. This was supposed, and probably intended, to be a protection to the abstemious master of a feast, when obliged to sit out the evening with a party of what Sir Walter Scott calls "the jolly three-bottle

men"; but I have heard that these same glasses were apt to leave the abstemious man who used them the most fuddled of the party, inasmuch as, trusting to the smaller quantity of wine which filled them, he was apt to empty his glass each time he drank, while others merely took a sup: so that I have heard experienced toppers call such glasses "a most treacherous invention;" hence probably their name. A. B. R.

Belmont.

SEALS (2nd S. xi. 153.)—As I am making a collection of impressions of seals, I happen to possess copies of four of the seals specified by your correspondent, and have great pleasure in giving the following information:—

3. The seal of the hospital of Saint Bartholomew's, at Sandwich. The legend is correctly given.

4. The seal of the Foss Court at Lincoln.

5. The seal of the Scotch Abbey of Inchmahome.

6. As you intimate, the seal of an archpriest of Modena.

ADRIAN.

STUBBS (2nd S. x. 429.; xi. 156.)—In the Holy Ghost Burial-ground at Basingstoke there is a tomb to the memory of "Thos. Stubbs, Esq., late Capt. 52nd Regt., died 1782," to "Mary his wife, died 1814," and to their son George, killed at Salamanca, 1812, a captain in 61st Foot. An inscription states that this monument is erected to the memory of his parents and only brother by Sir Thos. Wm. Stubbs, K.T.S., in 1817. Engraved above are the arms, sa, on a bend or between three pheons arg., as many fermaux gu.; crest, a buck's head issuing from a mural coronet. Suspended is the Portuguese Order of the Tower and Sword, with the motto "Valore lealdade." I am anxious to know if Sir T. Stubbs served in the British army previous to his serving in that of the Portuguese, as he was knighted in England by the Prince Regent; also his services, rewards, and when he died, &c., or where I can find any particulars of him. Should this be relevant to T. E. S.'s Query, perhaps the Editor will insert.

R. J. F.

WATKINSON, CHANCELLOR OF YORK (2nd S. xi. 131.)—Henry Watkinson, born in or about 1627, was son of Henry Watkinson, of Ilkley, by Bridget, daughter of Robert Lodge of Leeds. His father died in 1638 or thereabouts. After being educated at Ilkley school under Mr. Coates, he was, on 30 June, 1645, admitted a pensioner of S. John's College, Cambridge, where he went out B.A. 1648-9. He was residing at York, 20 March, 1665-6, when he entered his pedigree at Sir William Dugdale's visitation. At this period he was LL.D., but when or how he obtained that degree we know not. Certain it is it was not conferred upon him either at Cambridge or Ox-

ford. In or about 1673 he was constituted Chancellor of the diocese of York, which office he executed till his death, which occurred 25 April, 1712. He was buried at S. Cuthbert's, York, where he is commemorated by a monumental inscription.

He married Elizabeth, daughter of Jonathan Jennings of Ripon, and widow of Christopher Hodgson of Newhall, Yorkshire, by whom he had Mary; Henry, born July, 1665; died 1666, buried at S. Cuthbert's, York. He was also father (but whether by the same wife does not appear) of Christopher, who died 3 Oct. 1696, æt. thirty, buried at S. Cuthbert's, York; and William, who died 15 Oct. 1753, æt. eighty-two, and was buried at S. Cuthbert's, York.

Dr. Watkinson contributed 10*l.* towards the erection of the third court of S. John's College. His valuable library was sold by auction at York, 16 Oct. 1712.

In the notes to Bishop Cartwright's *Diary*, he is erroneously called Chancellor of the Church of York.

C. H. AND THOMPSON COOPER.

Cambridge.

E. J. ROBERTS will find a copious pedigree of the family of Watkinson of Ilkley, in Whitaker's *Leeds*, vol. ii. p. 73.

J. H. C.

QUEEN DICK (2nd S. x. 512.; xi. 79. 116.)—Your correspondent "A CONSTANT READER" is mistaken in supposing that Queen Dick is an expression of Quededo's. His words in his *Visita de los Chistes* are, "en tiempo del Rey Perico." (Perico being the vulgar corruption of the name of Chilperic II. of France, who ascended the throne in 715, and was the contemporary of Wamba of Spain.) For this potentate Sir R. L'Estrange has substituted "Queen Dick" (Richard Cromwell), and the Edinburgh translation of Quededo's *Works* in 3 vols. 1798, "Queen Bess."

Of Sir R. L'Estrange's version of "the Visions" Ticknor (*Hist. Span. Literature*, 1849, ii. p. 262. note) says that "its great popularity was probably owing, in some degree, to the additions he boldly made to his text, and the frequent accommodations he hazarded of its jests to the scandal and taste of his times, by allusions entirely English and local."

ZEUS.

GILES GREENE, M.P. (2nd S. xi. 130.)—By the kind courtesy of a reader of "N. & Q." I have been favoured with the following direct reply, extracted from the Burial Register of St. Benet-fink, London:—

"1655-6. Jan. 5. The Worshipful Giles Greene, Esq." Upon referring to his will he turns out to be the father of John Greene, of Enfield, inquired after in "N. & Q." 1st S. ii. 89. and 2nd S. x. p. 333.)

Though a writer in the *Athenæum* considers it a waste of space for "N. & Q." to insert inquiries

for such supposed insignificant persons, and would depreciate the usefulness and kindness of the Editor of "N. & Q." for doing so, I beg to submit the following: Why was he styled "*Workshopful*?" He was a citizen, I believe, and also a considerable landowner in Dorset. One daughter married Mr. John Bland, and another Mr. Roger Hill, Serjeant-at-Law. H. T. ELLACOMBE.

SCOTCH MUSIC (2nd S. xi. 152.)—A. C. M. will find a learned and interesting dissertation on the Scottish Music in the Appendix No. 8. to Hugo Arnot's *History of Edinburgh*. It is not that author's own production, as he states in a footnote that he had been favoured with it by a friend; and probably some other of your readers may be able to say who the writer was. It enters at much length on the subject to which your correspondent's Query refers. G.

Edinburgh.

BEARD CONTROVERSY (2nd S. xi. 88. 106. 175.)—I regret I cannot inform Tonsor in what collection he will find Robert Sharrock's work, referred to in my communication (p. 106.) The copy from which I quoted is in my own possession. Should Tonsor not be able to procure a copy elsewhere, mine shall be at his service with the greatest pleasure. R. C.

Cork.

BASSET AND MASER (2nd S. xi. 111.)—Will the REV. JOHN WILLIAMS be good enough to inform me who the "Sir William Mowbray" was, from whose will—dated York, 15 Richard II.—he quotes in the above reply, as I cannot find a William de Mowbray named as dying about that date in the pedigree of the family of that name afterwards created Dukes of Norfolk, &c.

T. NORTH.

Leicester.

MUMMY CASES (2nd S. xi. 151.)—Sycamore, which abounded in Egypt, was the favourite material in the construction of the mummy cases, which varied in number and shape as in material; the number used being regulated according to the rank of the deceased. The first, or inner case, was composed of layers or folds of linen steeped in gum, and so compactly pressed together as to form a solid case, the strength of which may be estimated by the fact that, though not exceeding in thickness one-third of an inch, it could only be *sawn* through. It was rendered more durable by an inner coating of lime-plaster.

The second case, like the third, was generally of sycamore; in some instances, however, the second and third cases were of cedar, a hieroglyphic for eternity, and a wood highly esteemed by the ancients for its imperishable nature. An outer *sarcophagus* of more durable sycamore enclosed all; but this protection appears to have

been a distinction reserved only for deceased royalty. Your Querist should consult Pettigrew's *Hist. of Egyptian Mummies*.

F. PHILLOTT.

The wood used by the ancient Egyptians in the manufacture of mummy cases was that of the sycamore, or fig-sycamore (*Ficus Sycamorus*), an entirely different tree from the English sycamore, which is really a maple. The pegs with which the different parts of the cases are fastened together are sometimes of a closer grained wood, such as cedar.

J. WOODWARD.

Shoreham.

JOHN LORD DUDLEY (2nd S. xi. 152.)—The difficulty experienced by H. S. G. appears to have arisen from his supposing that John Lord Dudley, K.G., who married Elizabeth, daughter of Sir John Berkeley, did not die till 1487. If he will examine more closely into the matter, I think he will find that this John Lord Dudley died (as is stated by Nicolas) in 1482; that, his eldest son Edmund having died in his lifetime, he was succeeded by his grandson, John; and that it was this second John that married Cecily, daughter of Sir Wm. Willoughby, and having made his will in August, 1487, died shortly afterwards, being succeeded by his son Edward, K.G.

Any doubt that might remain upon this point would probably be removed by examining the will made by John Lord Dudley in 1487, or the inscription on his grave, if preserved.

On referring to Nicolas' *Synopsis*, I cannot find the statement attributed to him by H. S. G., viz. that *Edward was the son of Edmund*. If the statement is Mr. Courthope's, on what authority does it rest?

P. S. C.

WITCHCRAFT (2nd S. x. 472.)—By far the most curious and well-authenticated accounts of the cases of witchcraft, and of the trials of the witches, are to be found in Pitcairne's *Scottish Criminal Cases*.

R. W. B.

BARM CLOTH (2nd S. xi. 67.)—Barm cloth is the covering for the barm (bosom or lap), as neck-cloth is the covering for the neck:—

"A seint she wered, barred all of silk,

A barme cloth eke as white as morwe milk

Upon hire lendes, ful of many a gore."

Chaucer, *The Millere's Tale*.

W. C.

GALLOW (2nd S. xi. 125.)—The sense in which this word is used by Shakspeare, is probably to alarm: *Gallow*, Galley, Callow, Calley, hills—frequently occur as signal-posts in the vicinity of ancient stations and military roads; and is derived from the British word *Galw*, to call, or alarm. The gallows may have been named from its frequent erection on such elevated or well-known spots as the Gallow Hills. P.

COPPER COINS OF JAMES II. (2nd S. xi. 13. 39. 137.) — Ample details may be found in J. Lindsay's *View of the Coinage of Ireland*, Cork, 1839, 4to, with plates. JOSEPH RIX, M.D.

St. Neot's.

DOMDANIEL (2nd S. xi. 189.) —

"In the continuation of the *Arabian Tales*, the Domdaniel is mentioned; a seminary for evil magicians, under the roots of the sea." — Preface to the 4th edition of *Thalaba the Destroyer*.

JOHN PAVIN PHILLIPS.

Hayerfordwest.

HEART BURIAL (2nd S. xi. 70. 134.) — All that remains of King Richard's heart is encased in glass, and preserved in the splendid Musée des Antiquités at Rouen, and not again buried as stated by your correspondent K. P. D. E.

W. WARWICK KING.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of England, from the Accession of James the Second. By Lord Macaulay. Vol. V. edited by his Sister, Lady Trevelyan. (Longman.)

If not so elaborately finished as the four preceding volumes, this last precious fragment of Lord Macaulay's *History* is certainly equal to any of them in the interest which its perusal excites. While if it exhibits the failings, the political bias, and the prejudices which are to be found in that large portion of the *History* already given to the world, it certainly does not the less exhibit the wonderful powers of description, the exquisite word-painting, the marvellous gift of portraying with a few touches of a master's hand the marked features of character, which have given to this *History* so much of the charm of romance, that only those who study it, not those who read it merely, can form an idea of the vast amount of research and labour by which such surpassing excellence has been attained. Lady Trevelyan, wisely judging that the public would prefer that "the last thoughts of the great mind passed away from us should be preserved sacred from any touch but his own," has here given us that portion of the continuation of his *History* which was fairly transcribed and revised by Lord Macaulay "precisely as it was left; no connecting link has been added; no reference verified; no authority sought for or examined." And well and rightly also has Lady Trevelyan judged that her brother's account of the death of William, "imperfect as it is, will be received with pleasure and interest as a fit conclusion to the life of his great hero." Lord Macaulay has indeed told the story of that hero, as reign of English sovereign has never yet been told. Let those who are led, or rather who are misled by the brilliancy of his narrative, to mistrust his accuracy or to doubt his profundity, compare his work with that of any other historian of the same period, and the result of such an inquiry honestly pursued will be the conviction that, taken as a whole, it is a *History* which may be as implicitly relied upon for its accuracy, as it has been universally admired for its brilliancy.

BOOKS RECEIVED:—

Danish Fairy Legends and Tales. By Hans Christian Andersen. Translated by Catherine Peachey. With a

Memoir of the Author, and 120 Illustrations, chiefly by Foreign Artists. (Bohn.)

This new volume of Bohn's *Illustrated Library* claims to be the most complete edition of these admirable stories, inasmuch as it contains the twelve additional stories, published under the title of *Historier* in 1852 and 1853.

Archæology, its Past and its Future Work; being the Annual Address to the Society of Antiquaries of Scotland. By J. Y. Simpson, M.D., F.R.S.E., Vice-President of the Society. (Edmondston & Douglas.)

An admirable resumé of the progress of archæology in Scotland, and of the work yet to be done.

Baronies by Tenure. Speech of Lord St. Leonards in the House of Lords on the Claim to the Barony of Berkeley. (Murray.)

The publication, in a separate and accessible form, of this learned judgment on Baronies by Tenure, will be alike acceptable to the lawyer and to the antiquary.

Collections of the Surrey Archæological Society. Vol. II. Part I. (Published for the Society.)

A valuable contribution to the History of Surrey. The papers are good, and they are well illustrated.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

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PSALMS OF DAVID IN METRE, by Sternhold and Hopkins. 1564. PORTIFORIUM SECUNDUM CONCERNENDUM SARUM. Paris. Folio. 1506.

PORTIFORIUM SARUM. Part of any copy, folio, printed before 1515.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

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A TREATISE ON DIAMONDS AND PRECIOUS STONES, including their History.—Natural and Commercial, &c., by John Mawe. 8vo. London. 1823.

Wanted by Mr. V., 6, Warrford Court, City, E.C.

Notices to Correspondents.

WILLIAM OLDYS. In consequence of the many articles of interest waiting for insertion, we are compelled to suspend for the present week at least our ILLUSTRATIONS OF THE LIFE AND WRITINGS OF WILLIAM OLDYS.

Mr. Pinkerton's article on Taylor, the Water Poet, and Sir James Spensill's Pickman's Paternoster, Mr. Hart's Query respecting Marprelate Tracts; and Messrs. C. H. and Thomas Cooper's Note on Wilton and its Literary Glories, shall appear next week.

POPE JOAN. When the curious article, *Sedes Stercoraria*, was put into our hands, it contained, in addition to the inquiry for explanations which now appear in it, a few words on its possible connexion with the story of Pope Joan. For obvious reasons we struck out that part of the article, but unfortunately omitted to erase the words *Pope Joan* from the heading of it. We have received a great many articles upon this latter subject (some written in a tone which quite justified our intention to keep so serious a discussion out of the pages of "N. & Q."), and very little that is pertinent to the Queries of F. S. A. Such portions of those communications as really relate to the fact, or to the various readings of the *Marcellus*, we hope to publish next week.

H. A. M. "A Mad World, my Masters," is the title of one of Middleton's plays, reprinted in Doddsley's Collection, v. 276, et seq.

S. B. Has our correspondent seen what has been said on the subject of Milton's *Hamony* in our 1st S. vols. II. vi. x. and xii?

J. P. C. "Coming events cast their shadows before," is from Campbell's *Lochiel*.

ERRATUM.—2nd S. xi. p. 192. col. li. 1. g. from bottom, for "Sir William Avelyn Scarlett" read "Sir William Anglin Scarlett."

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LONDON, SATURDAY, MARCH 30. 1861.

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"THE PACKMAN'S PATERNOSTER."

TAYLOR, THE WATER POET: SIR JAMES AND ROBERT SEMPILL OF BELTREES.

One of the four-score and more publications of Taylor, the Water Poet, is entitled:—

"A Pedlar and a Romish Priest in a very hot Discourse, full of Mirth, Truth, Wit, Folly, and Plain-dealing. By John Taylor. Printed in the Year 1641."

Now let us turn to a Scottish work, entitled:—

"A Pick-tooth for the Pope; or the Packman's Paternoster. Set down in a Dialogue, betwixt a Packman and a Priest. Translated out of Dutch by S. I. S., and newly augmented and enlarged by his Son, R. S. This pious Poeme buy and read; For of the Pope it Knocks the Head. Edinburgh: Printed by Andrew Anderson, 1669."

The "S. I. S." in this last title-page, undoubtedly means Sir James Sempill of Beltrees [not unknown in either Scottish or English history as a man of letters, a statesman, a polemical writer, and a "grand ennemie à la pseudo-hierarchie" *]; and the "R. S." his son, and successor Robert, alleged author of the popular *Elegy on the Death of Habbie Simpson*. I may add here, *en passant*,

* "Obituary of Robert Boyd of Trochrig."—*Bannatyne Miscellany*, vol. i.

that Sir James died in 1626, and Robert about 1669. That the *Packman's Paternoster* was "translated out of Dutch" is more than doubtful; and, as far as I can learn, I believe there is no earlier Scottish edition of the work extant, than the above, excepting a fragment of a copy "evidently from the press of John Wreittoun, printer and burgess of Edinburgh, who died in February, 1640; in the possession of D. Laing, Esq., of the Signet Library." The foregoing words in inverted commas, are extracted from—

"The Poems of the Sempills of Beltrees, now first collected, with Notes and Biographical Notices of their Lives. By James Paterson. Edinburgh, 1849."

Before proceeding farther, I feel bound to state that Mr. Paterson has executed his task with great and commendable painstaking and fidelity; but, as is well known, those qualities, though indispensable, are not the only ones requisite for such an undertaking; and, unfortunately, the work itself is more than a sufficient proof that they are not.

To return, however, to Taylor's *Pedlar and a Romish Priest*, it is no other than the *Packman's Paternoster* of Sempill; and consequently the question arises, who really was the author of that work. As both works are exceedingly rare, I shall give the first four lines of each as a fair sample of their general identity throughout:—

Taylor's *Pedlar and a Romish Priest*,

"A Poland Pedlar went upon a day,
Unto a Romish Priest to learne to pray;
The Priest said, 'Pedlar, get thee to thy Cloister,
And learn the Ave and the Paternoster.'"

Sempill's *Packman's Paternoster*.

"A Poland's Pedler went upon a day
Unto his Parish Priest to learn to pray;
The Priest said, 'Packman, thou must haunt the
Closter,
To learn the Ave and the Paternoster.'"

Supposing Taylor to be the author of the work, the "fragment of a copy," previously alluded to as in the possession of Mr. Laing, might be a mutilated part of the Water Poet's publication of 1649; but there can be no doubt whatever that Sir James Sempill wrote the *Packman's Paternoster*, and that Taylor (I am sorry to have to say it) most impudently and dishonestly claimed it as his own. An incontestable proof of Sir James's authorship, will be seen in the following extract from an epitaph on him "found" by Wodrow amongst Sempill's papers, at Thridpairt, in Kilbarchan, and now among the Wodrow MSS. (vol. xxviii.), in the possession of the Kirk of Scotland:—

"Mourne Preachers first of all, for ze hawe lost a piller,
Zea such ane knyght is not behind, so forward a well-willer,
So zealous in defence, by learning to defend
Zour cause against all Popis broodis whar ever they were kend.

For Splint* he was hard flint: for Preasts a learned
PACKMAN,
Thair Knaueries he did well detect and made them to
stepe bak than."

Robert Sempill, son of Sir James, who "newly augmented and enlarged" the *Packman's Paternoster*, in an address to the reader, prefixed to his edition of 1669, says:—

"This present (for the present) I present

To you, good reader, with my small addition,
The which to imitate is my intent:

To match or overmatch, were great ambition:

I but enlarge it, not surpass; for neither
I may, can, will, dare parallel my Father.

"I may not; for I cannot reach unto it;

And though I could, I will not enterprise it;

And though I would, could, might, I dare not do it;

To dare were with disdain for to despise it.

My Parent's Poeme only to expresse

I presse, of new, to put into the Presse."

The "packman" being a "Poland pedlar" has a peculiarly Scotch signification, for at the period the poem was written, there were a great number of Scotch following the precarious pursuit of wandering pedlars, or packmen, in the Kingdom of Poland. The Scottish origin of the poem, too, is corroborated by an anecdote told in it of an occurrence that took place at St. Andrew's, when John Major, the celebrated Scottish historian and theologian, who died in 1547, was rector of that University. It seems that the heads of the University were, one day, so earnestly and warmly engaged in discussing—

"Whether the Paternoster should be said

To God, or to our Lady, when they pray'd,"

that they forgot their dinner hour.

"They sat so long, they cooled all their kail,

Untill the Master Cook heard of the tale,

Who like a madman ran among the Clergie

Crying, with many a *Domine me asperge*,

To give the Paternoster to the Father

And to our Lady give the Avees rather,

And like a Welshman swore a great Saint Davies,

She might content her wel with Creeds and Avees!

And so, the Clergie, fearing more confusion,

Were all contented with the Cook's conclusion."

Though Sempill wrote the *Packman's Paternoster* in homely language, with the evident view of confirming the lower classes in the Reformed Faith, and reclaiming them from the ancient mode of prayer, then and long after prevalent † even in England, yet the style, rhyme, diction of the poem, the scholarship and argumentative power displayed in it, are far superior to anything found in the works of Taylor. So much so, indeed, that

any one, of moderate critical acquirements, acquainted with Taylor's writings, might at once confidently assert, that the *Packman's Paternoster* was not written by him. Nor does it contain any of the cockney pot-house slang, proverbial phrases, coarse and vulgar allusions, with which he so lavishly sprinkled his works; and which, as illustrations of the period, are, in my humble opinion, by no means the least valuable part of them.

The *Packman's Paternoster* contains about 870 lines; of those, about 490 were written by Sir James, and 380 by his son Robert Sempill. In the Edinburgh edition of 1669, the lines of each are marked with their respective initials, so it is easily seen to what extent Robert Sempill—to use the words of the title-page—"augmented and enlarged" his father's poem. And it is a suggestive fact, that Taylor's *Pedlar and Romish Priest* contains only the lines written by Sir James Sempill; though the plagiarising Water Poet has interpolated some prose accounts of alleged Romish miracles, in all probability, for no other purpose than to swell the publication to a remunerative bulk.

Taylor's *Pennyless Pilgrimage* to Scotland was performed in 1618. Leaving facts for reasonable conjecture, we may assume that Taylor, when in Scotland, obtained a printed copy or MS. of the original, unaugmented *Packman's Paternoster*; and, some seven years afterwards, heard of its author's death. Fifteen years more pass away, when Taylor, knowing the author to be dead, and probably supposing the work forgotten, and troubled with a severe attack of impecuniosity—a complaint to which, unfortunately, he was very subject in his latter days—resolved to earn a dishonest crust by publishing the work, under another title, as his own.

Much more might be said, and must be told at a future time, about both Taylor and the Sempills; but I have already, I am afraid, overstepped the limited bounds of a "N. & Q." paper. However, I plead in my excuse, the very great interest pertaining to all of John Taylor's productions—that, next to the old dramatists, he merits our thanks for holding the mirror up to nature, and showing us the form and pressure of his times—that from the noble army of British authors, we could better spare a better, yes! many a better man; and that a well-chosen and well-annotated selection of the quaint old "rhyming sculler's," works is a consummation most devoutly to be wished by all lovers of our noble English literature and history.

Hounslow.

WILLIAM PINKERTON.

P.S. Since writing the above, I find a MS. copy of *A Pedlar and a Romish Priest* in the Harleian Collection (7332.) ascribed to John Taylor, Water Poet.—W. P.

* Splint, or Sprint, author of *Cassander Anglicanus*, published in 1618; and to which Sir J. Sempill wrote a reply entitled *Cassandra Scoticana*.

† Baxter, speaking of the state of religion in Worcestershire, about 1640, says some of the people "on going to bed, would say over the creed or the Lord's Prayer, and some of them the Hail Mary or Ave Maria."—*Vide Life*, by Silvester.

WILTON AND ITS LITERARY GLORIES.

The library of the University of Cambridge contains:—

"A Briefe Treatise, declaring the True Noble-man and the Base Worldling. By Walter Sweeper, Minister of Strowd." London. 4to. 1622. [8. 37. 11.]

It is a sermon from Prov. xii. 16., and is dedicated to William, Earl of Pembroke, and Philip, Earl of Montgomery. The following passage in the Dedication is curious:—

"Your truly noble father's house, for state and government, somewhat resembled Salomon's Court, 2 Chron. ix. 4., where Shebaes Queene observed the meate of his table, the sitting of his servants, and the attendance of his ministers. And your famous Wilton house like a little Uniuersitie, was a more excellent nurserie for learning and pietie then euer it was in former times, when King Edgar's daughter Editha had her residence and regencie there, so that Popish S. F. E. had no need to seeke the restoring of it to its former vses. Wilton house had in it that godly learned Phisitian and skilfull Mathematician, M. Doctor Moffet, my most worthy and kind friend; it had in it great Hugh Sanford, learned in all arts, sciences, knowledge humane and diuine, *vsque ad miraculum*, whom I euer observed as Horace did his Mæneas euer before him, *singultim paucæ locutus*, from whom I neuer departed without some profit. To passe ouer Gerard the Herbalist, M. Massinger, and other Gentlemen schollers. Neuer noble house had successively deeper Diuines, namely, Bishop Babington, B. Parry, M. Connā, M. Walford, M. Parker, M. Bigs. In this noble house, Babington's rules of pietie and honestie swayed; swearing was banished; yea, the house-keepers and inferior seruants well knew and practised the grounds of Religion, as Jerome commendeth the ploughmen of Palestina for their Halleluiahs."

A notice of Dr. Moffet will be found in *Athen. Cantab.*, ii. 400. 554. We were not however till now aware, that he was skilled in the mathematics.

Of Hugh Sanford, whose extensive and profound learning is here so highly eulogised, we only know that he is the author of a Latin treatise on Christ's descent into Hell; which was completed by Robert Parker, and published in 4to. at Amsterdam, 1611. Sanford was probably an Oxford man; but he is not mentioned by Wood, nor can his name be found in Watt.

Gerard, the herbalist, requires no remark.

The notice of Massinger, slight as it is, will no doubt interest many of your readers. It seems to render conclusive the now general opinion, that he did not serve the house of Herbert in a menial capacity.

Gervase Babington was chaplain to the Earl of Pembroke, through whose influence he obtained promotion. It is said that he assisted the Countess in her version of the Psalms.

B. Parry is no doubt Henry Parry, Bishop of Worcester, who was born in Wiltshire.

M. Connā is very probably Abraham Conham, of whom we have given a somewhat meagre notice in *Athen. Cantab.*, ii. 356.

M. Parker is Robert Parker, Fellow of Corpus

Christi College, Cambridge; B.A. 1581; M.A. 1585; sometime rector of Wilton, and ultimately minister at Doesburgh, in Holland; where he died in 1614. Besides the continuation of Sanford's Treatise, he wrote other works, mostly or entirely against the Church of England. Watt mentions him, but erroneously states that he died in New England in 1667.

We know nothing of M. Walford, or M. Bigs.

Lastly, we regret to say that we know nothing further of Walter Sweeper, except that he is the author of "*Israel's Redemption by Christ, wherein is confuted the Arminian universall Redemption*," London, 4to., 1622. The latter work is in the Bodleian Library, which, however, does not appear to possess the *Briefe Treatise*. Sweeper is not noticed by Wood, although he was perhaps of Oxford.

C. H. & THOMPSON COOPER.

Cambridge.

FOLK LORE.

THE HOOPING COUGH.—May another curative superstition pass muster in the folk lore of "N. & Q."?

This juvenile malady being rife in and about Dublin, we were alarmed for our infant son. His nurse, a plain and pious Catholic, announced her possession of a *charm*, which would protect him, she said, against it then and for ever. It was simply, *passing the child under the belly of an ass three times, with a certain prayer to be addressed each time to the Saviour and His Mother*. We had no belief in its efficacy, we told her, and therefore it would be useless. "*I believe in it*," was her reply; "and it is *I* who am to do it, not you." Willing to indulge her fancy, and aware of its religious character, opposite as it was in some parts to our creed, we let her take her own way; and she went regularly through the charm, offering its prayer with almost closed lips. Whatever that was, the hooping-cough continued its malignant course, touching not our child. Subsequently, he was placed at a boarding-school—the round whereof it went; every pupil being stricken by it, he alone excepted. Without his nurse's charm being repeated, through his whole life, (he died in mature manhood,) he was free from the troublesome epidemic.

The Scriptural records of the ass have, I believe, obtained in Ireland more consideration for that misused animal than in England is generally vouchsafed to him.

Ὁνὸς μυστήρια φέρεϊ.

DOCK-TEA, A CURE FOR BOILS.—A person in my parish suffers intensely from those persecutors of our flesh, *boils*, which being of the carbuncular type, and of very rapid formation, leave the patient, when they do disappear, in a very precarious stage of convalescence. No sooner is

one *core* extracted than another forms, and this perpetual *encore* is very exhausting to the system. A co-parishioner undertook to expel these visitors by an exceedingly simple process. She prescribed copious draughts of dook-tea to be taken during the day. A remedy so simple could hardly fail of adoption, especially as it had been pronounced *infallible* by one of the most experienced of the village faculty. Those of your readers who may be acquainted only with liquors obtained from London *docks* should be reminded that those procured from our country samples are of a somewhat inferior quality. This bitter beverage is produced from the root well boiled, so as to yield the essence of a most disgusting decoction. From the labial contortions and facial convulsions that follow the administration of these doses, an eyewitness would imagine that the remedy was worse than the disease. Can any of your learned herbalists inform me what virtue the *dock* possesses, that an infusion of this root should be so confidently resorted to by one of the *doctes* of the nursing community for *sanative* purposes in such a case? Is it a purifier of the blood? or simply a tonic, or what? I should feel obliged by any information on this point, for *boiling* is a very inglorious martyrdom, and "boiled leg" or "boiled neck" no longer relishable fare. F. PHILLOTT.

SHROVE TUESDAY IN DEVONSHIRE.—In the south-eastern part of Devon (and perhaps elsewhere) the children have a custom of coming to people's houses, and singing—

"Tippetty, tippetty to [pron. too]
Give me a pancake and I'll be go."

It should be "and I'll be gone," but for the rhyme; or "Give me a pancake and then I'll go." However, setting aside the poetry, I should like to know whether this custom (evidently an old one) is known to prevail elsewhere. P. HUTCHINSON.

NEW YEAR'S DAY.—In the north of England it is considered unlucky for any inmate to go out of the house until some one from without has entered it; and the first foot across the threshold is watched with great anxiety, the good or bad luck of the house during the year depending on the first comer being a man or a woman. ALICE.

THE FOLK-LORE OF FITS.—The following extract from the *Peterborough Advertiser*, Feb. 9, 1861, under the head of "Ramsey," seems worthy of a place in the folk-lore of "N. & Q."—

"*Extraordinary Remedy for Fits.*—A female named Stacey appeared before the Bench on Wednesday, to answer the charge preferred by C. P. Bates, Esq., of unwarrantably using his name in a begging petition, of which the following is a copy:—'By the order of Mr. Bates that this paper should be drawn up for the purpose of Banishing of my Fits from me Mr. Bates saith that there is but one more remedy for Cure Of them but this that is i ham to gather 9 sixpences from 9 sepprate

marred men it must be the men that gives me it Or it will have no effect on my fits and i hope tha All that takes it intrust in this thing may never fall A victim to this awful Complaint nor yet others for A few days A Go they that held me expected every moment Being my last and Mr. Bates saith by doing this i shal loose them be so kind As to put your Names down so that thar is no more than the 9 6d Gathered theas are to make A ring on for me to ware Misses Stacey midlemore'—The 'victim' of fits, and of this extraordinary—though, we believe, somewhat locally popular delusion—was severely reprimanded by their worships and discharged. We understand that the frail petitioner has collected the magical number of 'sixpences' from '9 sepprate marred men' that were given in strict accordance with the exacting terms of the recipe, and that the silver contributions are in process of conversion into the wonder-working charm that has already exerted its power in bringing to light this curious fossil specimen of humanity found in Middlemoor Fen, A.D. 1861."

In the above, we may especially remark the Euripidean sneer with which married men are termed "marred men," though, it is satisfactory to know, that any men must necessarily be marred, when they are forcibly deprived of their *i's*.

CUTHBERT BEDE.

POPE LADIES.—I enclose two pope ladies; they are a bun made rudely in the shape of a woman, and sold at St. Alban's, Herts, on New Year's Morning. Can you tell me the origin or intention of the custom, and if it prevails elsewhere? A. M. C.

FOLK-LORE PREVENTATIVE AGAINST INFECTION.—I write this note from a Huntingdonshire village, where there are some cases of small-pox. An old cottager told me, that the best way to prevent the disease from spreading was, to open the window of the sick-room at sunset, in order to admit the gnats; who would load themselves with the infection, and then fly forth and die. "Smoking, and white-wash, and tar-water, are fools to them gnats;" said my informant, who placed the most implicit reliance on his scrap of folk-lore.

CUTHBERT BEDE.

SUCCESSIVE ELDEST SONS BEARING THE SAME CHRISTIAN NAME.

In a communication at page 91 of the current volume I noticed an instance, in the Snagg family, of four eldest sons successively bearing the name of Thomas. There is reason to believe that two more generations also were of the same name; and if Sir Thomas Snagg, M.P. for Bedford, was, as is supposed, the father of the first of these, then he and his father, Serjeant Thomas Snagg, Speaker of the House of Commons, being added to the list, make six in succession of the same Christian name.

I have since been reminded that the name "Heneage" is hereditary in the noble house of Aylesford, having been borne in succession by all the earls since the creation of that peerage in

1714. Six earls in direct descent from father to son have been so named; and as the father of the first Lord Aylesford was Heneage Finch, Earl of Nottingham, and as the eldest son of the present Lord Aylesford (Lord Guernsey) likewise bears that name, we arrive at the extraordinary and perhaps unparalleled fact of the same Christian name being borne by eight generations of noblemen, in a direct descent and unbroken succession, all of them being (at least eventual) eldest or only sons.

In the pedigree of Bell of Woolstington, co. Northumberland, in Sir Bernard Burke's *Landed Gentry*, 2nd ed., I find five of that family in succession bearing the name of Matthew, and they are stated to be eldest sons, except in one case, where, however, no other son is mentioned.

Your readers will readily call to mind the well-known instance of the kings of Prussia, all of whom have borne the name of Frederick or Frederick-William uninterruptedly till the recent accession of the present king, William I.

As the succession itself will best exhibit this, I append it.

1640. Frederick-William, the "great Elector" of Brandenburg, Duke of Prussia.

1688. Frederick, his son, crowned king as FREDERICK I., 1701.

1718. FREDERICK-WILLIAM I., his son.

1740. FREDERICK II., "the Great," his son.

1786. FREDERICK-WILLIAM II., his nephew.

1797. FREDERICK-WILLIAM III., his son.

1840. FREDERICK-WILLIAM IV., his son.

1861. WILLIAM I., present king, his brother.

To which we may add—

Frederick-William, his son, b. 1831.

Frederick-William, his son, b. 1859.

The last-named is the infant son of our Princess Royal, and bears in addition the names of Victor Albert. (See his picture in the *Illustrated London News* of March 2nd.)

It is to be hoped that if he should be spared to sit on the throne of his forefathers, he will adopt either of the latter names. The popes on their accession choose whatever name they like—why should not the kings of Prussia do so too, or at least single out one of the numerous names they are usually allotted at their baptism, in preference to that everlasting Friedrich-Wilhelm.

The legal axiom which asserts that "the king never dies" need not be held to include the king's name. In fact, the only practical use of Christian names is to distinguish individuals of the same surname (=sire name, or if you, with Dean Trench, prefer it, surname,=super nomen).

It is the more necessary in the case of royal families, whose surnames are never used and almost unknown, that sovereigns should bear different regnal names, and the neglect of this has rendered the addition of figures necessary.

It will be readily inferred that the fact that all

the kings of Prussia have been Fredericks, involves the student of German history in endless perplexity, and greatly increases the difficulty of fixing in the memory the chronology of the sovereigns and events connected with them.

Only think what inextricable confusion our notions of English history would reveal in, and what an extra amount of caning would have been necessary to instil into the schoolboy mind the chronology of our English sovereigns, if, instead of being blessed with four King Georges in succession, there were no less than seven extending downward from the Restoration, and you can then sympathise with the hardship imposed on the students of Prussian history by their sovereigns.

No doubt there are glorious associations connected with the name, but they would stand out more distinctly in history if the name was not common to less illustrious sovereigns. "O! imitatores! servile pecus!"

Having been staying in Berlin last autumn, I had an opportunity of observing the inconvenience caused by this custom of the Prussian royal family, which the inhabitants partly obviate by adopting familiar or pet names for some of the sovereigns.

You see I have made out, in reply to Shakespeare, that there is a good deal in a name; and I think Shakespeare himself admits that there is a great deal in a good name.

If any other correspondents can adduce instances of the same Christian name being borne in succession by several generations, they would be interesting, at least to

JOHN RIBTON GARSTIN.

Dublin.

LETTER OF GENERAL MONK.

The following letter, as an historical document, from Gen. Monk to the magistrates of Rutherglen, may be worth transferring to the pages of "N. & Q." It is printed in *The History of Rutherglen and East-Kilbride*, by David Ure, A.M., Preacher of the Gospel, Corresponding Member of the Natural History Society, Ed., Glasgow, 1793, 8vo., pp. 334., a book of great merit and now scarce to be found. At p. 53.:—

"For My verie loveing freinds The Provost
and Baillies of the burgh
of Rutherglen.

"Gentlemen,

"Having a call from God and his people to marche into England to assert and maintayne the libertie and being of parliaments, our ancient constitutions, and thairin the freedome and rights of the people of these thrie Nations from arbitrary and tyrannicall usurpationes upon their consciences, persones, and estates, and for a godly Ministry. I do thairfor expect from yow the Magistrates of the burgh of Rutherglen, that yow doe preserve the peace of the Common wealth in your burgh. And I heirby authorize yow to suppress all tumults, stirrings, & unlawful assemblies, and that yow hold noe

correspondency with any of Charles Stewart's pairtye or his adherents, bot apprehend any such as shall make any disturbance and send them unto the nixt garisone. And doe further desyre yow to countenance and to encourage the godly Ministry, and all that trowlie feare God in the land. And that yow continow faithful to owne and assert the interest of the parliamentary government in yowr severall places and stations. I hope my absence will be very short, bot I doe assure yow that I shall procure from the Parliament whatever may be for the good government & reliefe of this Nation, and dowbt not bot to obtaine abatements in yowr assessments and other public burthenes according to the proportiōne of England. And what further service I may be able I shall not be wanting in what I may promote the happines & peace of this afflicted people. I shall not trowle yow further, bot beg yowr prayers, and desyre yow to assure yowrselves that I am

"Yowr faithful friend and humble servand,

"(Signed) I GEORGE MONK.

"Ed. the 15th Nover. 1659.

"Postscript. I desyre yow to send me word to Berwick under yowr hands how farre yow will comply with my desyres by the 12th of Decer. nixt. I desyre yow that what is behind of the last four monthes of the twelfth monthes assessment may be in a reddins against it be called for."—*Council Records*, ann. 1659.

It has been remarked that the P.S. to a letter is sometimes more important than all the rest, and so in the last clause may it have been thought by the magistrates of Rutherglen. G. N.

Minor Notes.

EXTRACTS FROM AN OLD PARISH REGISTER, CAISTER, LINCOLNSHIRE.—

"Memorandum, y^e y^e Surplisse (that decent and comely habitt) soe long layd aside but carefully preserved by a friend in y^e parish, was by mee, W^m Carrington, C^ts and Curate, there worne upon Good Fryday and on Sunday, Easter Day, att y^e Communiōns, April 14th, 1661."

"Memorandum, August 22nd, 1658. That upon the day written there was published in the of Caster a petition to be exhibited to The Lord Protector, in the behaffe of the whole County of Lincoln, for the supplying of vacant through-out the whole County which was subscribed by the whole parish.

"(Signed) W^m. CARRINGTON,
"Curat: ibid."

"November 8th, 1658. Memorandum. That upon the day and yeare above written there was published in the parish church of Caster another petition to bee exhibited to his Highnesse Richard Lord Protector, in the behaffe of the whole County of Lincoln, for the settlement of Church Government, extirpation of Papacy, heresy, and reformation of other things, unto which many subscribed.

"W^m. CARRINGTON,
"Curat: ibid."

"Martii 27^{mo}, Anno Dni: 1676.

"Memorandum. An Exprese came from y^e Ordinarie y^e Deane and Chapter of Lincoln, to us y^e Minister and Churchwardens of Caister, to returne ye Number of all Conformists, Papiists, and Nonconformists in our Parish from 16 years of age and upwards, which was donne accordingly, and ye number given in April y^e 12th at y^e Visitation. Conformists from 16 years old and upwards, 334; Papiists, 0; Nonconformists, 000.

From a Terrier 1707 The Incumbent hath for every Churching if ye child be living seven pence, but if dead only one penny. For burying, if y^e Corps be not brought into Church only one penny. If cary'd through the Church, then Sixpence, but if Service be perform'd in the Church, and y^e Corps buried in the Churchyard, then a Shilling. If buried in y^e Church then three Shillings . . . The Parish Clerk is paid . . . for every grave in the Churchyard and without Coffin four pence; if with Coffin one shilling . . . At every Christening or Churching feast, either his dinner or four pence."

On a Communion cup belonging to Caistor Church, Lincolnshire, is this inscription:—

"Donum Thomæ Sturmy. Anno Dni 1707."

There is no mention of him in the Registers. Can any of your correspondents give me any information respecting him? H. MACLEAN, Vicar.

ALEXANDER SELKIRK.—A short time back, while examining the Records of the Court of Queen's Bench for the early part of the last century, I lighted upon some criminal proceedings against an individual whose name is familiar to us all,—Alexander Selkirk, the hero of the solitary island.

Whether they supply a new fact in his life or not, I cannot say, not having had leisure to follow out the subject; at all events, the discovery is worth noting.

The process is against "Alexander Salkirke," of the parish of St. Stephen in Bristol, "Nauta," for having committed an assault upon Richard Nettle, shipwright, on the 23rd September, 12 Anne (1713).

The indictment is framed as in cases of common assault, and therefore I have not thought it necessary to set it out fully; but if your readers feel interested in the subject, I shall have great pleasure in sending you a copy of the indictment.

It will be remembered that Selkirk was redeemed from his lonely dwelling-place by two privateers from Bristol in February, 1709; they returned to England, taking Selkirk with them, and arrived October 1, 1711. This would most probably be to Bristol; where two years after he was residing in the parish of St. Stephen, as appears by this indictment.

WILLIAM HENRY HART.
Folkestone House, Roupell Park, Streatham.

A DISPUTED PEMBROKESHIRE MARRIAGE.—

"Feby 7th, 1731-2. I attended as an Evidence, being desired by Edw^d Henry Edwardes, Esq., in the Tryal that came on y^e day at the C^t of Common Pleas, Westminster, between E. of Warwick and him; the Part the Earl aimed at proving, was the non Marriage of M^r Francis Edwardes, the Plaintiff's Father, to Lady Betty Rich, but c^d make nothing of It; and my L^d gave it up in C^t, and in effect aver'd he had been impos'd upon, and ask'd M^r Edwardes's pardon for the Trouble he had given him.

"On M^r Edwardes's side were Examined M^r Pember and M^r Jones, C^lk^s; Mess^{rs} Rob^t Prust, John, James, and Geo. Phillips, Brothers, M^r Higgon, M^r Jones's Wife,

Mr Rachel Davis, Mr Nath: Magan, formerly Register, Mr Lewis Musgrave, Mr Evan Rowe. Large appearance of Pembrokehire Gentlemen on ye occasion. My Father, Mr Campbell, Mr W^m Owen, Dr Williams, Self, and Bro: John, appeared to be Evidences on Mr Edwardes's side; but were not examin'd, my L^d giving it up; and so a verdict was given for the Plaintiff, Sr John Austin, Bart., foreman of the Jury. Mr Edwardes's Counsel, Serjeants Cheshire, Darrell, Eyre, and Chappell. The other side, Serj^t Baynes and Hawkins. When the Tryal was over, I wish'd Mr Edwardes joy; and he invited me to dine wth him; I desir'd Mr R: Prust to present my hum: service to him, and Excuse me to him." — *MS. Diary of Sir Erasmus Philipps, Bart.*

Mr. Francis Edwardes and Lady Elizabeth Rich were the great-grandfather and great-grandmother of the present Lord Kensington.

JOHN PAVIN PHILLIPS.

Haverfordwest.

WELSH PEDIGREE. — Every one has heard of the length of a Welsh pedigree. Here is a good specimen copied "out of an old book," and it is *à propos* of the fleur-de-lys. I will take this opportunity of asking who was the author of the Triad (not necessarily a Welsh one), "Three things the better for being old — old wine, old friends, and old books" ? —

"Sr Howell y Fwyall ap Griffith ap Howell ap Meredith ap Einjon ap Gwgan ap Mervith Goch ap Cothwyn ap Tanguo aforesaid, called Sr Hoel y Fwyall or Sr Howel Poleax from his constant fighting with that warlike Instrument. Its said he dismounted the French King, cut off his Horse's head at one Blow with his Battle Axe, and took the French King Prisoner. As a trophy of which Victory, its said, he bore the Armes of France with a Battle Ax in bend sinister Argent. Jollo Coch, a famous Bard that lived in the time of King Edw. the 3^d, Rich. 2nd, and H: 4th saith, Sr Howell y Fwyall took the French King Prisoner, and did great service with his Poleax, for which he was afterward knighted, and made Constable of the Castle of Crickieth in Carnarvonshire, and had given him a new Coate of Armes, viz., Sable 3 Flowers de lis, over all a Battle Axe in Bend Sinister Argent, and a mess of meat to be carried before his Axe or Partizan for ever, which Mess after his death was carried down to be given to the Poor for the good of his Soule. The said Mess had 8 Yeomen attendance founded at the King's charge, which were afterward called Yeomen of the Crown, and had 8^d per diem."

WM. DAVIS.

St. John's Wood.

"HISTORY OF THE VENETIAN REPUBLIC." — In a recent article in the *Manchester Review*, which assually fell into my hands, I observe that, although the general merit of my book upon Venice is recognised by the critic, the method of treatment is described as faulty, and the vocabulary employed as objectionable. To the latter proposition I can only reply, that *for the most part* I have made use, in my work, of the shortest and most unaffected phrases which occurred to me, and that, although I am aware of a few inadvertent departures from my rule of preferring English words to Latinisms or Gallicisms, I was

so anxious to avoid any imputations of the kind here laid upon me, that I expunged every offending expression of this sort from the proof sheets, substituting one more simple and more Saxon. Notwithstanding this, I must plead guilty, I find, in occasional instances, of neglecting such a precaution.

As to the second point, I have only to say, that where it becomes a question of condensing into four octavo volumes the history of one thousand years, it is absolutely impossible to treat the subject in the same manner as if one had merely to spread the history of a fraction of that time over the same space. I am not raising any argument on relative literary merit between myself and others; on such a topic I, of course, should be the last to speak. But I am trying to explain the peculiar nature of my labours, and the difficulty in which I stood regarding picturesque minuteness of detail; and my impression is, that if I should do my work over again, I should do it exactly in the same manner. At the same time, I am not at all sure that I should not have acted more judiciously in selecting a period, as others have done, than in attempting a comprehensive history, which has already occupied me since 1853, and which I may never live to finish.

W. CAREW HAZLITT.

Queries.

MAR-PRELATE TRACTS.

In the *State Trials* (Howell's edition, vol. i. p. 1263.), mention is made of five books, entitled respectively —

"The Epitome."

"The Supplication to the Parliament."

"Have you any Work for the Cooper?"

"Martyn Senior."

"Martyn Junior."

For printing and publishing these books, Sir Richard Knightly, Mr. Hales, Sir — Wickstone and his wife, were cited into the Court of Star Chamber, on Friday the 13th February, 31 Elizabeth, 1588. This Sir Richard Knightly was many times member of Parliament for the county of Northampton in the reign of Queen Elizabeth. He was a great favourer of the Puritan party, and at the expense of printing their libels, as is reported, being influenced by Snape, and some other leading ministers of this county. These libels were printed by one Walgrave, who had a travelling press for this purpose, which was once brought down to Fawesley, and from thence by several stages removed to Manchester, where both the press and the workmen were seized by the Earl of Derby.

Sir Richard and his confederates were cited into the Star Chamber, and received the following

sentences: himself, for allowing, *The Epitome* to be printed in his house, fined 2000*l.*; Mr. Hales, for allowing *The Supplication to the Parliament*, and *Have you any Work for the Cooper?* to be printed in his house, 1000 marks; Sir — Wickstone, for obeying his wife, and not discovering it, 500 marks; Lady Wickstone, for allowing *Martyn Senior* and *Martyn Junior* to be printed in their house, 1000*l.*, and all of them imprisonment at her Majesty's pleasure. Upon the intercession, however, of Whitgift, Archbishop of Canterbury, whom they had most insulted, they were set at liberty, and had their fines remitted.

These books are interesting, as forming a portion of the numerous Puritan publications, the authors of which were so mercilessly pursued by the Court of Star Chamber; but I do not find copies of them at the British Museum. The third book, *Have you any Work for the Cooper?* was reprinted in 1845 by John Petheram, 71. Chancery Lane.

I have a copy of this reprint, but I should be very glad if any of your readers could refer me to the original editions of all the five works above specified. The loan of any of them would be esteemed a favour by
WILLIAM HENRY HART.

Folkestone House, Rouppell Park, Streatham.

[The late Mr. Petheram reprinted not only *Hay any Work for a Cooper*, but *The Epitome* and an *Epistle to the Terrible Priests* (both in 1843), *An Almond for a Parrot* (in 1845), and Cooper's *Admonition* in 1847. He had also prepared an edition of *Plaine Percival*, his intended preface to which will be found in "N. & Q.," 2nd S. iv. 321.; but we are not aware whether the latter work was ever published. Some notes on *Pap with a Hatchet* will be found in vol. iii. 2nd S. 331. 437., and a very curious *Mar-Prelate Poem*, *A Whip for an Ape*, or *Martin Displayed*, will be found in "N. & Q.," 2nd S. vi. 6., communicated by Dr. Rimbault, who kindly promised some further poems of the same kind. Our correspondent should also consult Maskell's *History of the Martin Marprelate Controversy*, published in 1845.]

"BOLSTER'S QUARTERLY MAGAZINE."—Can any of your Irish readers give me any information regarding the contributors to a magazine which was published about 1826, called *Bolster's Quarterly Magazine*?
R. INGLIS.

BOSTON DE FONTAINEBLEAU.—What is the earliest mention of the game of Boston de Fontainebleau?
H.

THE FAMILY OF COWPER, THE POET.—In the 5th vol. of the *History of England*, by Lord Macaulay, at p. 236., he remarks upon the trial* of Spencer Cowper, grandfather of the poet, on the alleged charge of the murder of a Quaker girl named Stout, which had been trumped up, as it was considered, for political purposes, but which was

most signally defeated by an unequivocal acquittal. His Lordship proceeds to observe, that "it is curious that of all Cowper's biographers, none makes the faintest allusion to this Hertford trial, which was so remarkable an event in the history of the family; nor does he believe any mention of the trial can be found in any of the poet's numerous letters." 'A *propos* now the family name is *sur le tapis*, I request to be informed what, if any, was the degree of relationship Lieut.-Gen. Spencer Cowper (whose date of rank in the British army was Sept. 28, 1787,) bore to the poet? I happen to know a little of him and his military status. He began his services in the 1st Foot-Guards, in which regiment he was many years; he was afterwards appointed Lieut.-Governor of Tynemouth, which he held at the time of his decease. The latter event took place at his seat at Ham, Surrey, near Richmond, on Monday, 13th March, 1797, at the age of seventy-three. The poet, in his letters to Lady Hesketh, makes frequent mention, after the date of the 31st Jan. 1786, of a person under the appellation simply of "the General"; and always in terms of the highest esteem and friendship; and I conclude that this General cannot be any other than the above Lieut.-Gen. Spencer Cowper: If I am mistaken, perhaps some correspondent of "N. & Q." will set me right. 4.

Richmond, Surrey.

DIBDIN'S SPENCERIANA.—In the first volume of Dibdin's *Bibliotheca Spenceriana*, on p. 1., there is a woodcut printed in red ink, representing four skeletons leading the same number of people; and on p. 220. there is another cut—the "Temptation." Can any of your readers inform me where these are taken from, as I can find no mention made of them by Dr. Dibdin?
D. D. D.

HENRY ELLISON, author of *Mad Moments*, or *First Verse Attempts by a Born-Natural*, &c., &c. 2 vols. 12mo. (Malta), 1833. Can any correspondent give me any information concerning the author of the above extraordinary volumes? He is described in the title-page as "of Christ Church, Oxford"; but I have failed to learn anything of him. His poems receive brilliant notice in Dr. John Brown's sunny Paper on Henry Vaughan, which is to form No. I. of the second series of *Horæ Subsecivæ*. Is Mr. Ellison still living? If not, where may details be found? Anything else by him published? *
ADMIRE.

FICTIONS.—

"Our fictions at least led to something for the public good, which is more than can be said of those coined by some philosophers: such as that Truth being the sole test of right, murder was justly punished as a species of lying; and the German civilians who, assuming that every

[* The *London Catalogue* contains another work by this writer, entitled *The Poetry of Real Life*, 12mo., 1844.—ED.]

* At the Hertford Spring Assizes in 1698-9.

man's consent was necessary to all that was done to him, proved to their own satisfaction, that a bankrupt consents to the division of his goods, and a thief to be hanged." — *Hints on the Study of Law*, by F. Wood, London, 1768, pp. 96.

Are these the fictions of the author, or of the philosophers? If the latter, who are they?

E. N. H.

HALDENBY OF HALDENBY AND SWANLAND, CO. YORK. — I wish to ascertain if any thing is known of the history of this family *after* the Civil Wars. Robert Haldenby, who was then its representative, compounded for his estates, 642l. 10s.

By Hopkinson's *Pedigrees*, it seems that he married Katherine, daughter of Sir Robert Knollys, and had by her, at the time these pedigrees were compiled, two sons living, Robert and Francis. The family did not appear at Dugdale's *Visitation*.
J.

HOLYLAND FAMILY. — Can any of your readers tell me anything of the family of *Holyland*? Some ninety years ago, an ancestor of mine married a Miss Holyland. She was, we believe, a Londoner from the city; and her crest, from some old spoons now extant, was a cross entwined by a serpent. Do you know of any Holylands with (or even without) this crest?

"STEMMATA QUID PROSUNT."

Bath.

IRISH BARRISTERS. — Is there any printed work containing a list of Irish Barristers from an early period, and giving the dates of their being called to the Bar, legal preferments, and death? If not, perhaps there may be some MS. supplying the desired information. What particulars do the Records of the Hon. Society of King's Inns contain? Are they easily accessible?

JOHN RIBTON GARSTIN.

LEARNED CRUSADERS. — What does Mrs. Hemans mean, in one of her poems, by writing thus:—

"And the hymns the learned Crusaders sang
Have died in Galilee?"

In what respect were the Crusaders entitled to be called *learned*?
CURIOSUS.

MAITLAND OF GIGHT, ABERDEENSHIRE. — Is there any pedigree of this ancient family in existence, in print or MS.? What arms did they bear?
SIGMA THETA.

MEMBERS OF PARLIAMENT FOR ANDOVER. —

Francis Halley, Esq., 28 Eliz.

Henry Read, Esq., 30 Eliz.

Thomas Temple, Esq., ditto.

Edward Phillips, Esq., 39 Eliz.

Edward Reynolds, Esq., ditto.

Sir Thomas Jermyn, Knt., 1 James I. Was this the

Master of the Horse to the Queen of Charles I.?

Thomas Antrobus, Gent., 1 James I.

John Sutor, or Shuter, Esq., 18 & 21 James I. and 1

Charles I. (Qu. Of Winterbourne, co. Wilts.)

Ralph Conway, Esq., 3 Charles I.

Sir Richard Wynn, Bart., 15 Charles I. Was he not Gentleman of the Privy Chamber to Charles I., and resided at Isleworth?

Sir Henry Rainsford, Knt., 16 Charles I. Was he father of Lord Chief Justice Rainsford?

Henry Vernon, Esq., 13th April, 1641. Unseated on Petition.

John Duns, of Huntley, Esq., 3rd Sept. 1654.

Gabriel Beck, of Westminster, } 4th Jan. 1658.

Robert Gough, of Vernham's Dean, }

John Collins, Esq., Steward of Andover, 18 Charles II.,

33 Charles II., and 1 James II.

Sir Kingsmill Lucy, Bart., of St. Martin's-in-the-Fields,

Middlesex, 25 Charles II.

Francis Shepherd, Esq., of the City of London, 12 Wil-

liam III., and four succeeding Parliaments.

Wm. Guidott, Esq., 6th Oct. 1710, and other Parliaments.

John Griffin Griffin, Esq., 23 George II., and following

Parliaments.

Benjamin Lethieullin, Esq., 8 George III., and following

Parliaments.

Information respecting any of the gentlemen in the foregoing list, who were Members of Parliament for the borough of Andover, or references where to find such information, will much oblige
S. S.

N.B. My list is not complete for the first half of the eighteenth century.

MORRIS. — Who was the Rev. John Morris, of Belton, in the Isle of Axholme, co. Lincoln, who died about 1745, aged seventy-three; and did he leave any descendants?
J.

"A NINE DAYS' WONDER." — Would you or any of your numerous correspondents kindly inform me the origin of the saying "A nine days' wonder?" Also whether it has anything to do with the nine days' reign of Tommaso Aniello?

J. LE R.

"THE POCKET MAGAZINE." — Can any reader of "N. & Q." give me any information regarding two contributors to a periodical, called *The Pocket Magazine*? 1. The author of a poetical paraphrase of Psalm cxxxvii., by "Basil" (see vol. v. or vi.) This gentleman is author of other poems, &c., in the early volumes of this periodical. *The Pocket Magazine* during this time (1822?) was, if I mistake not, edited by Mr. Arliss, printer. 2. "F. C. N.," author of essays, entitled "My Hobbyhorse," various poems, &c. See Robins's *Pocket Magazine*, New Series (vol. ii., &c., about 1828-29.)
R. INGLIS.

SOCIETY OF GENTLEMEN. — I have in my possession a box, upon which, on a brass plate, is inscribed:—

"The Gift of Mr. Robt Brightall, for the Use of ye Society of Gentlemen borne in the Parish of St. Paul, Covent Garden, 1712. Remember the Poor."

Can any of your correspondents furnish me with any information about the said Society?

CLARRY.

"THE TRUE LOYALIST."—Can you inform me who is author of a tragi-comedy (without a name) in a volume having the following title: *The True Loyalist; or Chevalier's Favourite*. Being a collection of elegant Songs never before printed; also several other Loyal compositions wrote by eminent hands. 12mo., 1779, pp. 144. Privately printed. (See Martin's *Catalogue*.) Is it known who was editor of this volume? * R. INGLIS.

Queries with Answers.

THE BLACK BOOK OF THE ADMIRALTY.—I have just learnt, from an inspection of a sale catalogue of Mr. Hodgson, that this ancient and valuable muniment-book is the property of the dissolved College of Advocates of Doctors' Commons. It appears that the learned LL.D.'s will, next April, offer it to the highest bidder. Can any reader of "N. & Q." tell us how it came into the hands of this College? It is a genuine record, and the history of its wanderings would be curious. X.

[This is only a transcript of "The Black Book of the Admiralty," the original itself being among Selden's manuscripts in the Bodleian library, a thin 4to., No. 3341., entitled "Laws of the Admiralty for England, MS. in old French." It appears that Selden borrowed the volume, probably from the Admiralty Court, and not having returned it, his executors sent it, with his other manuscripts, to the Bodleian library. Prynne had consulted it: see his *Animadversions*, pp. 115, 116. Besides the office copy of this MS. at the Admiralty at Whitehall, there is one in the Lincoln's-Inn library, among Sir Matthew Hale's MSS., No. 5621. There is another, but not correct, Lansdowne MS. 318., being part of the collections of Henry Powle, Esq. "It appears that this book was formerly in the possession of Dr. Robert Middleton, Master of Requests temp. Hen. VII., who is conjectured to have been the author." (*Catal. Lansdowne*.) There is another, but more modern copy, in the Hargrave MS. No. 185., in the British Museum. The late Rt. Hon. John Wilson Croker had also a copy in his library. "The early proceedings recorded in *The Black Book*," remarks Sir Harris Nicolas, "were not written at the time they occurred, nor probably for at least a century afterwards, and, consequently, they are not entitled to the consideration which is due to contemporaneous statements." *Vide* Nicolas's *History of the Royal Navy*, ii. 481., and Alex. Luders's *Tracts on various Subjects in the Law and History of England*, ii. 464.]

PETER MEASE.—In the British Museum (Add. MS. 10,417.) there is a Latin play named *Adrastus Parentans*, dedicated to Bishop Andrewes by the author, Peter Mease. Is anything known of this author's history? Was the piece written for performance at any school or college?

R. INGLIS.

[Dr. Peter Mease was admitted to the prebend of Woodburgh, in the collegiate church of Southwell, on the 24th Dec., 1631. His successor was appointed 9th Oct., 1660. The dedication to the above play does not inform

us whether it was written for performance. In the library of Queen's College, vol. ccxv. fol. 25., is the following work by the same writer:—"Glossarium Petri Measii, seu potius e glossario illo excerpta quedam, ad Chronicon Georgii Logothetæ τοῦ Ἀκροπολίτου."]

JAMES FERGUSON, F.R.S.—There is a short Life of Ferguson, written by himself, and continued by the editor, in Partington's edition of his *Astronomical Lectures*. Can any of your correspondents give me further details with regard to him, or say where such may be found? The engraving prefixed to this edition is said to be "from an original picture." Is this picture still extant; if so, where? Is there any other original picture of Ferguson? Did Ferguson, when residing in London, obtain a grant of arms?

W. H.

[An interesting account of James Ferguson will be found in Chambers's *Biog. Dict. of Eminent Scotsmen*, ii. 291—302. Consult also Nichols's *Bowyer's Anecdotes*, pp. 400, 596.; and Nichols's *Literary Anecdotes*, ii. 422—425., iii. 57., where it is stated that there is a good mezzotint portrait of Mr. Ferguson, inscribed "James Ferguson, F.R.S., John Townshend, pinxit, published Dec. 7, 1776. Printed for Robert Steward, Engraver and Modeler of Portraits in wax." Ferguson's valuable library of mathematical books, manuscripts, and instruments, was sold by auction, by Leigh Sotheby, Nov. 15—23, 1802.]

THOMAS WILLFORD, PHILOMATHESIS.—Allow me to repeat the following Query, which appeared in your *quondam* contemporary *Willis's Current Notes*, without eliciting the required information.

I lately picked up at an old book-stall a 12mo. manuscript volume of 240 pages, very clearly and well written, in a hand of the seventeenth century. It is entitled:—

"A genuine Description and Use of the Perpetual Kalendar. . . . Secondly, a temporary Table for 22 Yeares to come. . . . Thirdly, an Appendix, foreshewing the Effects of Eclipses, and Prognostications of the Weather, by the Planets; the litigious Termes and Returnes; a Table of the Norman Kings; the Marts and Faïres in England and Wales: a Microchronicon of Memorabile Things: all surrendered facile by

"THOMAS WILLFORD, Philomathesis."

After the title-page, which is too long to give *in extenso*, follows an address "To the Ingeniously Wise and Benevolent Reader," in which the writer refers to his "bookes of Astronomie" and his "Meteorologically Prognostications."

I cannot find the name of the writer in any work of reference to which I have access here, and I shall feel grateful for any particulars respecting him, and for information whether the MS. in my possession has ever been published. From the following passages it would appear, that Willford was a Roman Catholic and a Royalist. The Gunpowder Treason he describes as "that senselesse and inhuman conspiracie," which "cast an aspersion vpon the Catholikes in generall, and raised a persecution. God direct," he continues,

* D. Constable's copy of this small and rare volume sold for 2l. 9s.—ED.]

"all Christians from such horrid designs, and preserve the worst of men from sudden and miserable ends, and all my enemies (if I have any) from violent deaths." And at the end of his "Regnall Table" he adds :—

"January the 30 day, 1649, was the period to our Monarchs, and the original of our State; so now I must not here insert Charles the Second, by the Grace of God, King of England, Scotland, France, and Ireland, &c."

WILLIAM KELLY.

Leicester.

[There is a volume of Miscellanies in the handwriting of Thomas Willford, in the British Museum (Addit. MS. 5541.), entitled, "Hyemall Pastimes, consisting of various Subjects and diversities of Styles, such as the Author's phancy could invent, his vacant houres dictate, or his recreations prompt him unto; as sometimes Prose, at other times Meeter, partly Historical, partly Poetical; also Enigmatical Poems to his nephews and nieces. By Thomas Willford." Circa 1647. Among the Sloane MSS. (No. 8876.) is also the following work by Thomas Willford: "An Introduction to Astronomy, Geography, the Sea Compass, Navigation, the Special Triangles, and Cosmography, 1610." It is probable the writer belonged to the family of Willford, located at Quendon in Essex, and at Hartridge, in the parish of Cranbrook, in Kent.]

GARRICK TO GRAY. — On the title-page of his book, *Under Office Hours*, Mr. Edmund Yates quotes the following verse :—

"The gentle reader loves the gentle Muse,
That little dares and little means,
Who humbly sips her learning from Reviews,
Or flutters in the Magazines."

Garrick to Gray.

Can you inform me where this poetical epistle is to be found? C. H. T.

[These lines first appeared anonymously in the *London Chronicle* of Oct. 1, 1757. See "N. & Q." 1st S. xi. 409.]

Replies.

THE BADGE OF A YEOMAN OF THE CROWN.
(2nd S. xi. 124.)

Since I wrote the remarks upon this subject printed as above, I have opened the new edition of *A Manual of Monumental Brasses*, edited by the Rev. Herbert Haines, M.A., with the sanction of the Oxford Architectural Society, 8vo. 1861, and at p. cxxvii. find the following passage :—

"Crown-keepers, or Yeomen of the Crown, bore on their left shoulders a Crown, which under the Tudor sovereigns surmounted a Rose. Four examples have been noticed: Edward, son of Roger Kyngdon, on his father's brass at Quethioch, Cornwall, 1471; a small figure, c. 1480, now in the possession of the Society of Antiquaries, from which the annexed engraving has been made; James Tornay, 1519, Slapton, Bucks; and Thomas Noke, 1567, Shottesbrooke, Berks. The second only of these is in armour."

The figure of Noke at Shottesbrooke is engraved at p. cxxl. of the same volume : *within* the Crown is placed a small Rose, but the badge otherwise retains its former appearance, and is not

like the full-spread Rose surmounted by a Crown now worn by the Yeomen of the Guard. (I added the Queen's Trumpeters, at p. 125., in error, for the coats of the latter are worked with the Queen's initials, V. R., under a crown.)

Thomas Noke is a remarkable person. His tomb in the church of Shottesbrooke is described by Ashmole (*Hist. of Berkshire*, 1723, 8vo. ii. 490.), as

"a marble gravestone, whereon, on brass plates, are the figures of an old man in a gown; on the right hand is his first wife, and on his left hand those of his second and third, and under his feet this epitaph—'Here lyeth buried THOMAS NOKE, who for his great age and virtuous lyfe was revered of all men, and commonly called *Father Noke*, created Esquire by King Henry the Eighth. He was of stature high and comly; and for his excellency in artillery made Yeoman of the Crowne of England; which had in his lyfe three wives, and by every of them some fruit and off-spring, and deceased the 21 of August 1567 in the year of his age 87, leaving behind him Julyan his last wife, two of his brethren, one sister, one only son, and two daughters living.'

"Under this epitaph are figures, first of three daughters and one son, next of three sons and two daughters, and lastly of one daughter.

"On another plate, near the lower end of the same gravestone, is the following inscription—

'Epitaphium Domine Elizabetha Hobbie in mortem Thome Noke.

*'O multum dilecte senex, Pater atque vocatus,
Vel quia grandævus, vel quia probus eras,
Annos vixisti novies decem, atque satelles
Fidus eras Regum, fidus erasque tuis.
Jam satis functus valeas, sed tu Deus alme
Sic mihi concedas vivere, sique mori.'"*

(The writer of these Latin verses was one of the learned daughters of Sir Anthony Cooke, the widow of Sir Thomas Hoby, who died ambassador in France in 1566, and afterwards the wife of John Lord Russell. Other similar productions of her composition are to be found at Bisham and elsewhere.)

Ashmole gives a pedigree of Noke or Noake under the parish of Bray, of which the Yeoman of the Crown was a native.

In the English portion of this epitaph are several curious points, besides the statement of his bearing the affectionate designation of Father,

"Vel quia grandævus, vel quia probus erat," as Lady Hoby sings.

First, the original cause of his preferment, that "he was of stature high and comly;" which is an example in proof of the statement of Sir John Hayward in his *Life and Raigne of Edward the Sixth*, that "Generally none might be of his Guard (a regulation unquestionably maintained by his father King Henry, and handed down from still earlier times,) but, besides of tall and comely stature, such as were either good archers, or wrestlers, or casters of the barre, or leapers, or runners, or of some other man-like qualitie."

The like statement is made by other writers; as by Hentzner, who says, "the tallest and stoutest

men that could be found in all England were carefully selected for the service."

We may next notice, in Father Noke's history, that he was "*created Esquire by King Henry the Eighth*." It would be interesting to ascertain how he was so created, — whether by letters patent, or by investiture with the *silver* collar of the King's livery, as described in the old ballad of Edward IV. and the Tanner.

Thirdly, we must not overlook the reason why the King made him "Yeoman of the Crown of England," which was, "for his excellency in artillery." He had been a good gunner, perhaps at Boulogne, or elsewhere, in the French war; and he was probably a veteran in attendance on the King at home, when he was appointed a Yeoman of the Crown.

Lastly, it is necessary to take some notice of the expression in the *Manual of Monumental Brasses*, of "Crown-keepers, or Yeomen of the Crown," — which looks as if it arose from an idea that these yeomen were merely guardians of the regalia. Such would be certainly a misapprehension of their duties, which are thus described in the *Liber Niger Domus Regis Edwardi IV.*: —

"YEOMEN OF CROWNE, xxiiij, most semely persones, clemely and strongest archers, honest of conditions and of behavoure, bold men, chosen and tryd out of everey lordes house in England, for theyre cunningg and vertew; thereof one to be *Yeoman of the Robes*, another to be *Yeoman of the Wardrobe of Beddes* in household; these ij in certayntie ete in the King's chambre dayly; other ij be *Yeomen Ushers of Chambre*, etyng there also; another to be *Yeoman of the Stole*, if it please the King; another to be *Yeoman of the Armory*; another to be *Yeoman of the Bowes* for the King; another Yeoman to kepe the King's *Bookes*; another to kepe his *Dogges for the Bowes*; and, except the first iiij persons, the remanant may to the hall as the ushers, &c., and thus they may be putte to business. Also it accordeth, that they be chosen men of manhoode [in] shooting, and specially of vertuose conditions. * * * In the noble Edward's statutes, these were called the *xxiiij archers a pie currauntz enehierment devant le Roy per payes pur gard corps du Roy*. These were called the King's wachemen." (*Household Ordinances*, printed for the Society of Antiquaries, 4to. 1790, p. 88.)

In short, they appear to have been the original body guard of the King, before the larger corps of Yeomen of the Guard was established.

The old statutes of the household above referred to were those of King Edward III.

JOHN GOUGH NICHOLS.

SEDES STERCORARIA.

(2nd S. xi. 187.)

Allow me to make a few remarks on F. S. A.'s "excessively curious book" on the ceremonies of the Roman Church.

It was "printed at Rome in 1560, and dedicated to Leo X. by Marcellus, Archbishop elect of Cor-

cyra." As the date 1560 was long subsequent to the reign of Leo X., the book in question must have been a new edition, and consequently could not well be considered rare, or excessively curious. But I will refer F. S. A. to a still more ancient account of the same ceremonies, a MS. in the Bibliotheca Colbertina, and transferred by Martene to his work *De Antiquis Ecclesie Ritibus*, where it may be found at pp. 89. & 90. lib. i. cap. viii. art. xi., ed. Antv. 1673. As this account affords in a great measure a solution of F. S. A.'s difficulty, I will quote a few sentences: —

"Prior Lateranensis et Canonici, cum eorum comitiva, induti solemniter, et cum cruce processionali, Papam cum descendit. recipiunt; et faciunt eum ibi sedere in quadam sede marmorea quæ vocatur stercoraria, ad quam venientes omnes cardinales honorifice elevent eum, ut verè dicere possit: *Suscitat de pulvere egenum, et de stercore erigens pauperem ut sedeat cum principibus, et solum glorie teneat*. Postea deducitur Papa a Cardinalibus per palatium usque ad portam ecclesie S. Sylvestri, ubi sunt due sedes porphyricæ. Et primò sedet in unâ quæ est ad dextram, ubi Prior basilicæ S. Laurentii dat ei ferulam, quæ est signum correctionis et regiminis, et claves ipsius basilicæ et sacri Lateranensis palatii, in quibus designatur potestas claudendi et aperiendi, ligandi atque solvendi. Et cum ipsa ferulâ et aliis clavibus accedit ad aliam sedem similem quæ est ad sinistram, et restituit eidem Priori ferulam et claves, et incipit sedere in illâ secundâ sede; et postquam aliquantulum sederit, idem Prior cingit eidem Domino Papæ zonam de serico rubeo. Et in istis duabus sedibus debet Papa taliter se habere, ut videatur potius jacere quam sedere, et nulla istarum sedium, nec etiam stercoraria, erit cooperta vel parata, sed *nuda*."

Here we have an answer to F. S. A.'s difficulty about "nude sedet." *Non est nuditas persona, sed nuditas sedis*. The seat was naked; without cushion or ornamental covering. The two seats are not described as "perforatæ" — "ubi sunt due sedes porphyricæ." The "sedes stercoraria" has been, it seems, so designated from the quotation addressed to the Pope on the occasion, "*de stercore erigens pauperem*." He was reminded of his mortality and corruption; just as by another ceremony (the burning of flax before him, with the admonition, *sic transit gloria mundi*) he is reminded of the evanescence of human grandeur. Whatever might have been the use of that antique piece of sculpture, the "sedes stercoraria," there is no doubt of its having been in existence ages before the ninth century. Bergier, in his *Dictionnaire de Théologie, s. v. Papesse Jeanne*, remarks on this subject: —

"L'on montre dans un garde-meuble de Saint Jean de Latran, une chaise de porphyre artistement travaillée, dont la structure remonte évidemment aux siècles de Paganisme, pendant lesquels la sculpture étoit la plus parfaite; cette chaise servoit probablement à prendre le bain, ou à quelque Cérémonie superstitieuse; la forme de cette chaise dont on ignoreit l'usage, a pu donner lieu à la fable imaginée du temps de Marianne Scotus."

I would also refer F. S. A. to Ciconius, Labbe, Du Cange, s. v. *Stercoraria*, &c.

And the testimony of the learned Mabillon may be appropriately quoted at length:—

“Dominico die, octava sancti Johannis, profecti ad Lateranensem basilicam, vidimus in claustris basilicæ adjuncto tres sedes, confusæ cum varia supellectile conjectas: unam ex marmore albo, olim in porticu basilicæ positam, in qua novum Pontificem collocari mos erat, *Stercorarium* appellatam: alias duas porphyreticas, et quidem perforatas, quæ ante capellam S. Silvestri quondam exsistebant, in quibus Pontifex recens consecratus itidem sedebat. Quocirca observare javerit, Pontificem novum eo ritu in Lateranensis basilicæ possessionem induci solitum, ut primo ad thronum pontificalem, qui in apside basilicæ exstabat, omnes *Episcopos et Cardinales*, ut loquitur Cencius, ad osculum admitteret: deinde ad sedem lapideam quæ dicitur *Stercoraria*, stantem in porticu basilicæ collocaretur, ut verè dicitur: *SUSCITAT DE PULVERE EGENUM, ET DE STERCORE ERIGIT PAUPEREM*. Postea ductus ad capellam S. Silvestri prope Lateranensem palatium, primo sederet ad dextram in una ex illis sedibus porphyreticis, ubi claves basilicæ a Priore S. Laurentii acciperet in signum regiminis et correctionis: demum ad sinistram in alterâ sedens, easdem claves eidem Priori restitueret. Ex quo intelligitur, *Stercorarium* vocabulum traxisse, non ex formâ (neque enim pertusa est, ut aliæ duæ) sed ex versu Psalmi, qui, Pontifice in eâ sedente canebatur, et de *stercore erigit pauperem*. Hæc fæda loco, non formâ, nedium usu, appellatur in libro secundo de coronatione Bonifacii VIII. auctore Jacobo Cardinale, apud Bollandianos tomo iv. Maii, ubi totus hic ritus de tribus sedibus metricè describitur. *Fæda* inquam loco, nempe quod in porticu basilicæ exteriori constituta esset, ut ex antecedentibus intelligitur. Quando primum harum sedium usus cœperit, non constat. De his nihil invenimus ante sæculum duodecesimum, quo tempore illarum fit mentio apud Cencium, uno sæculo ante natam fabulam de pseudopapissa Johanna, id est, ante Martinum Polonium, qui primus eam fabulam divulgavit, ut sedes vidimus. Tandem ritus ille, qui ad altius insinandum novo Pontifici humilitatem primum inductus fuerat, post receptam apud nivistum credulos de pseudopapissâ fabulam ita infamis evasit, ut ob hoc commentum penitus abrogaretur: quod sæculo superiore post Leonem X. factum putamus. Ceterum non aliâ de causâ sedes illas pertusas fuisse verisimile est, quam quod in antiquis Romanorum thermis repertæ, ob materiæ pretium, non ob formam, apte judicata sunt quæ ad novi Pontificis sessionem adhiberentur.”—*Iter Italicum*, p. 58.

JOHN WILLIAMS.

Arno's Court.

Platina (in his *Historia de Vitis Pontificum Romanorum*) thus accounts for the ceremony of the “sedes perforata:”—

“Ita sentio, sedem illam ob id paratam esse, ut qui in tanto magistratu constituitur, sciat se non Deum, sed hominem esse, et necessitatis nature, utpote egerendi, subjectum esse; unde merito stercoraria sedes vocatur.”

ETAZ.

WHITTINGTON AND HIS CAT.

(2nd S. xi. 206.)

I have observed in your last Number a letter under the above head from Mr. KEIGHTLEY, challenging my conjectures on the subject of the story of the Cat in connexion with the celebrated

Richard Whittington. It is not unnatural that Mr. KEIGHTLEY should defend his own theory, and be unwilling to give up too readily his “mumpsimus” for my “new-fangled sumpsimus.”

Mr. K., however, appears only to have seen the notice of my *Model Merchant of the Middle Ages* in the *Saturday Review*, and not the work itself.

Mr. KEIGHTLEY observes that he must, “under the sure guidance of chronology,” give the theory of the cat “its *coup-de-grace*, showing its absolute impossibility.” He assumes that inasmuch as the voyage of the cat, by which Whittington is said to have made his fortune, must have taken place about the year 1375, it would have been impossible that the ship (according to the theory of the nursery tale) should have traded to the west coast of Africa,—a country which he avers was not known to Europeans until “the fifteenth century;” not, in fact, until after the death of Whittington; and that the English only traded to the Baltic and the Mediterranean seas, “where cats were as plentiful as in England.” I would reply, in the first place, that different versions of the tale assign a different locality to the cat transaction, Barbary, Morocco, Guinea, and a remote island, being named in turn as the scene of pussy’s exploits, all of them, however, pointing to the north or north-west coast of Africa or its neighbouring islands. The tale evidently contemplates a country previously little known.

Now, when were those shores first visited by the English and other Europeans? Certainly many years before the date which Mr. KEIGHTLEY assigns to their discovery.

The monk of Malmesbury, who flourished in 1315, and wrote the *Life of Edward II.* (forty-seven years before Whittington was born, and full sixty years before the voyage of the cat) says, “English ships visit every coast, and English sailors excel all others both in the arts of navigation and in fighting.” This shows the extension of English commerce at that date; but lest this be considered too general, I will come to particulars.

We read in Hackluyt’s *Voyages* that “One Macham, an *Englishman*,” discovered the island of Madeira off the west coast of Africa in 1344 (thirty-one years before the cat theory), and that he also sailed along the coasts of Morocco, and gave an account of his discoveries to the King of Castile, “upon which information many adventurers went out.”

In 1344 Pope Clement VI., assuming the right of dispensing kingdoms, created Lewis of Spain King of the Fortunate Isles (the Canaries) off the west coast of Africa, which had then been recently discovered. In 1348 (twenty-seven years again before the cat voyage), Jean Betancourt, a Frenchman, obtained a grant from the King of

Castile and went to conquer the Canary Islands, "long before discovered," and made himself master of five of them.

The author of the article on "Morocco" in Rees's *Encyclopædia* says:—

"The progress which navigation made in the fourteenth and fifteenth centuries must have considerably affected the commerce of Africa, and have insensibly attracted it from the centre towards the sea-coast on the west, which approaches the equator, and where the French, Portuguese, and English, each emulative of the other, have successively formed establishments."

That Morocco, on the west coast of Africa, was well known to the Spaniards, and through them to other European nations, centuries before Whittington's time, is unquestionable.

In answer to Mr. KEIGHTLEY's observation that cats were as plentiful on the shores of the Mediterranean as in England, I would reply that in Dr. Shaw's *Travels in Barbary*, in the enumeration given of the animals, wild and domestic, of that country, there are no domestic cats.

Monsieur Jean Barbot, as late as 1732, testifies to the enormous amount of rats in West Africa, and the comparative scarcity of cats, whose breed the natives distinctly stated "came from Europe." From what part of Europe, and at what date let the tale of Whittington of England and Alphonso of Portugal supply the answer. There is no doubt, from Alonzo de Ovalle's *Narrative of Chili*, that the first imported cats brought great prices in the countries where they had been previously unknown; hence probably the parallel instances of a similar tale to which Mr. KEIGHTLEY alludes; for if the first exported cat produced to its owner so good a price, he would, unquestionably, have many imitators, and cats would, for some few voyages at least, be no bad article of commercial speculation.

SAMUEL LYSONS.

I have not seen Mr. KEIGHTLEY's book; but Macculloch, in his chapter on "Romances and Superstitions" in *Highlands and Western Isles* (1824), has the following:—

"Even Bow Bells ring falsehood to the 'tall London apprentice'; for, not only is the essence of this story found in *The Three Children of Fortune*, but Mr. Morier has shown us that Whittington is of the same eastern tribe and people; unless, indeed, he may have made one especial and separate avatar on the heads of the livery of London."—(iv. 361.)

The present rector of Whittington, Shropshire, the Rev. W. W. How, author of *Plain Words*, &c., could give some curious and interesting information connected with his parish and the London Apprentice. Perhaps Mr. How would do so in these pages.

I might remark, that the readers and admirers of Mr. Campbell's *Popular Tales of the West Highlands*, would do well to refer to that chapter of Macculloch just quoted.

CUTHBERT BEDE.

EDGAR FAMILY.

(2nd S. ix. 248. 334. 373. 415. 451.)

My attention was directed, even in Canada, to a number of communications that appeared in "N. & Q." with reference to this family; and I wish to clear up some doubts that seem to have arisen as to the existence of a male representative of the Edgars of Keithock and Wedderlie. It was stated by J. F. N. H. (2nd S. ix. 334.), "that after the extinction of the direct line, the representation devolved on the Edgars of Auchengrammont, co. Lanark;" and this was very correctly refuted by SPALATRO (2nd S. ix. 451.), who mentions that on the death of Admiral Edgar (Feb. 17th, 1817)—the last male of the Wedderlie Family—Thomas Edgar of Glasgow was noted in the *Heralds' books* as next of kin; and I shall show that this family is not extinct. Mr. Thomas Edgar died unmarried; but his younger brother James (my grandfather) married Anne B. Hamilton of Glasgow, and, dying on his passage to join his son in America, about 1845, left—

John, who died Dec. 1854, in England, unmarried.

Anne Hamilton, married to Mr. Plomer, of Helstone, Cornwall.

Catherine, living unmarried in England.

James (my father, who died in Lower Canada, 1851, leaving myself, Eliza Catherine, and Grace Matilda, all minors); and

Mary Caroline, still living unmarried.

It will appear from this, I think, that I am the sole representative of the Edgars of Keithock and Wedderlie. On the death of my uncle I was sent my coat of arms—a lion rampant *argent*, quartered with three water budgets; greyhounds for supporters; a dexter hand holding a dagger point downwards for crest, and the motto "man do it"—exactly the Wedderlie arms as described by C.W. in "N. & Q." (2nd S. ix. 373.), but with the addition of *Salutem disponit Deus* under the arms.

Admiral Edgar left only a daughter, who wished her son to take the name of Edgar. She applied to the Court of Lord Lyon King-at-arms for permission for her son to wear the *supportere*; but Thomas Edgar protested against this—as he claimed to be the head of both families—and his claim was allowed.

As the subject of my family was first broached in these pages in connexion with Jacobite relics, it may perhaps be of interest to some to know that there are still, I believe, a number of valuable mementoes of the Stuarts in our family, that, I suppose, in course of time will find their way across the Atlantic.

Although I am a Canadian, the great interest

which I take in this matter must be my apology for trespassing so much on "N. & Q."

JAMES DAVID EDGAR.

Toronto, Upper Canada.

BP. JEREMY TAYLOR (2nd S. xi. 211.)—Jeremy Taylor, in order to extract a sense from James iv. 13., assumes that those who fixed certain days for entering into a city, for continuing there and buying and selling for profit, consulted astrologers, witches, &c. &c.; but this is a gratuitous assumption, entirely unauthorised by the text or by the general scope of St. James's Epistle. Hug, with all the advantages of the arts of exegesis and hermeneutics—unknown in Taylor's time—considers this passage as applying to such Jewish Christians as thought, by abandoning Jerusalem, to avoid the fate which shortly after befell it, as prophesied by our Lord; and the sense of James iv. 13—17. he condenses in the following words: "Let no one imagine it to be in his power to withdraw himself from the punishment suspended over his country." (*Introd. N. T.* s. 158.)

As to the general scope of this Epistle, we are to consider St. James, our Lord's brother, as the head of the *Jewish* Christians at Jerusalem, whilst St. Paul was the head of the *Gentile* Christians; the latter had inculcated on the Gentiles faith without *works*, meaning by works, circumcision and other observances of the Mosaic ceremonial law, nevertheless maintaining that, as regarded the *Jewish* Christian, he was "a debtor to do the whole law" (Gal. v. 3.), meaning that, after circumcision, the Jewish initiatory rite, he was under the obligation of works; in this St. James concurred, and he addressed the dispersed, or emigrant Jewish Christians, to show that they were not released from the obligation of works of the Mosaic law, from which the Gentile Christians were, in part, exonerated. (Acts xv. 13—21.)

T. J. BUCKTON.

Lichfield.

GENERAL SIR THOS. STUBBS (2nd S. xi. 156² 238.)—In reply to your correspondent who asks if Sir Thos. Stubbs, late of the Portuguese army, served with the British army previous to his entering the Portuguese service? I am enabled to state that he served with the 50th British regiment on an expedition to Portugal in 1801, and that, having married a Portuguese lady, he retired from the British service, and entered that of Portugal. I can also confirm the fact adverted to by your correspondent as to his brother Capt. Stubbs, of the 61st Regiment, having been killed at the battle of Salamanca, as I was there with both brothers, and served in the same Portuguese brigade of the 4th Division with Sir Thos. Stubbs, at that and all subsequent engagements, until the

termination of the war at the battle of Toulouse, where I was so severely wounded as to have been unable to return to Portugal with that brigade as Sir Thos. did, where he died about twenty years since. All further particulars can consequently be obtained from the Portuguese embassy or government of Portugal.

JOHN SCOTT LILLIE,

late Major-Gen., Portuguese Service.

Reform Club.

In the Royal Licence, granted Feb. 24th, 1815, to Thomas Wm. Stubbs, authorising him to wear the insignia of the Order of the Tower and Sword, he is described as "Brigadier-General in the Portuguese Service (late of the British Service)." — *Carlisle's Orders of Knighthood*, p. 259.

J. WOODWARD.

CONSULAR DIPTYCHES, ETC. (2nd S. xi. 168.)—To six out of his seven Queries, J. M. L. may find ready answers, if he will look into that great work on the subject, *Gorrii Thesaurus veterum Diptychorum*, a copy of which is in the library belonging to the Kensington Museum. In my answer to MR. WAX's inquiry about ancient bindings, I forgot to mention that many examples of service-books ornamented with ivory carvings are pointed out, and several of them engraved, in Gorri's third volume. The well-known kindness of the editor of "N. & Q.," I hope, will allow me this opportunity for telling all antiquarian students living on the west side of London, what a boon is available to them in the South Kensington Museum library, the riches of which are made to be tenfold more valuable by the obliging readiness of its officials, and the quick way in which they find and bring the books that are asked for.

D. ROCK.

Brook Green.

I may mention, if it will assist the investigations of J. M. L., that I have a work entitled—

"Osservazioni sopra alcuni Frammenti di Vasi Antichi di Vetro Ornati di Figure, Trovati ne' Cimiteri di Roma, &c. In Firenze MDCCXVI. Nella Stamperia di S. A. R."

Folio, with plates; in part of which work, pp. 231—83. are—

"Osservazioni sopra Tre Dittici Antichi d' Avorio," viz. :—

(1.) Dittico, in cui è scolpita la Deificazione di Romolo, che si conserva nel Museo de' Signori Conti della Gherardesca.

(2.) Dittico di Basilio Console Ordinario l' anno 541, già della F. M. del Sig. Canonico Apollonio Bassetti, ora nella Galleria della Reale Altezza di Toscana.

(3.) Dittico adornata di sacre immagini, fatto già pel Monasterio di Rambona nella Marca, ora nel Museo Domestico dell' Autore."

The subject of these diptyches is very learnedly treated, and engravings given. The author (Filippo Buonarruoti), in his discussions on No. 2. of the above list, meets the "discrepancies" as to the

naming of the Consul noticed in 5th of J. M. L. Whilst his work was going through the press he says, —

"Seppi, che nella Galleria del Signor Marchese Francesco Riccardi si conservava un frammento di un'altro dittico, il quale veduto da me, credei a prima vista, per la somiglianza della maniera, e specialmente dei ritratti del Console, che vi sono in tutti due, che potesse essere la parte istessa, che manca del presente dittico di Basilio; ma la diversità della grossezza delle tavolette d'avorio, e la misura non corrispondente di altre parti, e di altri membri, mi fece accorgere, che ciò non poteva essere."

And adding other explanations at great length.

The engraving given of diptych No. 2, appears in details nearly to correspond with the description of that "at the Brera at Milan." G. N.

RICHARD SIBBES: DEDICATIONS (2nd S. xi. 211.) — Among the worthies to whom *The Soul's Conflict* is dedicated, are Sir John Banks and Sir Dudley Digges. Sir John Banks, from being Attorney-General, as there described, was promoted in January, 1641, to be Chief Justice of the Common Pleas, and adhered to King Charles I. till his death at Oxford in December, 1644. His wife's noble defence of Corfe Castle, and its fall by treachery in the next year, have been frequently told. Sir Dudley Digges is also an historical character. After performing various senatorial and diplomatic duties, and suffering imprisonment more than once, he was admitted a Master in Chancery in 1631, and received a grant of the reversion of the office of Master of Rolls after the death of Sir Julius Cæsar. He obtained possession of it at Sir Julius's death in April, 1636, and held it till his own on March 18, 1639. r. may easily find more information about them if he requires it. D. S.

HEART BURIAL (2nd S. xi. 70. 134.) — I see it noted that when Richard I. of England knew that he was dying, he ordered his body to be buried at Fontevraud at his father's feet, and his heart at the city of Rouen. According to Hardyng's *Chronicle* —

"He quethed his corpse then to be buried
At Fount Euerard, there at hys father's feete.
His herte inuynceable to Roan he sent full mete,
For their greute truth and stedfast great constaunce.
His bowelles lose to Poyton for deceyduence."

When at Rouen in September, 1857, I saw its fine cathedral, and other objects of curiosity; and among these the Museum of Antiquities, in which I observed a small portion of dust having a label attached, marking it to be the dust of the heart of Richard Cœur de Lion from the cathedral. I mention this as confirmatory of the *Chronicle*, and I have no doubt that the dust may still be seen in the Museum. It has been taken out of the leaden coffer containing the remains of King Richard's heart when it was exhumed.

Depping, in his *Histoire des Expéditions Mari-*

times des Normands, note, tom. ii. p. 344., says: "Le Houleme auprès de Rouen est évidemment le Holm, île des Scandinaves." No doubt it is, and the same as the Orkney *holm*; but I would ask where it is? I suppose it to be a small island in the Seine, near Rouen. This is the Norse *holme*, insula. Another Norse word, *holme*, arena, is found in Orkney, in Rothiesholm, the field of the rotherman or udaller, and perhaps in the name of the parish of Holm. There is also Firthholm in Yorkshire.

W. H. F.

Kirkwall.

THE BATTLE OF BAUGÉ (2nd S. xi. 133.) — The English lords slain in the battle of Baugé mentioned by Pinkerton, Sandford, and Smedley are reducible to three, viz. : —

1. Gilbert de Umfreville, styled Earl of Kyme, which Pinkerton has mistaken for Kent. He was grandson of Thomas de Umfreville, the third and last of that family summoned to the English Parliament by the title of his Scotch earldom of Angus.

2. John de Roos, the Lord Roos of Sandford, and the Earl de Roos of Smedley.

3. Sir John de Grey, Earl of Tancarville in Normandy. C. S. M.

JACK KETCH AND HIS BROTHERHOOD (2nd S. xi. 151.) — The following is taken from a work full of information and interest, called *Glasgow and its Clubs*, by John Strang, LL.D., published by Richard Griffin and Co., London and Glasgow. Speaking of the hangman and his duties in Glasgow, at the end of the seventeenth century, Dr. Strang says : —

"The executioner of the law, *Jock Sutherland*, though a poor silly creature, did not in those bloody days hold a sinecure office; for whether, from his frequent attendance at the public pillory, the wielding of the cat-o'-nine-tails through the streets, or the more fearful duties connected with the scaffold, which, for the execution of criminals, was then erected at the Cross, whither the unhappy victims were brought from the adjoining Tolbooth or prison, arrayed in a garb of white, to be launched into eternity between the hours of two and four o'clock, amid the gaze of gaping thousands that came far and near to witness the revolting and debasing spectacle, the cadaverous and pockpitted functionary had enough to employ him."

There is in p. 172. a description of the person and costume of *Jock*, given by Dr. Mathie Hamilton. P. BEISLY.

FRENCH BOOK ON NORWAY (2nd S. xi. 69.) — The title of this very interesting little work is *Voyage d'une femme au Spitzberg*, par Madame Léonie d'Aunet (Biard). Paris, in 16mo. 1854.

JOHN H. VAN LENNEP.

Zeyst.

"BARROW DIGGERS" (2nd S. xi. 149.) — *The Barrow Diggers* was written upon the occasion of the opening of some barrows in Derbyshire, by

the Rev. S. Isaacson, of Dymchurch, co. Kent. See Dunkin's *Report of the First Congress of the British Archeological Association*. A.

SIMON GRAY (2nd S. xi. 29. 77. 139. 191.) — It may yet be worth while to add, regarding this out-of-the-way author, that some anecdotes connecting him with Burns are given in Robert Chambers's *Life and Works of Burns*, the 8vo. edition. When Burns was at Dunse with his friend Robert Ainslie, in May, 1787, Simon was residing there, a youth of nineteen, and an aspirant of the Muses. He sent a few of his verses for Burns's opinion, and the bard, being hurried, returned them with the simple response, —

"Simon Gray,
You're dull to-day."

The young versifier, unabashed, sent a few more of his compositions, hoping for a more favourable verdict; but the only response from the Ayrshire poet was —

"Dulness with redoubled sway
Has seized the wits of Simon Gray."

Finally, on Burns returning to Mr. Ainslie's house, after a few days' absence, the persistent Simon troubled him with a third batch of his dish-water elegies, still hoping that some rays of relenting criticism would be shed upon him. The matter had now become a good joke in the family, and Burns was tempted, by his love of fun, to reply in a string of his own stanzas: —

"Dear Simon Gray,
The other day,
When you sent me some rhyme,
I could not then
Just ascertain
It's worth, for want of time.

"But now to-day,
Good Mr. Gray,
I've read it o'er and o'er,
Tried all my skill,
But find I'm still
Just where I was before.

"We auld wives' minions
Gi'e our opinions,
Solicited or no;
Then of its faults
My honest thoughts
I'll give, and here they go.

"Such damned bombast
No age that's past
Will show, or time to come;
So, Simon dear,
Your songs I'll tear,
And with them ——— [*proh pudor!*]"

ANON.

GOPSILL (2nd S. xi. 150.) — Various written Gopsal, Gopsull, Gopeshill, and Goppeshull, is doubtless a corruption of Copp's sell, *i. e.* Copp's seat, dwelling mansion, or hall. We have many names formed from Copp or Cobb (which we may translate "head" or "chief"), as Kopp, Coppin,

Cobbing, Copping, Kopping, Coppinger, Coppard. Gopil is probably a different name from Gopsill, and may be the same with Goupil or Cupil; whence perhaps Goble, and the French name *Gaupillière*, and as diminutives *Gaupillat* and *Goupillot* (sometimes met with in Jersey, Normandy, and Bretagne), whence perhaps the English surname Gobellet. These names are all derived from the O. Fr. *goupil*, *gopil*, *coupil*; Norm. *goupil*, *gopiele*, *gupil*, *copyl*, a fox, corrupted from *vulpes*.

R. S. CHARNOCK.

LORD BOLINGBROKE'S LATIN TRANSLATION OF THE PARTING OF HECTOR AND ANDROMACHE (2nd S. xi. 205.) — The translation into Latin hexameters of the Homeric description of the parting of Hector and Andromache, attributed to Lord Bolingbroke, is not above the mark of an ordinary school composition. There are some errors of printing, or transcription, which require correction. For "*Agida vibranti*," read "*Ægida vibranti*." For "*miseris et horribus implens*," read "*miseris te horribus implens*." Lower down the following passage occurs, as a translation of *Iliad* vi. 482-4: —

"Finierat votum pater, uxorisque lacertis
Dulce remisit onus—Veneres ea *pendula micans*
Involvit gremio, et vultu subridet amico,
Lacrymalis teneris oculos suffusa nitentes."

The words "*pendula micans*" are unintelligible, and the last word is moreover unmetrical.

L.

REPARATION OF CHURCHES IN IRELAND (2nd S. xi. 146.) — Your correspondent R. C., from Cork, has fallen in with translated extracts from some glossed copy of the *Decretum* of Gratian, where the celebrated Quadripartite distribution of the church revenues is to be found. All the canons there referred to are to be found in the *Decretum*, Part 2. Cause 12., and can be applicable only to a state of things where the bishop is the recipient of the revenues, who is directed to divide it into four parts (whether equal or not, is not stated) for the purpose of maintaining himself, his clerks, the poor, and of repairing the church fabric.

Such a distribution never was in fact established by the law of any European state, though it appears in some early synodal constitutions, and perhaps had some local currency under special circumstances. In Saxon times, the distribution inculcated by the local canons, as those of Ælfric and of Edgar, is a tripartite one, and the bishop is omitted. It is probably a modification of this last rule which, at this day, imposes on the rector the obligation of repairing that part of a parish church, which, in our older structures, formed about a third part of them.

In Ireland I believe that no such division, either threefold or fourfold, can be shown to have existed; as we are told in the notes of the learned editor of the *Register of the Priory of All Saints*,

Dublin, p. 110., ed. 1845. It is, therefore, highly improbable that the manuscript mentioned by R. C. was ever drawn up "for the guidance of some of the churches in this diocese, previous to the establishment of the Reformed Religion." It is more likely to have formed part of an argument against the liability to church-rates *after* the Reformation by some dissatisfied contributory, who amused himself by pelting the new parson by some texts from *Gratian*. As Peckius is referred to, the paper was probably written in the reign of James I., if not later. E. SMIRKE.

ELECAMPANE, *Inula Helenium* (2nd S. x. 472.; xi. 97.), was called by early writers on plants *Inula campana*; and our English name Elecampane, I think, a corruption of these words. It was also spelt *Helecampane*. Dr. William Turner in his *Herbal* says:—

"Inula, called in Greek helenium, and in the Potecaries shops Enula campana, is in English Elecampane, or Alecampane."

Of its virtue he says:—

"Elecampane, sweetened, and laid up in malvosey, is good for the stomach. The *Succot Makers* and *Sauces Makers* take the root, and dry it a little first, and then seth it, and afterwards steepe it in cold water, and lay it up in soddien wine for divers uses."

The sweetmeat of schoolboys, called Elecampane, was, as I remember, not a *sugar-plum*, but formed into small oblong shapes about the thickness of a copper twopenny piece, and of a dull pink colour. This plant is very handsome, and one of the largest of our British wild plants.

Your correspondent, N. D., says: "It is well known to all botanists, and to be found growing wild in various parts of England, Scotland, and Ireland." I have never met with it but in three places, and those in the south of England; and I should feel obliged if N. D. would name any spot within twenty miles of London where it may be found. The plant is also called scabwort and horse-heal.

S. BEISLY.

Sydenham.

SLANG (2nd S. xi. 211.)—"She is gone *black-acing* to the lawyers," has no difficulty for anyone who remembers the Widow Blackacre, in Wycherley's comedy, *The Plain-Dealer*. In the *dramatis personæ* she is described as "a petulant, litigious widow, always in law." She was the daughter of an attorney, and herself "as vexatious as a dozen *Norfolk* attornies." She loves an Easter Term, not for its holiday sound, but for its suits in court; she lodges in one of the Inns of Chancery, and visits only Chancery-lane ladies. Her reading is Law-French, and she prefers a law-suit to a love suit. Her amusement would be to hear her son Jerry put cases all day long; and she would prefer losing a cause in Westminster Hall to finding a husband in Westminster Ab-

bey. Could she condescend to have re-married, "tis well-known," she says, "I might have marry'd an Earl; nay, what's more, a Judge—and been covered the winter-nights with the lamb-skins, which I prefer to the Ermine of Nobles." Nay, she could have married the hopefulest young man this day at the King's Bench Bar: "I that am a reliect and executrix of known plentiful assets and parts, who understand myself and the law"; and who is resolved not to be found "under covert-baron again." But she has her joke when surrounded by lawyers, and promises Serjeant Quaint to make his wife jealous of her, if he can but gain her action for her. Her instructions to her lawyers must have been one of the richest scenes in this once popular play, which, among other results, procured a wife for its author. The Widow Blackacre has suits in every court, and, in short, is only happy in prosecuting them. The acting of Mrs. Cory, the original representative of the Widow, gave a renown to the character, and caused the adoption of the term *blackacring* for "litigious." Of the seven actresses who successively had possession of this telling character, Mrs. Cory produced the greatest effect in it; but she was nearly equalled by Mrs. Hopkins, who played the widow for twenty-one years, from 1775 to 1796; and she perhaps had a more lively competitor in Mrs. Clive, who was the rattling Widow of a part of Mrs. Delany's play-going days, though, indeed, she might have seen them all, except Mrs. Cory and Mrs. Webb, the first and last. The other representatives of the law-loving Widow were Mrs. Baker, Roberts, and Woodward.

J. DORAN.

Is not the phrase, "top-a-toe," taken from Mrs. Delany's *Memoirs*, equivalent to "tip-toe"?

JOHN PAVIN PHILLIPS.

PITCHERS' EARS (2nd S. x. 523.)—Shakespeare twice uses the phrase, "pitchers have ears" (*Rich. III.*, Act II. Sc. 4., and *Taming of the Shrew*, Act IV. Sc. 4.), in reference to listeners. Of this the proverb quoted by E. V. seems an amplification, probably to denote that children are the greatest tale-bearers. R. R.

ANCESTRY OF OLIVER CROMWELL (2nd S. xi. 184.)—I was glad to see this subject introduced, in the hope that it would lead to the clearing-up of the uncertainty which attaches to the maternal line. Noble is confidently quoted by writers of repute, and the earlier portions at least of his pedigree are borne out by the records of the College of Arms; with the exception that the husband of Morfydd, heiress of Edwyn, Odwyn or Owen ap Tithwald, is named Gwyrd, and not Glothyan. And making every allowance for the great variation in Welsh spelling, the two appear almost too unlike for the same person to have been intended. In a pedigree by Randle Holme,

the name of Gwyrde is written Gwyridor and Gwydder. The first five descents from this Gwyrde, Lord of Powys, and his wife Morfydd verch Edwin, are given as follows: Gwaythvoyd, Gwyrstan, Conan or Cynfyn, Blethin, and Meredith—which Meredith had two sons: Madoek, last Prince of Powys Fadoc, who died at Winchester in 1160; and Griffith, called Prince of Powys, who predeceased his brother by some years. Thus, with the single exception which I have pointed out, we have the very best authority that can be had for those early times to prove the existence and relationship of the persons first named, and we are brought down to a period comparatively recent and well known to history. I should notice that the coat given to Gwaythvoyd is, "Or, a lion rampant reguardant, sa,"—the one attributed by your correspondent to his presumed father Glothian. And, further, that the coat of Gwyrde, who should be the same person as Glothian, is, "Az. 3 crowns or." I may add, that the first quartering in the arms borne, as your correspondent says, by Oliver Cromwell, is evidently the coat of Edwin ap Taithtwilt, Lord of Cardigan; and according to Enderbie (*Cumbria triumphans*), of Edwin's ancestor Caredic, King of Cardigan. The second and third quarterings are not so manifest. The former, which is the well known bearing of Caradoc Vreichfras, Earl of Hereford, in the latter part of the eighth century, is also attributed by Enderbie to a Blethin. He may have meant Blethin ap Conan, great grandson of Gwaythvoyd and Prince of North Wales, but incorrectly: for his coat was, Or, a lion rampant, gu., which is also given as his by Enderbie. The third coat, according to the same author, belonged to Gollwyn ap Tangno and Inion ap Gollwyn. NED ALSNED.

BLAIDD RHUDD, OR YBLAINE RHYDD (2nd S. xi. 172).—I venture to correct what appear to be inaccuracies in Mr. LLOYD's account of this presumed ancestor of Milton. According to a pedigree in my possession, certified in the College of Arms, he was not the father, nor even a blood-relation of Cynfyn or Cynon Hirdreff, but grandfather to Haer, the wife of the said Cynfyn. And Rerid Vluith is described, not as Cynfyn's son-in-law, but as his grandson, being the child of Gwrgyn and his wife Gwyrail, or Gwerfyl, as your correspondent writes her name, Cynfyn's daughter and heiress. I should be obliged by any information from Mr. LLOYD, or from you, Mr. Editor, respecting the author, place, and date of publication of the book referred to by the title of *Ancient and Modern Denbigh*.* NED ALSNED.

* It is entitled *Ancient and Modern Denbigh; a Descriptive History of the Castle, Borough, and Liberties*. By John Williams. Denbigh, 1856. In *The Cambrian Journal*, iv. 76, it is "strongly recommended as a very model of municipal history."—ED.]

CUMBERLAND MEDAL OF 1745 (2nd S. xi. 188).—This medal is not rare; was struck after the capture of Carlisle, as there was not any other cause of triumph in the year mentioned. The wolf is a frequent symbol of rebellion, and is here falling under the attacks of the British lion. Prince Charles had inscribed upon his banners, "Tandem triumphans," upon which the legend of the medal is a retort. EDW. HAWKINS.

CUSTINE (2nd S. xi. 188).—The names are different, and the probability is that two persons have been confounded together. The French general was *Adam Philip Comte de Custines*, and all accounts give his birth at Metz, on the 4th of February, 1740. He was guillotined at Paris, August 28, 1793. *Thomas Custine* is surely not the same individual as *Adam Philip Custines* or *Custine*. Of the former, the account given is that "when a youth, he enlisted in a British regiment of the Line; from which, after a few years, he deserted and escaped to Dunkirk, and entered the French service." But *Custines* was appointed at seven years of age lieutenant in the regiment of St. Chamans, and followed Marshal Saxe in the campaign in the Low Countries till 1749. There is a confusion which I am unable to clear up, but I cannot think these two persons identical. F. C. H.

There is, I conceive, no doubt whatever as to the place of Custine's birth. The claim put forward by the Historian of the Isle of Man is new to me, and must, I think, have originated in a case of mistaken identity. The ordinary books of reference are, as far as I have noticed, unanimous. I quote from the *Biographie Universelle*, par F. X. de Feller; augmentée par M. Pérennès, 1834:—

"Custine (Adam-Philippe comte de) lieutenant-général des armées françaises, naquit à Metz le 4 février, 1740, d'une ancienne famille originaire du comté de Rochefort, au pays de Liège, et établie en Lorraine depuis plusieurs siècles. Il fut nommé à l'âge de 7 ans sous-lieutenant au régiment de Saint-Chamans, suivit le Maréchal de Saxe dans la campagne des Pays-Bas, et fut réformé en 1749. Alors il vint terminer ses études à Paris, et entra ensuite dans le régiment du roi, puis dans les dragons de Schomberg, fit la guerre de sept-ans et devint capitaine après avoir passé par tous les grades inférieurs."—Vol. iv. p. 150.

K. P. D. E.

"THE MYSTERIOUS MURDER" (2nd S. xi. 88).—This was a kind of moral drama, written by the late Dr. Luke Booker of Dudley, on the occasion of the murder of Mary Ashford by (as was supposed) Abraham Thornton. Thornton was acquitted at the trial, but the brother of the murdered girl afterwards brought an appeal of murder against him, to which he pleaded the "wager of battle." The judges held the plea to be a legal one; and the brother, being a slight weak man, and Thornton a strong powerful man, declined the contest. The case created great interest and excitement at

the time. The law of appeal of murder and wager of battle was shortly afterwards repealed.

AVUS.

THE RIGHT HON. WILLIAM ELLIOT (2nd S. xi. 29. 110.) — Mr. Elliot's father, William Nassau Elliot of Wells, of the Inner Temple, Barrister-at-Law, was the grandson of William Elliot of Wells, merchant in London; who, besides two sons, had a daughter Eleonor, married in 1702 to Sir Gilbert Elliott, 3rd baronet of Stobs. Her descendant, Sir William F. Elliott, on the death of Mr. Elliot in 1818, succeeded to his estate as heir of entail. Sir Gilbert's 8th son was the celebrated Lord Heathfield, who was consequently first cousin of the barrister, and not uncle of Mr. Elliot as supposed by MR. MARKLAND. But, besides Sir Gilbert, the 1st baronet had a son William, who is said, in a pedigree of the family, to have been a merchant in London; and who, I presume, was the same person as the above-mentioned William, father of Lady Elliott. Thus the Stobs family seem to have become both heirs male and heirs-at-law of the right hon. gentleman. The Earl of Minto is a more remote cadet of Stobs. R. R.

DAY'S SERVICE BOOK (2nd S. xi. 213.) — I have prepared a transcript of this valuable collection of Church Music for the press, when an opportunity occurs of carrying it through. John Stafford Smith's copy of this *most rare* work, the only one I ever heard of *for sale*, was in the hands of Messrs. Calkin & Budd of Pall Mall. They sold it to a gentleman in the City (well known for his collection of Psalters and Service Books), whose name I am not at liberty to mention. This gentleman still possesses the copy, and values it as one of his choicest treasures.

I may take this opportunity of mentioning, that after the dispersion of John Stafford Smith's library, I became possessed of a set of MS. Service Books, used in the Chapel Royal of Edward VI. This valuable set of part-books contains contemporary copies of most of the Services and Anthems afterwards printed in John Day's book.

EDWARD F. RIMBAULT.

HAS EXECUTION BY HANGING BEEN SURVIVED? (1st S. ix. 174. 280. 453.; x. 233.) — In C. J. Skeet's Catalogue of Old Books, No. 43. (January, 1860), appears the following work: —

"A Murderer Punished and Pardon'd; or A True Relation of the Wicked Life, and Shameful Happy Death of J. Savage, twice executed at Ratcliff, 1688."

WILLIAM KELLY.

Leicester.

MAURICE OF NASSAU (2nd S. xi. 11. 37.) — Has R. R. consulted —

"The Triumphs of Nassau; or A description and representation of all the Victories, &c., under the conduct and command of his Excellencie Prince Maurice of Nas-

sau. Translated out of French by W. Shyte, Gent. London, Adam Islip, 1613."

N. J. A.

POETS ASCRIBE FEELING TO INANIMATE THINGS (2nd S. xi. 189.) — Perhaps the following may be acceptable to J. M. R. It speaks of the Thames: —

"God-like, his unwearied bounty flows,
First loves to do, then loves the good he does.
Nor are his blessings to his banks confined,
But free, and common, as the sea or wind,
When he to boast, or to dispense his stores,
Full of the tributes of his grateful shores,
Visits the world, and in his flying towers,
Brings home to us, and makes both Indies ours."

DENHAM.

Byron's immortal Address to the Ocean may fall in with the collector's purpose; and I need not direct his attention to the sweet well-known song — "Flow on, thou gentle river." F. C. H.

Miscellaneous.

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Notices to Correspondents.

In consequence of being this week obliged to publish "N. & Q." on Thursday instead of Friday, we are compelled to omit our usual Notes on Books.

W. C. The Dissenters Dissected declined with thanks.

C. E. S. D. should consult Prince Labanoff's Catalogue des Portraits de Marie Stuart.

Replies to other Correspondents in our next.

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Notes on Books.

Notes.

THE OLD DRAMATISTS.

MASSINGER.—*Duke of Milan*, Act III. Sc. 1.:—

"*Medina*. To see these chuffs, that every day may spend
A soldier's entertainment for a year,
Yet make a third meal of a bunch of raisins."

Mr. Gifford's annotation upon this passage is as follows:—

"*Yet make a third meal of a bunch of raisins*. So all the old copies: and so, indeed, Coxeter; but Mr. M. Mason, whose sagacity nothing escapes, detected the poet's blunder, and for *third* suggested, nay, actually printed, *thin*. 'This passage,' quoth he, 'appears to be erroneous: the making a *third* meal of raisins, if they made two good meals before, would be no proof of penuriousness. I therefore read *thin*.' Seriously, was ever alteration so capricious, was ever reasoning so absurd? Where is it said that these chuffs 'had made two good meals before?' Is not the whole tendency of the speech to show that they starved themselves in the midst of abundance? And are not the reproaches such as have been cast, in all ages, by men of Medina's stamp, on the sober and frugal citizen who lived within his income? 'Surely,' says Plotwell, in *The City Match*—

'Surely, myself,
Cipher his factor, and an ancient cat,
Did keep strict diet, had our Spanish fare,
Four olives among three! My uncle would
Look fat with fasting; I have known him surfeit
Upon a bunch of raisins, swoon at sight
Of a whole joint, and rise an epicure,
From half an orange.'"

In the same scene of Massinger's play, and in

the same speech of Medina, there occurs the line:—

"Battening like scarabs in the dung of peace."

Mr. Mason's note upon that line, and Mr. Gifford's comment upon the note, are in these words:—

"*Battening like scarabs*. Scarabs means beetles.—M. Mason. Very true; and beetles means scarabs!"

The last annotation is quoted for the mere purpose of further illustrating the petulance and injustice, if not malignity, with which Mr. Gifford criticised the labours of his predecessor. Did he mean that the word *scarabs* no more required explanation than the word *beetles*? If he did, he meant what he knew to be false: for there can be no doubt that if Massinger had written "Battening like beetles," and Mr. Mason had thereupon annotated "Beetles means scarabs," Mr. Gifford would have found himself embarrassed to open his mouth wide enough for roaring forth his indignant astonishment at the supreme absurdity of Mr. Mason; first, in attempting to explain what needed no explanation at all; and secondly, in giving as an explanation (supposing one to be necessary) a term far less familiar than that which was to be explained.

The same unworthy spirit is evinced also in the first annotation: for it is quite clear that Mr. Gifford, notwithstanding his angry declamation against the caprice and absurdity of Mr. Mason, understood just as little as Mr. Mason himself what was meant by making "a *third* meal of a bunch of raisins." The difficulty lies wholly in the word *third*; and that difficulty Mr. Gifford has neither removed nor lessened. Indeed, as well his remarks as his quotation seem to make for the correction proposed by Mr. Mason, rather than against it.

I think the sense of the line in question is simply this: "Yet make *three meals* of one bunch of raisins; make a *third* meal of a bunch of raisins, after having already made two meals of the same bunch." And this sense appears to me so obvious, that I scarcely comprehend how even Mr. Mason (to say nothing of Mr. Gifford) could have overlooked it.

SHAKSPEARE.—*Antony and Cleopatra*, Act V. Sc. 2.:—

"*Cleop*. Sir, I will eat no meat, I'll not drink, Sir;
If idle talk will once be necessary,
I'll not sleep neither: This mortal house I'll ruin,
Do Caesar what he can."

These words are addressed by Cleopatra to Proculeius, who has just disarmed her of the dagger with which she was attempting to kill herself. The second line—

"If idle talk will once be necessary,"—

has given great trouble to the commentators. Dr. Johnson's interpretation is, "If it will be neces-

sary now for once to waste a moment in idle talk of my purpose, I will not sleep neither." Steevens suggests two interpretations (declaring himself, however, not satisfied with either): first, "If idle talking be sometimes necessary to the prolongation of life, why, I will not sleep for fear of talking idly in my sleep;" secondly, "If it be necessary, for once, to talk of performing impossibilities, why, I'll not sleep neither." Malone and Ritson conclude that a line has been lost between the second and third, and Malone thus supplies it:

"If idle talk will once be necessary,
I'll not so much as syllable a word;
I'll not sleep neither."

Ritson's supplement is as follows:—

"If idle talk will once be necessary,
I will not speak; if sleep be necessary,
I'll not sleep neither."

For necessary, Mr. Collier, from his corrected folio, reads *accessary*, but without intimating how the new reading is to be explained.

Notwithstanding the number and eminence of the commentators who have found a stumbling-block in the passage under consideration, I venture to suggest that *necessary* is the true reading; that nothing has been lost from the passage; and that the meaning is only this: "If idle talk will for once serve a needful purpose by preventing sleep, I'll not sleep neither: for I will occupy myself in idle talk with my women, and thus keep myself incessantly awake, until nature sinks and perishes for the want of sleep."

SHAKESPEARE.—*Measure for Measure*, Act III. Sc. 1:—

"Claudio. Ay, but to die, and go we know not where;
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about
The pendant world; or to be worse than worst
Of those, that lawless and incertain thoughts
Imagine howling!—'tis too horrible!"

Warburton explains *delighted spirit* to mean, the spirit accustomed here to ease and delights. "This," he adds, "was properly urged as an aggravation to the sharpness of the torments spoken of." Steevens concurs with Warburton. Dr. Johnson mentions, that the reading, *benighted spirit*, had been proposed by some; by others, *delinquent spirit*. It seems to me that *delighted*, in this place, is employed as precisely equivalent to *delicate*: a meaning which, however extraordinary it may be considered, yet appears more suitable than any other to the word, not only in this place, but also in the passage furnished to Steevens by Ritson from the *Travels of Sir Thomas Herbert*; in which Sir Thomas, speaking of the death of Mirza, son to Shah Abbas, says that he "gave a

period to his miseries in this world by supping a *delighted* cup of extreame poyson." *Delighted* there can hardly mean *delightful*: for a *delightful* cup of extreme poison would be manifestly incongruous; but a *delicate* cup of extreme poison may well mean a cup which, though containing virulent and deadly poison, had yet been rendered delicate to the taste. And the sense of *delicate* (although that of *delightful* would not be incongruous) seems best adapted also to the word *delighted* in the following passage in *Othello*, Act I. Sc. 3:—

"If virtue no *delighted* beauty lack,
Your son-in-law is far more fair than black."

Lawless and incertain thoughts, Dr. Johnson interprets as "conjecture sent out to wander without any certain direction, and ranging through possibilities of pain." It is evident, therefore, that he understood the words—"Of those that lawless and incertain thoughts imagine howling"—as equivalent to "Of those whom lawless and incertain thoughts represent as howling." And in this I think he was wrong. The beings referred to are the damned, or the devils, or both: and why should thoughts, which represent *them* as howling, be characterised as lawless and incertain? and not rather as perfectly lawful and abundantly certain? The pronoun *that*, in my opinion, does not stand for *whom*, as Dr. Johnson supposed, but for *who*; so that the meaning of the clause will be—"or to be worse than worst of those, who, howling, imagine lawless and incertain thoughts." The picture thus becomes vivid and terrible, and every word significant: while, upon Dr. Johnson's construction, the words *lawless* and *incertain* are idle at least, if not absolutely inappropriate.

In the next scene of *Measure for Measure*, the disguised duke, having become acquainted with the hypocrisy and depravity of Angelo, makes this reflection:—

"That we were all, as some would seem to be,
Free from our faults, as faults from seeming free!"

The meaning of which, I incline to think, is only this: "Would that we were all, in reality (*what some would seem to be*) as free from our faults as, under Angelo's severe administration, faults are from seeming to be free; that is, to be allowed or tolerated." The commentators in *alia omnia abierunt*. Their conjectures are too much extended for quotation here.

"Si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum."

O. D.

DOUCE'S "ILLUSTRATIONS OF SHAKESPEARE:"
MAJESTY: CHOPINES.

At p. 13. of vol. ii., the accomplished author says, in reference to the use of the term *majesty*:—

"In France it is not traceable before the year 1360,

about which time Raoul de Presle, in the dedication to his translation of Saint Augustin *De Civitate Dei*, thus addresses Charles the Fifth: 'Si supplie a vostre royale majesté.'"

If, however, Mr. Douce had referred to the *Gesta Dei per Francos*, Hanovæ, 1611, folio, vol. ii. p. 5., he would have seen an instance of the application of the term "royale majesté," to the King of France, forty years before by the intelligent Venetian traveller, Marino Sanudo Torsello; who is as good an authority upon such a subject as Raoul de Presle, and perhaps better.

The second passage, of which I wish to say a few words, is at p. 231. of the same volume, where Mr. Douce is illustrating a passage in *Hamlet*:—

"Ham. Your Ladyship is nearer to heaven, than when I

Saw you last, by the altitude of a *chopine*."

The earliest authority whom the author cites for this article of dress is Sandys, whose *Travels* were published in 1615. My present object is to point out that what is said by Sandys of these shoes, and after him by Howell, Saint Didier, and others, had been said more than a century before by Pietro Casola, who visited Venice on his way to Jerusalem in 1498, and a few copies of whose *Travels* were printed so recently as 1855 for the first time. In Casola's time, the *chopines*, or *chippens* as Howell calls them, were known as *zilver*; and the old traveller informs us that the ladies at that period wore them so very high, that they were unable to walk abroad without leaning on the shoulders of their pages or handwomen. Douce may be readily excused for his ignorance of Casola and his *Journey to Jerusalem*, A.D. 1498. It was only in the course of my investigations on Venetian archaeology, that I first heard of him.

W. CAREW HAZLITT.

A GRANT FROM THE AMERICAN INDIANS IN 1767.

Nearly forty years since, a translation of this grant was sent to England, with a view to ascertain whether it had ever been recognised or confirmed by this government. It is believed that some children of Jonathan Carver were desirous of obtaining some benefit in respect of this concession. As it will not occupy much space in "N. & Q." I have sent a copy of the grant, and also a description of the territory which accompanied the map of the country:—

"To Jonathan Carver, a Chief under the most mighty George the Third, King of the English and other Nations, the fame of whose courageous Warriors has reached our ears, and has been more fully told us by our good Brother Jonathan aforesaid, whom we rejoice to see come among us, and bring us good news from his Country. We, Chiefs of the Nadowissies, who have hereto set our seals, Do by these presents for ourselves and heirs for

ever, in return for the many presents and other good services done by the said Jonathan to ourselves and Allies, give, grant, and convey to him the said Jonathan, and to his heirs and assigns for ever, The whole of a certain Tract or Territory of Land, bounded as follows, viz., From the Fall of St. Anthony, running on the East banks of the Mississippi nearly south east, as far as the south end of Lake Pepin, where the Chippeway River joins the Mississippi; and from thence eastward, 5 days' travel, accounting 20 English miles per day, and from thence North 6 days' travel, at 20 English miles per day, and from thence again to the Fall of St. Anthony on a direct straight line. We do for ourselves, heirs, and assigns for ever give unto the said Jonathan, his heirs and assigns for ever All the said Lands, with all the trees, rocks, and rivers therein, reserving for ourselves and heirs the sole liberty of hunting and fishing on land not planted and improved by the said Jonathan, his heirs and assigns. To which we have affixed our respective seals at the Great Cave, May the first, one thousand seven hundred and sixty-seven.

"HAWNOPAWJATIN, [a tortoise] his mark.

"OCHOTONGOOMILISHEAW, [a snake] his mark.

"This tract is situated on the Great Mississippi River, between the Falls of St. Anthony and the Chippeway River, and runs along the eastern banks of the Mississippi, about 75 miles to the Chippeway River, and thence due East 100 miles, thence due North 120 miles, and thence nearly South-west 185 miles. This tract contains 8,505,600 acres, or 13,290 square miles, which is divided into 369 $\frac{1}{2}$ townships of 36 square miles, or 23,040 acres each. The soil is fertile, and abounds in lead and copper ore, and several fine rivers flow through its interior, as by reference to 'Carver's Travels,' and also to 'James's Vth Seaman's Map of the United States,' published in 1821, will more fully appear."

The book referred to in the preceding paragraph is, *Travels through the Interior Parts of North America in the Years 1766, 1767, and 1768*, London, 1779. It is singular, however, that if this grant be genuine, the author should not have referred to it in his *Travels*; especially as at p. 533. he notices the tract of land, which he says exceeds the highest encomiums he can give it, notwithstanding that it is entirely uninhabited.

JOHN S. BURN.

Henley.

LADY MARY MARKHAM, ETC.

The interest that attaches to State funerals, and to the time A.D. 1681, whose manners have been sketched by a pencil which will not again instruct and amuse us, render the following extract worthy of preservation.

I have copied it from Sir Robert Markham's Memorandum-Book [18,721.], an almanack, very fine bound, now in British Museum. The account of her birth, Jan. 19, 1644, and marriage, serve to explain several of the items. She left three children, George, Robert, and Ursula.

"Memorandum.—My dear Wife, the Lady Mary Markham, was the 3^d da. and h. of Sir Tho. Widdington, of Cherborne Grange, co. Northumberland, Kn^t and Serj.-at-Law. Her Mother was Frances, one of the d. of Rt. Hon. Ferdinand Lord Fairfax, Baron of Cameron in the

Kingdom of Scotland; her eldest sister was the Lady Frances Le Gard; her second, the Lady Cath^e Shafto; her fourth, the R^t Hon. Ursula, Countess of Plymouth.

"I was happily married to her in the lifetime of my father at York, upon Thursday, the last of August, 1665, at which time his Roy. High. James D. of Yorke, was at York, by reason of the great Plague that raged at London; his Ma^{ty} being at Oxford.

"I was made unhappy in her death at Sedgbrook, upon Saturday, the 7th Apr. 1683, being then Easter Even. Her death was occasioned by a Miscarriage of a boy when she was not fully gone 6 months, which happened on Sunday, 1st April, after which she fell into a Coma, whereof she died.

"My wife was buried in a new vault made for her and myself in the S. Chancel of the Parish Church of Sedg-broke, on Friday the 13th of April, and the Ladies that bore the pall were—

1. The Lady Hussey, of Caythorpe, the Elder Widow.
2. The Lady Fane, of Fulbick, wife to S^r Francis Fane, Kn^t of the Bath.

3. M^{rs} Harrington, of Boothby, wife to Tho^s Harrington, Esq^r.

4. M^{rs} Hall, of Baroby, wife to M^r Jo. Hall, the Minister of Baroby.

5. M^{rs} Markham, the wife of my cousin, Hy. Markham.

6. M^{rs} Deligne, wife to Eras: Deligne, Esq^r.

7. M^{rs} Welby, the wife of M^r Jo. Welby of Harlaxton.

8. M^{rs} Margaret Rushworth, the sister to my Lady Fane, and a Kinswoman of my wife's.

The said Ladies had white hoods of Alamode [*with the K... upon the Shoulder*]* and white gloves, and afterwards scutcheons. M^r Francis Peet, the Minister of Sedgbrooke, preached her funeral Sermon, and the text was—I heard a voice from heaven saying, Blessed are the dead which die in the Lord—for which I gave him £5.

Rings at Guineas.		£	s.	d.
1. For the Earl of Plymouth	-	-	-	-
2. The Countess of Plymouth	-	-	-	-
3. My Lady Le Gard	-	-	-	-
4. S ^r Robert Shafto	-	-	6	9
5. D ^r Widdington	-	-	-	0
6. The Lady Cartwright	-	-	-	-
Paid M ^r Seckers, her midwife, 4: G:	-	-	4	6
Nurse Watson, for assisting her	-	-	1	0
M ^{rs} Bickerstaffe, another midwife	-	-	2	3
D ^r Jas. Clerk, of Grantham	-	-	2	3
D ^r Denham, of Stamford, 6: Guin:	-	-	6	9
D ^r Yarborough, of Newark	-	-	3	12
Paid M ^r Peet for the funeral Sermon	-	-	5	0
For burying in Linen	-	-	5	0
The Joiner for her Coffin	-	-	3	8
The Baker for Bread	-	-	3	5
Given my Lord Plymouth's serv ^t that came post	-	-	1	1

The Newark Bills.		40	1	2
M ^r Hobman and M ^r Newham's Mercer B.	-	18	12	8
M ^r Anth: Markham's Apothecary B.	-	12	12	0
M ^r Morris's Draper's Bill	-	13	13	8
M ^r Ellis's Draper's Bill	-	2	1	0
M ^r Summers's Draper's Bill	-	11	4	0
M ^r Twentyman's Vintner's Bill	-	2	6	0
M ^r Cook's Shoemaker's Bill	-	2	15	0
M ^r Empps's Taylor's Bill	-	7	16	0
Math. Fox's Herald's Bill	-	0	1	6
Owen Gascoigne for Shoebuckles	-	0	10	0
Given M ^r Twentyman's Serv ^t for Attendance	-	4	8	0
M ^r Manning for Hats	-	-	-	-

* Erased in the MS.

Grantham Bills.		£	s.	d.
M ^r Garthwait's Mercer's Bill	-	17	0	0
M ^r Cricklow's Apothecary's Bill	-	5	14	0
M ^r Grant's Draper's Bill	-	4	6	0
The Grantham Taylor's Bill	-	1	6	0
The Muslin Taylor's Bill	-	0	10	6
Bricks for the Grave	-	0	15	0
The Mason for the Grave	-	0	7	0
The Clerke for the Grave	-	0	6	6
An Hatt for Will: Dodson	-	0	11	0
Tho ^s Newark, Sadler, M ^r Burnett's Bill for covering the Coach and mourning furniture	-	4	11	0

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WM. DAVIS.

St. John's Wood.

Minor Notes.

THE WORD "AMERICA."—The *Cosmographie Synopsis*, in which the word *America* was suggested (1507) is fully described under the first head by Brunet; but he does not give the very words of the proposal. They are as follows:—

"... et alia quarta pars per Americum Vesputium (ut in sequentibus audietur) inventa est: quam non video cur quis jure vetet ab Americo inventore sagacis ingenii viro Amerigen quasi Americi terram, sive Americam dicendam: cum et Europa et Asia a mulieribus sortita sint nomina."

A. DE MORGAN.

"FIRST CATCH YOUR HARE."—Mrs. Glasse's *Cookery* is known to the present generation principally through this oft-repeated quotation. Did Mrs. Glasse ever write such a sentence? In her directions for cooking a hare, she uses the word "cast," which is defined in some old dictionaries as to disembowel and skin. I have seen no edition containing the quotation as it is usually given. Until the quotation is found in its integrity, would it not be a graceful act on the part of facetious writers to let Mrs. Glasse rest in peace?

G. D. Y.

THE BORDER LAWS.—Legal antiquaries will thank "N. & Q." for chronicling what will doubtless be the last time a felon's goods will become forfeited to a lord of a manor:—

"It will be remembered that M^r. Bewicke, a country gentleman, an ex-magistrate of the county of Northumberland, was convicted two weeks ago, at the assizes held in Newcastle-on-Tyne, of shooting at two sheriff's followers, who had gone upon his estate to levy for an attorney's bill, and was sentenced to four years' penal servitude. The Commissioners of Greenwich Hospital have taken possession of the goods and chattels of the unfortunate convict, at Threepwood, the family seat in the Vale of Tyne, and they will be put to the hammer. This step has been taken under the authority of an old Border Act granted to the late unfortunate Earl of Derwentwater, whose estates in Northumberland were apporportioned by the Government to Greenwich Hospital. The Act of Parliament conferred on the unfortunate earl, as lord of the manor of Langley, power to seize the goods

and chattels of any person convicted of felony within that barony, and the Hospital Commissioners, as trustees of the property, are bound to prosecute the order."—*Times*, March 28, 1861.

GRIME.

PROFESSOR WILSON. — I have a poetical tract, entitled *The Death of Nelson*, by John Wilson, Esq., 8vo., pp 8., Glasgow, 1806, which I am inclined to ascribe to Christopher North. It came from the library of "Robt. Sym, clerk to the Signet," who was, I think, a relative of the Professor; but I find no notice of it in his *Works*, lately published by Dr. Ferrier.

I have hitherto looked upon the "Lines Sacred to the Memory of the Rev. Jno. Grahame," 1811, as the earliest acknowledged and separately printed poem by Wilson; but, if I am right, here is proof that the author of the *Isle of Palms* made his *débüt* as a poet in 1806.

J. O.

PUBLICATION OF BANNS: CHURCHING OF WOMEN. — Will you give a space to the following extract from *The Times* (July 12, 1856, p. 11.)? wherein the dictum of Baron Alderson, in the case *Reg. v. Benson*, clerk, is given, I think, more fully than in the extract from the *Oxford Herald*, with which a correspondent formerly favoured your readers:—

"The Rubric required the publication to be made in that part of the Morning Service when the church was most frequented; viz. after a portion of the Communion Service and before the sermon. The Act of Parliament continued that; but inasmuch as through the neglect of the clergy or bishops in past times, service was not always solemnized in the morning, the statute enacted that in such cases the publication should be made in the Evening Service, after the second lesson."

Baron Alderson also remarked in the course of this trial, that "whether a woman was married or not, she ought still to give thanks for safe deliverance." I believe it is not the usual practice of unmarried women to attend the church for the purpose of returning thanks. I know, however, one instance of a clergyman in my neighbourhood who churched an unmarried woman, and I cannot but think he was right in adopting the views of Baron Alderson in this particular. The practice may be more common than I believe it to be, and I should be glad to have instances furnished by some of your correspondents. VRYAN RHEGED.

THE MARCHES. — The following is a remarkable instance of the change of meaning in a word, which frequently occurs in historical reading. It is not noted in the edition of Dean Trench's *Glossary*, which I looked at for the purpose:—

"Disassembling of Intentions for Politick designes is a thing which some make to lye within the *Marches* * of lawfull and unlawfull" (later than A.D. 1681.).—From Sir R. Markham's *MS. Memorandum Book* [18,721, Add. MS.]

* Debateable ground.

Earl, Count, Comes or Warden of the March or Marshes (confines) are met with in English, Scotch, and Prussian History.

WM. DAVIS.

St. John's Wood.

Queries.

WILKES AND JUNIUS.

Permit me once again to trouble you with a question, which I still hope may yet be solved.

Where are the originals of the letters which passed between Junius and Wilkes?

It is well known that after having been printed in the 1812 edition of the *Letters of Junius*, they were returned to the late Mr. Hallam, through whose medium they had been lent to Mr. Woodfall by the owner of them, the Rev. Peter Elmsley, Principal of St. Alban's Hall at Oxford.

In "N. & Q." iv. 276., Mr. Hallam says that he "returned the Junius letters to Mr. Elmsley some years before his death in 1825, and that they are in all probability in the possession of his representatives."

Mr. Elmsley's executor was the late Mr. Joseph Parker of Oxford, and his son, the Rev. Edward Parker, Rector of Great Oxendon, is now in possession of Mr. Elmsley's papers. By this gentleman I was most obligingly informed, that having at my request carefully examined the papers in question, he was unable to find any traces of the correspondence between Junius and Wilkes. Is it not, therefore, highly probable that Mr. Hallam never did return these letters to Mr. Elmsley? That he may have intended to do so, and that he thought he had done so, there can be no reasonable doubt.

Mr. Hallam's expression on the subject is somewhat vague: he does not seem to recollect when or how he returned them. They must have been in his possession since 1812, and he only returned them "some years before his death in 1825." I think he had altogether forgotten them, and only supposed that he must have returned them, as he no doubt intended.

May we not, therefore, believe that they might still be found among the late Mr. Hallam's papers?—a small packet—perhaps sealed up—laid aside, unnoticed among the accumulated writings* of a very long literary life.

I have thus suggested the only clue which now seems to remain, and I trust that Mr. Hallam's representatives will cause a search to be made for these documents, so interesting to every inquirer into the authorship of Junius, and the more so, as there are good reasons to believe that in some instances, at least, they were not very correctly copied.

WILLIAM JAMES SMITH.

Conservative Club.

"THE ATHENÆUM."—Who is the author of a series of Essays in *The Athenæum* of 1828 (pp. 665. &c.), by the Woolgatherer? The essays are on various subjects: "The Character of Sir Andrew Aguecheek," "The Letters of Chatterton," &c. &c. These essays appeared, I think, during the time that *The Athenæum* was edited by the Rev. F. D. Maurice. R. INGLIS.

BELL INSCRIPTION. — What is the correct rendering of the following line—

"Hoc mihi jam retio nomen de Simone Petro?"

It is the inscription upon one of the bells in my church, dedicated to St. Peter, and of the time of Henry VIII.* A COUNTRY RECTOR.

JOHN CHAMBERLAIN. — Can your valued correspondents, MESSRS. C. H. & T. COOPER, throw any light upon this gossiping correspondent of Dudley Carleton, whose letters are so numerous in the reigns of Jac. I. and Car. I.? It has been stated, upon what authority I know not, that he was born *circa* 1550, was educated at Cambridge, and that his death occurred some time about 1620. There was one John Chamberlain, Esq., buried at St. Dunstan's-in-the-West (London), May 19th, 1619; but beyond the entry in the registers, there is nothing to identify him as the writer of court gossip above mentioned. The object of the present inquiry is to ascertain, if possible, the parentage or family of Carleton's friend; and whether he was a scion of the Oxfordshire branch of Chamberlains settled at Sherborne in that county? Q.

MR. COWAN. — There is an English translation of Clanschlager's *Shepherd's Boy*, a Dramatic Idyll, Edinburgh, 1828. This poem was translated by Mr. Cowan. Can any of your readers give me any information regarding the translator? R. INGLIS.

COUNT CREATED BY GIVING A CALDRON. — In Selden's *Titles of Honour* (Part II. cap. 4.) he says it was the custom in Spain to create the *Conde* a count (*comes*) by presenting to him a banner and a caldera, or caldron:—

"The banner as a testimonie of a power given him to lead in the field, and the caldron of his greatnesse in house-keeping, and abilitie in mayntaining those whom he should lead."

Did this custom prevail in any other country? May it not also throw some light on the famous porridge pot of Guy, Earl (*comes*) of Warwick, of which so little is known? A. A.

Poets' Corner.

ERBISTOCK CHURCH. — Can any of your correspondents oblige me by any information about the parish of Erbistock? The church, which is in

course of restoration, is situated on the bank of the Dee, in the county of Denbigh. It is dedicated to St. Hilary. It is said that in the Bodleian there are some MSS. which would afford information upon the subject. Z. Z.

HERALDIC QUERY. — What were the arms and crest of Baron Bryan, A.D. 1350, Edward III. (extinct peerage)? And does any proof exist of the Welsh family of Bryan having emigrated to the north of Ireland? JAMES W. BRYANS.

THE HERBERT FAMILY. — In the account of the Herberts of Llanarth, given in Burke's *Landed Gentry*, I find it stated that Herbert, styled Count of Vermandois, who came over at the Conquest with the first William, and filled the office of chamberlain to the second, William Rufus, married Emma, daughter of Stephen Earl of Blois, by Adela, daughter of William the Conqueror. In the royal pedigree prefixed to Sir Bernard's *Peerage and Baronetage*, the name of Emma is not given amongst the children of Adela and Stephen, Earl of Blois, the only daughter mentioned being Maud, who was married to Richard Earl of Chester, and drowned with her husband in 1119. How can this strange discrepancy be explained? RECLUSE.

HISTORY OF THE COUNTY OF DOWN. — In a recent number of Duffy's *Hibernian Magazine* mention was made of "James Myles Reilly, Esq., barrister-at-law, who made large collections for a history of the county of Down, and who lived at Searva [in that county] in 1834," and soon after died. Can any one acquainted with that flourishing part of Ireland tell me (what the writer of the article in question has not told his readers) whether Mr. Reilly's collections have appeared in print, in whole or in part; and, if extant, where to be found? Some more recent particulars than what we learn from Harris and Lyon's *Antient and Present State of the County of Down* (Dublin, 1744), would doubtless prove an acceptable addition to the topographical literature of Ireland.

ABHBA.

PARTHENO-GENESIS. — Donne (*Serm.* VII. vol. i. p. 138., Alford's ed.) says:—

"Some casuists in the Roman Church have ventured to say, that by the practice and intervention of the devil there may be a child, and yet both parents, father and mother, remain virgins."

Who are these "casuists"?

S. C.

THE "PIGFACED LADY." — Could you or any of your readers kindly inform me whether there exists any account, medical or biographical, of this person? She lived, I believe, about forty years ago; and I am acquainted with two authentic instances of her having been seen, in one of the two, by a gentleman still living. In spite of the natural horror of the phenomenon, its in-

[* In all probability the bell-founder's name was Peter Simon, which would explain the inscription.—ED.]

terest, both physiological and psychological, is so considerable that I am surprised to find so little information afloat upon the subject. May I further ask whether any more recent case of the kind has occurred? There are one or two earlier cases. M. A.

LINKS BY SOUTHEY?—The following lines are from the fly-leaf of a copy of *Frankenstein*, on the title-page of which is written, "Robert Southey, 1819." I do not know the poet's hand. This is small, and very neat. I shall be glad to be told whence the lines are taken.

"For mighty bodies and excessive strength,
Said the wise prophet, by the angry gods
Are tumbled down, great only in their ruins,
When the proud owner, sprung from human race,
With bold presumption, dares to make a god."

T. E. W.

THOMAS TAYLOR THE PLATONIST.—Any facts as to the biography and literary labours of Thos. Taylor will be useful to me. I am aware of those sources of information which have already been pointed out in "N. & Q. (2nd S. ii. 489.; iii. 35.; ix. 28, 110.)

The list of his published works in the *Penny Cyclopædia* is not complete. Does a perfect one exist? Can his communications to periodical literature be identified? Do any of his manuscripts remain unpublished? A catalogue of Taylor's library was published in 1836. The loan of this pamphlet, if but for a day, would be esteemed a favour. EDWARD PEACOCK.

Bottesford Manor, Brigg.

WINCH.—A. G. H. S. will feel greatly obliged to Mr. CHARNOCK, or any other reader of "N. & Q.," for information on the meaning of the local name *Winch*, which occurs in the county of Norfolk in its simple form, or merely with the prefix East or West. He is inclined to think it of Celtic not Teutonic origin; and Parkin, the Continuator of Blomefield, says "it is derived from *Win*, which in the British tongue signifies *water*, and *Ic* or *Ise*, a general name for any streamlet;" but Parkin is commonly a very blind guide in etymological researches. The earliest mention of the name that A. G. H. S. has met with is in the Domesday Book, where it occurs in the forms of *Uuinic* and *Uuenic*. The spelling of local names, however, in that invaluable record cannot at all times be relied on, and are in many cases manifestly corrupt,—a circumstance which has been attributed to the awkward attempts of the Norman scribes to express in writing the probably rude enunciation of the Saxons from whom they had their information. The syllable *Winch* is found in composition in several English local names of Teutonic origin, but here it is a form of the A.-S. *Wincel*=a corner, and our Norfolk *Winch* seems to have nothing to do with it. It may be men-

tioned that East and West Winch are in the immediate neighbourhood of Lynn, a local name plainly of British origin; and that remains of the British period have been found in both these villages.

"CHRONICLE OF WORCESTERSHIRE."—About twelve years ago, on the Oxford Circuit, I think at Worcester, a cause was tried, the parties to which were two inhabitants of Pershore. It was a common horsewhipping case, but noticeable from the defendant's counsel quoting a Chronicle of Worcestershire, written by the Prior of Evesham in the time of Henry III., in which the pugnacious habits of the Pershore men are noticed. The Latin sounded monkish, but was said to have been adapted or invented for the occasion. Can any of your correspondents refer me to the newspaper report, or give me the quotation? M.A.

Queries with Answers.

HISTORY OF VIRGINIA.—Permit me to lay before your readers the following Queries:—Was there a History of Virginia, published by a Captain Jocelyne, about the middle of the seventeenth century? If so, what was the exact date of publication? Does it contain an account of the discovery of Welsh Indians, in the neighbourhood of Cape Hatteras? And, if so, will the respondent be kind enough to extract the passage? T. S.

[The work required by our correspondent is probably one of the curious productions of John Josselyn, who paid a visit to New England in 1638-9, and another in 1668-71. He published his impressions of the country in two works, viz.: 1. *New England's Rarities Discovered*, 8vo., 1672, 1674, 1675. 2. *An Account of Two Voyages to New England*, 12mo., 1674. From p. 123. to 144. of the latter work he describes the inhabitants of New England and Virginia, and speaks of many of their customs resembling those of the ancient Britons, but they are not called by him *Welsh Indians*. The author seems a little credulous, for he tells us that "some frogs, when they sit upon their breech, are a foot high;" and that "barley frequently degenerates into oats."]

LEUCA-WICK.—

"Silva vi Leuſ̄ l̄ḡ.—iii Leuſ̄ l̄at, red̄d̄ xxii. Sol. Ex his dat v. Sol. ad ligna emenda in Wick."

"The woods are six leagues in length, and three in breadth; and pay twenty-two shillings yearly. Of this, five shillings are given to buy wood in Wick."

I find this extract in the Domesday Survey for Leominster, in Herefordshire. I would feel deeply obliged to any of your learned correspondents if they could throw any light on, or explain, what is meant by this latter expression, "buying wood in Wick."

Mr. Anstis, who was Garter-King-of-Arms, in

his notes on the Domesday Survey, found in Lord Conynghby's MSS., maintains these leagues to be miles. The word "Leuva," he says, may mean miles, as I am certain it does in some places in this Survey.

Some of these lands paid "xxx^{ta} mittæ salis." What would the measure of the "mitta" be? Can the saying, a "mere mite" be referred to this word "mitta"?

Among the members of the manor of Leominster mentioned in Domesday, occurs the word "Gedeven," written elsewhere "Gedesferná." No local name in the neighbourhood at all corresponds with this word at present. Can any of your correspondents say what place is here meant?

By the insertion of these questions in "N. & Q.," you will much oblige an inhabitant of Leominster, who is interested in its ancient history. L. (1.)

[The Leuca, or Leuga, or Leuva of Domesday was a *mile*, not a league; but then it must be remembered the English "mile" was not then a fixed measure, it was a *traditional* one; not, as *now*, of 1760 yards, but generally of greater length. An entry in the register of Battle Abbey makes it 480 perches: "Leuga autem Anglica duodecim quarenteinis conficitur—Quarenteina vero quadraginta perticis. Pertica habet longitudinis sedecim pedes." So that this would make the mile in the time of the Normans 2560 yards, or about a mile and a half of our statute mile. This was the Leuca.

With regard to the question relating to "ligna emenda in Wick," our correspondent should furnish us with more materials for giving a safe opinion than these four words convey. For instance, is "Wick" the actual name of a manor or ville? or is it an outlying portion or hamlet of the manor? such portions being frequently called "Wich" or "Wick." In this case the reserve may have been a provision for fuel to which the manor was liable for the tenants of the small hamlet. Then, again, our correspondent should be very particular in giving the word in its exact abbreviated form, with the marks of abbreviation overwritten, because "emenda," or "emendatio," is the word always used in Domesday and in ancient records for "compensation," fine, or satisfaction, as the case may be; and this may well have been the meaning here. Perhaps, with these few hints, our correspondent may work out his difficulty, which we cannot pretend to solve without more of the context before us.

"Mitta" was a Saxon measure; its exact capacity is not known. Bosworth conjectures it (but with a query) to represent a bushel. Kelbam states that, according to some writers, it was ten bushels. Nothing is more uncertain than the value of Saxon measures, Nash's *Observations on the Domesday of Worcestershire* might prove of service to our correspondent.]

EXTENTA.—In old records, such as the *Inquisitiones post Mortem*, it is common to find a possession described as "Manor" Extent," as, for example, "Clifton Manor Extent." Can you tell me what this means?

"Extenta," says Ducange, "is *Æstimator*," and he quotes "per *æstimationem* et *extentam* per probos et legales viros," and "Extensor," he says, is "*Æstimator publicus*."

Collins [Cowel?], in his *Law Dictionary*, says, "Extentus" is "rack rental."

May it be concluded from these not exactly parallel explanations that the above entry means that the person possessed the manor and the rack rents, or in other words, was lord of the manor and owner of the soil? C. D.

["Extent," or "Extenta," means "a survey" of a manor. A writ to the sheriff or escheator frequently ran "extendi facias," &c., i. e. you shall cause a survey to be made.

These "Extents" are among the most valuable records which we possess. They are of very frequent occurrence in the *Inquisitiones post Mortem*, furnishing us with surveys of all the lands and customs, and franchises of the ancient manors for which they were made. The extent of the domain, the services due, the wood, the waste, the pasture, the arable, all minutely measured and described.]

ANONYMOUS. —

"The Catalogue of our English Writers on the Old and New Testament, either in whole or in part: whether Commentators, Elucidators, Adnotators, Expositors, at large or in single Sermons. Corrected and enlarged with three or four thousand Additional. The Second Impression. London: Printed by E. Cotes, for Thomas Williams, at the Bible in Little Britain. 1668, 12s."

Can you inform me of the author of the preceding very excellent *anonymous* publication? r.

[The first edition of this work appeared in 1663, and is the joint production of John Osborne and William Crowe. Wood (*Athena*, iii. 676., ed. Bliss,) informs us that "John Osborne was a forward zealot for carrying on the righteous cause, and took a great deal of pains in making *A Catalogue of our English Writers on the Old and New Testament*, and had printed about eight sheets of it, but Will. Crowe of Suffolk, schoolmaster of Croyden in Surrey (the same I mean who hung himself about the latter end of 1674), coming out before him on the same subject in 1659, prevented him from going any farther. This *Catalogue*, which hath been several times since printed, is called by some *Osborne's*, but by the generality *Crowe's Catalogue*." Dr. Bliss has added the following note: "Will. Crowe, coll. Caii, conv. 2. admissus in matriculam acad. Cant. Dec. 14, 1632.—*Baker*." In the King's library, British Museum, is an interleaved copy of the second edition, 1668, with numerous MS. additions.]

THE DEVIL. — What is the history of the couplet —

"When the Devil was sick, the Devil a monk would be;
When the Devil got well, the Devil a monk was he?"

J. E. T.

["According (says Bailey) to an old monkish rhyme:
Dæmon languebat, monachus bonus esse volebat;
Sed cum convaleuit, manet ut ante fuit."]

"THE DOWIE DENS O' YARROW." — Who was the writer of this ballad, which is the subject of Noel Paton's celebrated paintings? ST. SWITHIN.

[This is one of those traditional ballads, whose authorship is now irretrievable. It first appeared in Sir Walter Scott's *Minstrelsy of the Scottish Border*, edit. 1810, ii. 366.: "Tradition places the event (he says), recorded in the song, very early; and it is probable that the ballad was composed soon afterwards, although the language has been gradually modernised, in the course of its transmission to us, through the inaccurate channel of oral

tradition." The version in Chambers's *Scottish Ballads*, ed. 1829, p. 145., is composed out of three different copies.]

ST. TIB'S EVE is used in Cornwall as equivalent to "the Greek Kalends." Can the readers of "N. & Q." inform me—1. Who is meant by St. Tib? 2. The reason of the phrase? 3. Whether it is known in other parts of England?

Tib, or Tibb, appears to be a woman's name (*ex. gr.* Tibbie Shields in the *Noctes*); and Mr. Halliwell, in his *Archaic Dictionary*, says it stands for Isabella. On the other hand Tib, the mediaeval name for a cat*, is a contraction for Tybert = Thébaut = Theobald, a man's name. The latter derivation may explain the phrase, as I find St. Theobald's Day is the 1st July, and apparently lacks an eve; since the 30th of June is the Feast of the Commemoration of St. Paul, and the 29th of June the Feast of Saints Peter and Paul.

LEONARD H. COURTNEY.

Lincoln's Inn.

[We can only add another conjectural explanation of the phrase. Our sailors trading to Portugal have altered the name of "Setuval" into "St. Ubes." There is no such saint in any Calendar; consequently, there is no "St. Ubes' Eve": so that to promise the payment of a debt, or do anything else "on St. Ubes' Eve," would be equivalent to saying, that we will do it "ad Græcas Calendas," or never. So that if "St. Tib's Eve" be not a corruption of St. Theobald's Eve, which we think very probable, it may possibly be that of "St. Ubes' Eve."]

Replies.

DR. JOHNSON'S WORKS.

(2nd S. xi. 191.)

As I am satisfied that your wish is that all statements respecting the editors of books, which appear in "N. & Q.," should be accurate, I am sure you will forgive me for correcting an error into which you have been led as to the editor of Johnson's *Works*, published at Oxford, in 1825, by Talboys & Wheeler. Talboys certainly was not the editor of that edition; but Francis Pearson Walesby certainly was. I was at Oxford when it was published, and took it in from Talboys, who was my bookseller, in the firm belief—a belief (as far as I can venture to speak after the lapse of so many years) founded on what Talboys himself told me—that Walesby was the editor; and till I saw your Note, I never heard a doubt suggested on the subject. Unwilling, however, to make any statement which I was not perfectly certain was correct, I communicated with a friend of Walesby; and the result is, that I am now enabled to set the matter at rest in a perfectly satisfactory manner.

My own belief has been confirmed in the

strongest possible manner by a fellow collegian of Walesby; and I have now lying by me a MS. note-book, in Walesby's handwriting, which has been found among his papers in consequence of my inquiries. This book was evidently used by Walesby for the purpose of preparing the edition in question. It not only contains many notes, headed "For Johnson," "Rasselas," "Advertiser," "Irene," "Political Tracts," "For Preface to Poets," "Biography," "Make note for Talboys's Bos—"*, &c., but the contents of these notes have evidently been used in the editorial parts of the edition in question. In some cases passages have been adopted nearly word for word; in others, rude notes have been worked up into polished language; in others, passages copied from other authors in the notes have been inserted word for word in the work; and, as if to crown all, I find the "order of vols.," followed by a distribution of Johnson's *Works* into nine volumes, in very nearly the same order as that adopted in the nine volumes of the edition in question.

Walesby was a man of very considerable ability. Educated at Wadham College, he took a first class in classics in 1820, and became a Fellow of Lincoln, and Professor of Anglo-Saxon, in 1829. He was called to the Bar in 1826, and went the Oxford Circuit; but not being possessed of those qualifications which are essential to success in the Common Law Courts, he never obtained such a position as they who were aware of his natural abilities might reasonably have anticipated. He was for some time a writer of leading articles in *The Times*, and died in 1858. C. S. GREAVES.

ORTHOGRAPHY OF PROPER NAMES.

(2nd S. xi. 147. 198.)

Apropos of this very interesting subject, will you kindly permit me to observe that I am acquainted with numerous specimens of the different ways of spelling surnames indubitably identified with the same family of individuals, similar to those adverted to by your correspondent Wm. DAVIS of St. John's Wood. *Eyre* for *Aire* or *Ayre* and *Ire*, &c., of which I will mention, however, briefly, but two, viz. *Hitchman* for *Henchman*, and *Iles* for *Eyles*. My proper name, I am assured by all genealogists (especially by my friend Dr. Thorn of London, than whom no higher authority need be cited), is *Henchman olim Crossborough*, now misspelled *Hitchman*, but when first thus perverted no one seems to know. My shield and motto have been in our family for many generations, in fact from feudal times, viz. *Argent a chevron between three bugle horns, sable stringed*

* Thus Mercutio names Tybalt "more than prince of cats," "rat-catcher," &c., &c.

* Did Talboys ever publish *Boswell's Life of Johnson*? There are many notes prepared by Walesby for it.

gules on a chief of the 2nd, three royal lions rampant guardant of the 1st. Crest, a buffalo's head erased gules. Motto, *Pro Amore Dei*. It appears from a pedigree copied from A. Wood's papers in the Ashmolean Museum at Oxford, that the family name was undoubtedly Crosborough! The description commences Crosborough, *otherwise* Henchman, and the change of name is adequately accounted for by the following gallant incident.

My ancestor being one day a distinguished member of a hunting-party with King Henry VII., A.D. 1485, kept up with his Majesty the whole of the day, during a very long and severe chase, at the end of which the King turned round and observed, "Crosborough, thou art a veritable Henchman (page)!" Whereupon said "page" begged the favour of being permitted to assume that name. This anecdote, moreover, derives additional confirmation from the family bearings,—a chevron (as I have said) with three bugle horns, *specimens of which are still in existence*. Everybody knows that Dr. Henchman, D.D., whilst Prebendary of Sarum, effectually concealed Charles II. (and thus saved his royal head, for which liberal offers were made), at a place called Heale, near Salisbury, and subsequently conducted him in safety to Col. Phillips, who had provided a bark for the Cromwellised Monarch at Brighthelmston. This "loyal and truly religious" divine was afterwards created Bishop of Salisbury, A.D. 1660. In three years he was translated to the see of London, and made Lord-Almoner the same year (1663), as also one of the Lords of Privy Council. Dr. Henchman died Oct. 7th, 1675, aged eighty-two, "having been as great an example of primitive Christianity as these last ages have afforded,—a gentleman, a scholar, and a philanthropist. He was editor of *The Gentleman's Calling*, the publisher of the works of Dr. Hammond, generally considered the author of *The Whole Duty of Man*, and justly styled 'Regiarum Partium in turbulentissimis temporibus strenuus fautor et vindex.'"

Mary Henchman, the bishop's daughter, was married to one John Heath, gentleman; and I mention the circumstance as not a little singular, because the families of Heath and *Hitchman* have been more or less intimately associated even to the present day!

Granger mentions thus a print of this eminent Protestant bishop. "Humphredus Henchman, D.D., Episc. Lond., Lely p., half-length, h. sh. mezz." If anyone possesses a copy of this portrait, and esteems it of little value, I should be happy to be apprized, for it would be highly acceptable to me.

My namesake William Henchman, A.M., was prebendary of Peterborough and rector of Barton-Segrave, in the county of Northampton, from 10 July, 1663, to Sept. 14, 1686.

I will only add, from regard to your valuable space, that the ancient family named Eyles is alike misspelled Iles, notwithstanding heirlooms of long descent testify, in the most unequivocal manner, to the *quondam* orthography of the name (*Eyles*). Further information relating to the Henchman, Hinchman, or Hitchman genus would be duly appreciated by your grateful and obliged reader and subscriber.

WILLIAM HITCHMAN, M.D.

Liverpool.

In looking over the examples given by MR. DAVIS, in the "N. & Q." of the 23rd February, of the strange orthography of proper names, it struck me that, perhaps, nowhere have English names been more maltreated and disguised than in the pages of the historians of the Order of St. John of Jerusalem, Bosio, Pozzo, and Vertot.

It is recorded by the author first named, that of the numerous volunteers who served at the siege of Rhodes, in the year 1522, three were pre-eminently distinguished for gallantry, and in gratitude for their services the Religion bestowed on each of the three an annuity of eighty golden crowns. The first on the list for this reward was a Scottish gentleman named, according to Bosio, *Giovanni Zambara*!

I pondered long over this patronymic, unable to find a place for it among Caledonian surnames. It might be *Dunbar*, it might be *Cameron*, it certainly could not be what it was said to be. The gallant Scot, like the cases cited by Byron, had evidently lost a niche in the Temple of Fame by the bungling orthography of the recording scribe. Among the archives of the Order preserved at Malta, I accidentally stumbled upon the original deed, granting the pension, and by the evidence of his autograph, the injured individual was proved to be one *John Chambers*! Perhaps a few more specimens of the mutilations of English names in these histories may amuse:—

Sequitop for Skipwith.
Lancelieu } for Lancelyn.
Lanceleves }
Mallort for Malory.
Seufort } for Sandford.
Senfort }
Hetting } for Keating.
Chetin }
Quendal for Kendal.
Bosnel }
Besool } for Bosville.
Orlando Tornabon for Ro-
land Thornborough.
Bem for Green.
Tedbond } for Chetwode.
Leteud }
Onascon for Weston.
Farfan for Fairfax.
Haler for Hawley.

Anulair for Daniel.
Wiselberg for Fitz Herbert.
Rucht for Bourgh.
Tefi for Sheffield.
Brone } for Broke.
Brunc }
Corboli for Corbet.
Bouch }
Buck } for Booth.
Bout }
Usil for Hussey.
Berilio Rosey } for Giles
Egidio Roselli } Russell.
Solu for Sutton.
Emer for Aylmer.
Asfelz for Hatfield.
Veis } for Wyse.
Uviss }
&c. &c. &c.

JOHN JAMES WATTS.

MODERN MUMMING.

(2nd S. x. 466.)

Your correspondent, MR. SEPTIMUS PIESSE, here gives a version of the *Mummer's Masque*, as played at Chiswick, Turnham Green, &c. In the Christmas of 1856-7, I witnessed several performances of a set of mummers, who lived in the hamlets of Upper and Lower Howsell, in the parish of Leigh, Worcestershire; and went the round of the Malvern district with their Masque. I took a sketch of them in their performance, and also took down the words of their little drama from the dictation of their chief performer. A portion of my manuscript was mislaid, and was not recovered until a few days ago; or I would have communicated it to "N. & Q." at a more seasonable time than the present. It may now appear however in the form of a reply to, or note upon, the note of MR. PIESSE. He says: "None but 'N. & Q.' can tell us what all this 'mummery' took rise from." I may in part reply to this, by quoting a very interesting article in the first volume of *Sharpe's Magazine* for Jan. 3, 1846:—

"Some imagine that the play of *St. George* has reference to the time of the Crusades, and was invented by the warriors of the Cross on their return from Palestine, in memory of their conflicts."

The writer refers to Mr. Sandys' *Christmas Carols* (1833), as containing a play of *St. George*, acted in Cornwall; and also to Chambers's *Popular Rhymes, Fireside Stories, and Amusements of Scotland*, for a similar play, called *Galatian*, performed by masquers called *guizards*. A version of the play of *St. George* is given in this article in *Sharpe*, and has certain points of resemblance to my Worcestershire version, and to that given by MR. PIESSE. All the versions have evidently sprung from one original; and have been altered, added to, or curtailed, according to circumstances and the fancy of the actors. In all, the Doctor is a comic character; and the "Deus ex machinâ" of the piece in restoring the slain to life. Hone's *Every-day Book* (ii. 1646.) gives an altered and extended version of "St. George," under the name of "Alexander and the King of Egypt, a Mock Play, as it is acted by the Mummers every Christmas: Whitehaven." The characters vary in all these versions; but certain characters, and certain words, are common to all.

With this preface, let me come to my Worcestershire version. Like the Homeric ballads, it had been handed down by oral tradition; and had been taught to the boys by their elder relatives, who had learnt it from the dictation of their seniors. One of the boys thought that "his uncle had wrote some of it." The lads were well up in their parts, and were spirited performers. The Valiant Soldier wore a real soldier's coat; Old Father Christmas carried holly; the Turkish

Knight had a turban; and all of them were decked out with ribbons, and scarves, and had their faces painted. Little Devil-doubt had a black face, and carried a money-box, a besom, and a bladder; with the bladder he thwacked the performer whose turn it was to speak—a proceeding that reminds us of Mr. Lemuel Gulliver and the philosophers of Laputa. Little Devil-doubt having brushed away the snow, and cleared a space, the performers ranged themselves in a semicircle, and the play began:—

"THE MUMMER'S MASQUE.

(As performed with great success at the *Theatres Rural*.)

Enter LITTLE DEVIL-DOUBT, saying—

A room, a room, brave gallants all,
Pray give us room to raise;
We come to show activity,
These merry Christmas days.
Activity in me, activity in you;
The like was never seen, or acted on a stage.

Enter OLD FATHER CHRISTMAS.

In comes I, Old Father Christmas!
Welcome here, or welcome not,
I hope Old Father Christmas will never be forgot.

Enter THE NOBLE CAPTAIN.

In comes I, the Noble Captain;
I'm just arrived from France.
With my broadsword and spear
I'll make King George to dance.

Enter KING GEORGE, saying—

In comes I, King George,
That man of courage bold.
With my broadsword and spear
I won ten pounds of gold.†
I fought the fiery Dragon,
And brought him to great slaughter;
And by those means I won
The King of Egypt's daughter.

[*They fight.* KING GEORGE *lays the NOBLE CAPTAIN prostrate.* NOBLE CAPTAIN *gets up and walks back to his place.*]

Enter BOLD BONAPARTE, saying—

In comes I, Bold Bonaparte;
I'll cut and slay with all my heart;
Ten thousand guns to ev'ry station;
I'll fight King George and all his nation.

KING GEORGE. I'll point a place there on the ground,
And there I'll lay that dreadful wound.

BOLD BONAPARTE. Adone, Sir! adone, Sir! I'll cut thee,
I'll slay thee!

I'll let thee to know that I am the champion of Great Britain.

[*They fight.* KING GEORGE *kills BOLD BONAPARTE, who falls upon the ground.*]

KING GEORGE. Oh! ladies and gentlemen, see what I have done!

I have cut him down, like the evening sun.

* The boy told me that this meant, room to raise the slain people from the ground.

† This ought to be "three crowns of gold." The alteration reminds one of the stonemason with his shortened sentence of "A virtuous woman is 5s. to her husband."

He shall rise again, like a man of courage bold:
If his blood is hot, I'll soon make it cold.

[**BOLD BONAPARTE jumps up and runs away—probably to St. Helena.**]

Enter LITTLE DEVIL-DOUBT, saying—

In comes I, little Jack,
With a wife and family pinn'd on my back;
If you don't give me some money to keep me in store,
I'll never try to work any more.

Enter the TURKISH KNIGHT, saying—

In comes I, the Turkish Knight;
Just come from the Turkish land to fight—
To fight that man, Bold Slasher, of courage bold;
And, if his blood's hot, I'll make it cold.

Enter the VALIANT SOLDIER, saying—

In comes I, the Valiant Soldier;
Bold Slasher is my name;
With my broadsword and spear
I wish to win the game.
Pull out your purse and pay;
Pull out your sword and slay.
For satisfaction I will have
Before I go away.

And that King George shall have his right and will,
The Turkish Knight I'll fight and kill.

[*They fight. The TURKISH KNIGHT is killed.*]

Valiant Soldier. The Turkish Knight is dead and gone,

No more of him you'll see;

His body's dead, his blood is shed;

What will become of me?

Pray, tell me if any Doctor you can find?

If so, my ghost shall fly like chaff before the wind.

King George. There is a Doctor, both neat and good,

And with his hands he'll stop the blood,

Cure his deep and deadly wound,

And raise the dead man from the ground.

Valiant Soldier. Call him.

King George. Doctor! Doctor!

Doctor. Yes, Sir.

Valiant Soldier. How came you a Doctor?

Doctor. By my travels.

Valiant Soldier. Where have you travelled?

Doctor. I've travell'd through Hikity Pikity, High

Germany, France, and Spain;

Three times round the world, and back again.

Valiant Soldier. What can you cure?

Doctor. I can cure the hikity pikity, palsy, gout,

Pains within and pains without;

If there are nineteen devils in that man,

I'm bound to see that I drive twenty out.

Broken legs, broken arms. I maintains

That if I break that man's neck, I'll put it in place, and
not charge a farthing for my pains.*

Recollect, ladies and gentlemen, I'm not one of those
ram, sham, quack doctors; I'm one of the real miracle
doctors; one as can kill, and one as can cure; and I do
all the good in this country; and in my left-hand coat-
pocket I've got a box of pills, called Jusipher's pills. I'll
give him a blue 'un. [*Gives him a blue 'un.*] And in my
right-hand coat-pocket I've got a bottle of drops, called
the Gosipherlosipher drops. I'll put a drop to his nose,
and a drop to his temple, and strike a light in that man's
body, that you'll see him move immediately, already—

[*He does so.*]

The TURKISH KNIGHT jumps up and says—

Oh, see! what a horrible terrible thing it is to see a

* These are not unlike the professions of the Dr. Eisen-
bart of the German song.

man jump out of seven senses into seventeen, and out of
seventeen score into forty-seven more. If ever I live to
get over this I'll never fight no more.

Enter BEELZEBUB, saying—

In comes I, old Father Beelzebub,
And on my shoulder I carry a club;
And in my hand I carry a can,
Don't you think I'm jolly old man?

As jolly as I am, Christmas comes but once a year,
Now's the time for roast beef, plum pudding, mince pies,
and strong beer.

Enter LITTLE DEVIL-DOUBT, saying to the audience—

In comes I, Little Devil-doubt;
If you don't give me money I'll sweep you out.
Money I want, and money I crave,
If you don't give me money I'll sweep you to your grave.
[*He sweeps round with his besom.*]

Enter the TURKISH KNIGHT, raging.

In comes I as hasn't been hit,
With my large head and my little wit;
My head's so large, my wit's so small,
I'll sing you a song, and endeavour to please you all.
[*He sing some popular song of the day, the others joining
in chorus, while LITTLE DEVIL-DOUBT goes round to
the audience and collects their donations.*]

EXEUNT OMNES."

Such was the Worcestershire version of the
play of *St. George*. Beelzebub was identical with
Old Father Christmas (in the other versions he is
called Hubbub, and Lord Grub); and the Valiant
Soldier and Noble Captain were, in theatrical
parlance, "doubled" by the same performer.

CUTHBERT BEDE.

JOHN DE SUTTON, BARON DUDLEY.

(2nd S. xi. 152.)

H. G. S. has stumbled on a tangled genealogi-
cal knot, which I have endeavoured to untie, with
the following results:

1. From John de Sutton, who married Mar-
garet, the sister and coheirress of John de Somery,
in the early part of the fourteenth century, there
were, including himself, five of the same name in
succession. Some authorities say six.

2. The last of the five, upon the death of his
father in 8 Hen. IV., ann. 1406, was five years
old. He served in France under, and attended
the funeral of, Henry V., and he married Eliza-
beth, the daughter of Sir John Berkeley, and
widow of Lord Powys. See *Dugdale's Baronage*,
and *Biographia Britannica*, voce Dudley. Lord
Powys died 9 Hen. V., ann. 1421. See *Baker's
Hist. of Northamptonshire*.

3. By this lady he had a son Edmund, who died
in his lifetime. He married twice—1st, Joice, sis-
ter to Tiptoft, Earl of Worcester; 2nd, to Maud,
daughter of Earl Clifford. (*Dug. Bar.*)

4. By his first wife he had two sons—1st, Ed-
ward (*Biog. Britt.*, *Erdeswicke's Staffordshire*, and
Harl. MS. No. 6182.); and 2nd, John. See will
of *John Lord Dudley*, and *Baker's Northamp.*

5. Edward the eldest son, succeeded his grandfather, who died 3 Hen. VII., and married Cecelia, daughter of Sir William Willoughby. (*Biog. Brit.*)

Note on paragraph 2. All authorities agree that there was a John de Sutton five years of age in 8 Hen. IV., and one who made a will and died in 3 Hen. VII. Dugdale, in his *Baronage*, relying on the authority of Glover (*Somerset Herald*), and Dr. Campbell in *Biographia Britannica*, voce Dudley, relying on a MS. peerage written in 1596, agree in stating that these were two persons, but disagree in all else. Dugdale says the first John was grandfather to the second, and died in the latter part of the reign of Edw. IV., having been summoned to parliament as Lord Dudley until 22 Edw. IV. Dr. Campbell says the first was the father of the second, and thinks it "highly probable that he died pretty early in the reign of Hen. VI." The latter cites Anstis's *Register of the Garter* to prove that John de Sutton was elected a knight of that order in 39 Hen. VI., and so continued through Edw. IV.'s reign, and until his death in 3 Hen. VII., clearly proving Dugdale's mistake as to the time of the first John's death. A grant mentioned by Dugdale of 100l. per annum, made in 22 Hen. VI. to John de Sutton, in consideration of his merits, "as well in the time of King Henry V. as that king," is equally conclusive against Dr. Campbell's surmise, that the first John died pretty early in the reign of Hen. VI. According to the Close Rolls, as cited by Dugdale in his *Bar.*, John de Sutton was summoned to every parliament as Lord Dudley from 18 Hen. VI. to 3 Hen. VII., both years inclusive. Hence I conclude that all these transactions related to one person only, who, having attained the great age of eighty-six, made his will in August, 1487, and died in 3 Hen. VII.

Paragraph 4. In this will, which is in the Prerogative Office of Canterbury, there is the clause usual at that time against interference with his executors, wherein he says, "If Edward Dudley mine heir, John Dudley, his brother, or any other of their kinsmen, or any other man for them, do interrupt mine executors," &c., thereby confirming Dugdale, that this John was succeeded by his grandson; for had he been a son, he would have been so called, and not by his son Edmund, as affirmed by Dr. Campbell.

Paragraph 5. Dr. Campbell says that Cicelie, the daughter of Sir William Willoughby, married this Edward Dudley. In conclusion, I will add that Baker, in his *Hist. of Northamp.*, and Blore, in his *Hist. of Rutland*, agree that—1. There was but one John de Sutton from 8 Hen. IV. to 3 Hen. VII.; 2. That he was succeeded by his grandson Edward; and 3. That Edward married Cicelie Willoughby.

C. T.

My best thanks are due to P. S. C. for his Reply. Courthope's statement is as follows:—John Lord Dudley, K.G., died 30th September, 1487, and was succeeded by:—

"Edward Sutton, grandson and heir, he being son and heir of Edmond de Sutton (ob. v. p. 1485) eldest son of the last baron, et. 30, 1487."

Courthope is not the only writer who has stated that Edward was son of Edmond. Erdeswicke, an authority of no mean repute, and a Staffordshire man to boot, who commenced writing his "Survey" of his native county in 1593, gives in that work the pedigree of the Lords Dudley as follows:—Sir John Sutton and Margaret his wife, the elder sister and co-heir of John de Somerie—

"Had issue another *John*, who had issue a *third John*, who had issue a *fourth John*, who had issue a *fifth John*, all Knights; this fifth John had issue a *sixth John*, who was Knight of the Garter et cinctus in Baroniam de Dudley, apud Riding, 18 Hen. VI., which last John had issue Sir Edward (Edmund), Knt., who died in vita patris, and William, Bishop of Durham. Sir Edward (sic for Edmund) had issue Edward Lord Dudley, Knight of the Garter," &c.*

I have not been able to inspect the will made by John Lord Dudley in 1487, as suggested by P. S. C., but so much of it as is quoted in Shaw throws no light upon this vexed question. He bequeaths his body to be buried in the Priory of St. James's, Dudley, and directs a tomb to be placed over his grave. This Priory is now nothing but a picturesque ruin, and as to the monuments, *perierunt etiam ruina!*

Courthope states, in a note to his account of the Dudley Barons, that in 1 Henry VII. Edward Sutton—

"Was found to be *cousin* † and coheir of Edward Tiptoft, Earl of Worcester, i. e. son and heir of Edmund de Sutton, by Joyce, daughter of John Lord Tiptoft, and sister of the said Earl, and that he was then et. 26."

Now here Courthope is wrong, for if Edward was (as I believe he was) son of Edmund, he was (in the modern signification of that word), first cousin to Edward Tiptoft, Earl of Worcester, and Joyce was his (Edw. Tiptoft's) *aunt* and not his sister.

* It will be observed that Erdeswicke gives one more John than Dugdale. Edmondson, also, in his *Baron. Genealog.*, according to Banks, makes the John K.G. to have been *grandson* and not *son* of the preceding Baron, and states that John (father of John, K.G.), ob. v. p. in 1401. "Who shall decide when Doctors disagree?"

† The word *Cousin* was certainly a very vague title in former times. So late as the year 1701, William Lea, Esq., of Hales Owen Grange, great-uncle to Ferdinando Dudley Lea, last Lord Dudley, in his will of that date bequeaths a legacy to "my cozen Paul Lowe, son of my sister, Joyce Lowe," so that the word 'cousin,' in the above-quoted Inquisition, does not necessarily imply that Edward Lord Dudley was the son of Edward Earl of Worcester's aunt, though I believe he was.

I am aware that in many pedigrees of the Sutton family, John, K.G., is said (as your correspondent states) to have died in 1482, but I think, if dates and ages be compared, my conjecture that the John, K.G., and the John who made the will in 1487, were one and the same person, is very probable, for in 1407 he was found by Inquisition to be aged 5, and he died 30th Sept. 1487, which would make him 85 at his death; a good old age, it is true, but not at all an impossible one.

If the name of the wife of Edward Lord Dudley could be discovered, it would throw some light on the subject. I possess rather extensive collections relating to the families of Somerie, Sutton, Ward, and Lea successively Lords Dudley; but in no single instance, either in print or MS., have I met with the name of this lady; hence I inferred that Cecilie Willoughby was the lady, and that John, son of Edmund, was a myth. H. S. G.

In reference to the letter of P. S. C. (2nd S. xi. 239.) impugning certain statements made by me in regard to the family of Sutton, Baron Dudley, in my *Historic Peerage*, I beg to refer him for the correctness of the pedigree, as given by me, to the *Inquisitiones post Mortem* referred to, and also to the elaborate pedigree of the Sutton family to be found in Baker's *Northamptonshire*, p. 470. I cannot claim for myself the corrections which are made in my edition of Nicolas's *Synopsis* (called the *Historic Peerage*) to the Sutton article in Nicolas's own edition; they were adopted by Sir Harris Nicolas before his interleaved copy came into my possession.

Your correspondent H. S. G. appears to have been quite right in his conclusions (*vide* 2nd S. xi. 152.) excepting in the supposition that John, son of Edmund, never existed. He *did* exist, but he was a second son. WILLIAM COURTHOPE.

Somerset.

COLLINO CUSTURE ME.

(2nd S. x. 506.; xi. 35. 213.)

The letter from Mr. Dowe, in a recent number of your periodical, affords evidence of no little ingenuity in founding an argument as to Shakspeare's knowledge of the Irish language upon the slender data deduced from the discovery of Mr. PAYNE COLLIER as to the new reading of the gibberish of "mine ancient Pistol" in the historical play of *Henry V.* But to me it seems that if we examine the context of the passage, it will prove most just and accordant with Shakspeare's meaning to fall back on the reading of the older commentators and critics.

It has been said, with much apparent probability, that the slight knowledge which he pos-

sessed of the French language was derived from his intercourse with the veteran soldados who had survived the wars of the Henrys; inasmuch as we have no account that Shakspeare ever passed out of England into France.

We cannot pause here to notice but very briefly the recent essay of a distinguished lawyer, to show that the great dramatist, by his correct use of law terms, must have been either on terms of intimacy with some legal practitioners, or otherwise imbued with more than a smattering of legal lore. Let us rather proceed to examine summarily the scene in the play in which the phrase occurs, which Mr. P. Collier has given, in his edition, as "Cal-leno, cousture me," and of which Mr. Dowe expresses an opinion, or suggests as a probability, that Shakspeare intended for at least broken Irish words, and as such puts them into the mouth of the mercenary Pistol.

The fortune of the battle-field has placed a French soldier at the mercy of this cowardly and selfish poltroon. Unable to treat with him as to ransom for sparing his life, Pistol uses the intervention of a boy as interpreter; but at the same time, he hears, and partially attempts to comprehend, what his prisoner urges; and when he deprecates the brutal cruelty of his captor by the assurance that he is "un gentilhomme de bonne qualité," Pistol, hastily catching up his foreign pronunciation of the last word, exclaims, "Cality!" and then adds (possibly to the boy), "construe me." In a few minutes after, unable to conduct the negotiation, he applies to the boy: "Ask me this knave, in *French*, what is his name?" Now, what could be Shakspeare's motive in here making Pistol use a few words of incomprehensible *Irish*, as Mr. Dowe suggests?

Pistol truly speaks broken Spanish, and ungrammatical Latin, but what grounds are there for the slightest reason to think that Shakspeare meant he should utter the name of an Irish tune? It could have no connexion with the circumstances, and would be wholly out of place.

It is quite true, nay, beyond dispute, that Queen Elizabeth occasionally played Irish airs, but her masculine character inclined her to favour loud and martial ones. Some are to be discovered in the arrangements by Byrd, her *capel-meister*, and instructor in music, many of whose compositions are to be found in the well-known MS. Virginal Book so appropriately deposited in the British Museum under the care of Sir Frederic Madden. But all this goes no further than to raise a possible presumption that Shakspeare may have been somehow acquainted with the names of Irish tunes.

Now, when we have read over the letter of Mr. SAMUEL LOVER, who, as an Irishman by birth, and also a musical composer and arranger of ancient Irish airs, might be supposed to be

good authority on this subject, it first occurs to one that he disputes the views and suggestions of Mr. Dowe, and even turns them into ridicule, but yet offers some guesses of his own as to the possible translation of the words on the supposition that they may have been intended by Shakspeare for some sort of Irish phrase. Now, Sir, having been acquainted with the Irish language from my childhood, and having studied it since I grew up both in the vernacular and with the aid of the best Glossaries in MS. and of the best scholars living, I must venture to dissent from the readings of these gentlemen; and with the utmost appreciation of Mr. P. COLLIER's labours, I must presume to say I prefer to fall back on the opinion of our great lexicographer Dr. Samuel Johnson, who gives the words thus: "Quality, Cality, consture me;" or, of another eminent critic, Warburton, who reads them, "Quality, Calmy consture me;" and then adds: "We should read this nonsense thus: 'Quality, Cality, —Consture me, Art thou a gentleman?—i. e. let me understand whether thou be'st a gentleman.'"

As to Mr. LOVER's suggestions, he must pardon me if I presume to discuss his accurate or grammatical knowledge of the Irish language, of which some doubt may be reasonably entertained. It may possibly have escaped his recollection that I have had some slight acquaintance with him for many years. We have met more than once at the soirées of the eccentric but talented Lady Morgan, at her residence in Kildare Street, and afterwards at the evening "réunions" of some accomplished members of the Sheridan and Le Fanu families; and within a few years past I have had the pleasure of hearing him sing with his daughter, some of his own compositions at the house of a highly cultivated musical and artistic friend. But this is beside my purpose, which is to disprove the fact of Shakspeare's having made use of Irish words, or alluded to the name of an Irish air in this passage. My belief is, and on this ground I venture to dissent from Mr. LOVER's views, that he is not sufficiently versed in the critical construction of the Irish language to be held a competent authority to decide the point, his talents having been directed in a different channel. Having said so much, I will go a little farther, and add that I think there is internal evidence in Shakspeare's dramas that he was wholly unacquainted with the Irish language, and that he was even strongly prejudiced against the Irish people. He must have had frequent opportunities of meeting many persons who were in Ireland. Some knowledge he must have had of Sir Walter Raleigh and Edmund Spenser, of Sir John Norris and Sir George Carew, and possibly of Sir John Davis, the Irish Attorney-General of the day, as well as the eminent scholar and antiquary Sir James Ware and many others.

Camden also he may have met, but although Master of Westminster School and a very distinguished scholar and geographer, he was never in Ireland.

Besides, we know that many Irish persons of rank and education both resided in England and were occasional visitors in London and correspondents with others at Elizabeth's Court. Some, sad to tell, were prisoners in the Tower and elsewhere. I need not now do more than name the celebrated Countess of Desmond, who attained such a great age and lived through so many reigns: having been in England so far back as the time of Richard III. The well-known Chief O'Neil of Ulster, as well as Grace O'Malley, who is said to have visited Queen Elizabeth with some attempt at regal state, although semi-barbaric, and to have been received by her almost as a sister queen. Thus, then, it is historically certain that Shakspeare had access to many persons of education, who, although English by birth, had yet resided long in Ireland, as well as to natives of Ireland of rank and consideration, and much above what are termed the lower classes. Notwithstanding these facts, is it not remarkable that in all his dramas, in which he has introduced men of almost every other European country,—Frenchmen, Danes, Italians, Spaniards, Romans, Greeks, and also Moors, he yet appears to have absolutely shrunk from the impersonation of an Irish gentleman or scholar? and, in but an isolated instance, that of a mean and unimportant character in the play under our consideration (whom he describes as an Irishman, who directs "the Duke of Gloucester, to whom the order of the siege [of Harfleur] was given," and whom he names Mac Morris) has he represented us with his notion of what he styles "an Irish man, a very valliant gentleman, i' faith;" but the portrait, I will take leave to say, is obviously drawn from some unworthy half-bred English soldier of fortune, who had returned from the wars in Ireland.

I have thus occupied so much of your valuable columns, that I must defer till some future occasion some additional and important remarks upon this peculiar aspect of the dramas of a writer who has won a world-wide reputation. I am not aware that any of his numerous commentators have taken the same views which I have ventured to put forward. I am under the impression that they have the property, if not the merit, of being altogether new and original, and trust to be able to support them at some future time by a course of reasoning that, if not conclusive or absolutely convincing to many of your correspondents, may yet be productive of some valuable and critical elucidations from some of your correspondents. J. HUBAND SMITH, M.A.

Dublin.

Irish tunes of the early part of the seven-

teenth century are very rare. I only know of the three mentioned by my friend Mr. Chappell as being in Queen Elizabeth's Virginal Book, viz. the "Irish Ho-hoane," the "Irish Dumpe," and "Callino Casturame," "The Irish Dance," printed in a rare little volume, entitled *Parthenia Inviolata*, or *Mayden Musick for the Virginnalls and Base-Viol* (n. d. temp. Jac.); and the "Irish March," and "Irish Toy," found in Add. MS., No. 10,337. (Brit. Mus.), and in several other MSS. of the period. The air of *Callino* was very popular in the early part of the seventeenth century. Besides the copies mentioned as being in Elizabeth's Virginal Book, and William Ballet's Lute-Book, I may mention three others: one in a MS. in the Public Library, Cambridge (D. d. 4. 23.); another in the same repository (D. d. 14. 24.); and a third in Lady Neville's Virginal Book, a MS. in my own possession.

The title and first stanza of the song, mentioned as being in *A Handefull of Pleasant Delites*, 1584, are as follows:—

"A Sonet of a Lover in the Praise of his Lady.

"To 'Calen o Custure me': sung at everie line's end.

"When as I view your comly grace; *Ca, &c.*

Your golden haire, your angel's face;

Your azured veines, much like the skies;

Your silver teeth, your christall eies,

Your corall lips, your crimson cheeks,

That gods and men both love and leekes."

These words go to the tune in the Virginal Book, if the latter is repeated *four* times.

The *Callino* song and tune, adduced by Malone, is found at p. 222. of *The Musical Companion*, ob. 4to., 1673. It is a dull scholastic piece of harmony, in four parts; obviously, from its construction and character, very much *older* than the tune in the Virginal Book. It is called "An Irish Tune," and the only words are the following:—

"Callino, Callino, Calino Castore me:
Era Ee, Era Ee, loo, loo, loo, loo lee."

EDWARD F. RIMBAULT.

The Italian words by which A. A. explains this expression are certainly very strange to me. An Italian, to express "calm yourself," would I think say rather *calmisi*, or *si calmi*, than simply *calmi*; and the verb *scutere* is totally unknown to me. Even granting the existence of such a verb, it is only in prohibition that the infinitive is used for an imperative, and never without a negative particle. A. A. in fact seems to me to have misunderstood the whole passage. Pistol knew neither French nor Italian; and the Frenchman ending his entreaty with *qualité*, pronounced of course *calité*, with the accent in the English way on the last syllable, Pistol, who knew not the word, repeats it—it was the printer, no doubt, that made it *quality*—and then quotes the song which began

with *Calli* also, as if to say he understood the one no more than the other, both being alike gibberish to him.

A. A. also seems to me to be equally unfortunate in his attempt to make Italian of *Concolinel*. *Colin*, as a proper name, is, I believe, unknown to the Italians. It is French; and seems, like *Colas*, to be a diminutive of Nicholas. I am now more than ever convinced that I was right in supposing *Concolinel* to be Irish, and I regard ERIONNACH's first conjecture as being better than my own. I doubt if there is much more now to be said on the subject.

THOS. KEIGHTLEY.

"RAISING OF LAZARUS" (2nd S. xi. 228.)—In Winchester Cathedral there is a picture by West representing the "Raising of Lazarus;" and, unless my memory deceive me, there is one by Haydon on the same subject at the Pantheon Bazaar in London. I speak doubtfully as to the last. W. C.

There is a celebrated etching of Rembrandt's on this subject, a photograph of which is published in an edition of his works brought out by Charles Blanc, and published by Gide and J. Baudry, Paris. There are four photographs in each book, and this is in the fifth book. According to Blanc, there is a copy of the etching in the British Museum, but it is not in the Catalogue of drawings and prints open to the public. In the King's Library, in the British Museum, there are three drawings of "The Raising of Lazarus": No. 41., a pen and ink sketch by Tintoretto; No. 223., an etching by Jan Lievens; and No. 69., a design in black chalk, by Peter Vischer, for a relief on a tomb—subject, "Martha and Mary announcing to the Saviour the death of Lazarus." A. E.

CALYACAMP (2nd S. xi. 47. 154.)—Many thanks to MR. CAREY for Caldecota; his coincidences are very curious; but Lord Lindsay and myself are of opinion that the following, from *Gallia Christiana*, vol. ii. page 637., makes our ancestor to be Hugh de "Gallo-Camp," and not "Calvacamp":—

"Conchea.

"Situm est SS. Petri et Pauli ordinis S. Benedicti monasterium ad prospectum urbis Concharum orientalem, media ferme via qua Conchis itur Ebroicas. Fundatur anno 1035, A.D. a F. Rogerio Toparcha de Toenio, qui locus est prope 'Gallionis Castrum,' haud procul a Sequana, ex quo Toëniurum seu Toteniorum stirps originem duxit."

Gallion is about five miles from Thosny or Toëny, which seems to bear out our view. That this last place was named after their Norwegian name, Thorn or Thorny, descendants of Thor, is evident by the fact, that both the members of the Standard-bearer family, and also that of Robert de Toden, of Belvoir, are known as De Spinete

and De Spina, in numberless charters and other documents. The Query was inserted to upset the notion maintained by the French editors of *Odericus*, that "Hugh de Calvacamp" was a Frank, and not a *male* descendant of Eysteir Glumra, in common with his kinsmen the Jarls of Rouen, and Kings of England! SENEX.

The modern French form of this word would probably be *Cauchamp*. Is there such a place? I cannot myself discover it. JOHN WILLIAMS.
Arno's Court.

SCAWEN FAMILY (2nd S. xi. 215.)—I think C. D. must be in error in reference to one part of his communication on this subject, and although it is not in my power to put him right, perhaps some of your readers may be able to do so.

It is the connexion of the Blunt family with the Scawens to which I allude.

C. D. states that Robert, *fifth* son of Sir Thomas Scawen, married Miss Borrett of Hackney, celebrated for her beauty.

He had a son John, *who died abroad*; a daughter who married Henry Blunt of Springfield, ancestor of Francis Scawen Blunt, of Crabbett; and the well-known Rev. Henry Blunt of Chelsea; and another daughter, Miss Scawen of Betchworth.

In Burke's *Dictionary of the Commoners for 1837*, at page 574 it is stated that Robert was the *third* son of Sir Thomas Scawen, Knight of Carshalton; that he married Martha, daughter of John Borrett, Esq., and had a son John, who married a daughter of the Earl of Albemarle, and had two daughters, (1.) Winifred, the wife of William Blunt, Esq., of Springfield Grove, Sussex, and (2.) Louisa.

Again; it could not have been Henry Blunt who married a Miss Scawen, but was probably his father, Samuel Blunt, of Springfield, for in Burke's *Landed Gentry for 1849*, in the Supplement under the heading "Family of Atkinson, of Maidenhead, Berks," it is stated that Mary, youngest daughter of Jasper Atkinson, Esq., of London and Rotterdam, married in 1792 Henry, son of Samuel Blunt, Esq., of Springfield, Sussex.

I believe a pedigree or memoir of the Blunt family of Springfield and Crabbett was once compiled by Sir—Croke; if so, I should be glad to be informed where I could meet with it.*

H. L. J.

ANCESTRY OF CROMWELL (2nd S. xi. 235.)—The following may be acceptable to Mr. Woodward, though only a partial answer to his Queries:—Inyr, called by Randle Holmes. Inyr Ddu, is described in the records of the College

of Arms as King of Gwent, which was the Welsh name for the western part of Monmouthshire. (See *History of Cambria* by Lloyd and Powel, Introd. p. xxxiii.) His son and grandson are described in the same records as likewise Kings of Gwent, the last being named Inyr, like his grandfather, but bearing a different coat, viz. per pale or and az., a lion rampant holding a tree eradicated, vert. Morfodd, the heiress of this Inyr, became the wife of Gwaythvoyd, who has been alluded to by a former correspondent as among the ancestors of the Protector. (2nd S. xi. 185.) The coat of Inyr Ddu, as given by Mr. Woodward, with that of the younger Inyr, would thus descend to both the sons of Gwaythvoyd, Gwyrstan, and Kydrich, and their representative; Williams, *alias* Cromwell, claiming from the former. NED ALSNED.

A CLOCK OMEN (2nd S. xi. 228.)—Your correspondent's note reminds me of a scrap of Peterborough folk-lore, which is this:—"When the clock of the cathedral and the clock of the parish church strike simultaneously, there will be a death in the Minster Yard. This is fully believed by the old women of the city; though the saying probably arose from the noted irregularities of the two clocks, and is equivalent to the common remark, "As so-and-so has done so-and-so, I should think something wonderful will happen;" or, "it will thunder." CUTHBERT BEDE.

MEDAL OF 1753 (2nd S. xi. 189.)—This medal is somewhat rare. It was struck to commemorate the parliamentary result of a question which had greatly agitated Ireland. In 1743 there appeared a surplus of revenue in Ireland, and an Act was passed in which it was enacted that as much of the surplus as could be spared should be applied to the reduction of the national debt, *agreeably to his Majesty's intentions*. In 1751 a further surplus appeared, and an Act passed for its appropriation, but without the acknowledgment of his Majesty's consent. The Bill was returned from England with the insertion of the omitted clause, and after considerable opposition passed the Irish Parliament. In 1753 there was again a surplus, and a Bill passed the Irish Parliament omitting the obnoxious clause; the English Parliament inserted the clause and returned the Bill. This created a very great sensation in Ireland, and the bill was rejected by a majority of 124 to 117, the Speaker, Henry Boyle, leading the opposition. EDW. HAWKINS.

6. Lower Berkley Street.

SIR JOHN DAVIES (2nd S. xi. 209.)—F. R. D., who inquires concerning this individual, says he was "Marshal (I suppose Provost-Marshal) of Connaught, *temp.* Elizabeth." I am not aware of any person of this name, knighted or otherwise illustrious, at the time so assigned. John Davys,

* See *A Genealogical History of the Le Blount or Croke Family*. By Sir Alex. Croke. Oxford, 1823, 4to. 2 vols. Privately printed.—Ed.]

Davies, Davis, or Davyes, for such is the varied spelling of the surname, is, however, I make no doubt, the person sought for by the Query, and he is indeed a celebrity. Born in Wiltshire, he studied at Oxford, whence he entered the Middle Temple. He is said to have been the Irish Attorney-General for Queen Elizabeth, when he disported himself with the Muses, and, in particular, composed a long poem on the Immortality of the Soul, which he expressly dedicated to the Queen:—

"To that dear Majesty, which in the North

Doth, like another Sun, in glory rise;

Which standeth fixed, yet spreads her heavenly worth,
Loadstone to hearts, and loadstar to all eyes!"

In 1601, he was one of the members at the Parliament of Westminster, and being in royal favour, he (styled John Davyes, *Esq.*) was in 1603 sent back to Ireland as Solicitor-General for James, the first universally acknowledged British sovereign in that country. In 1605, he was appointed Collector and Receiver-General of the King's Composition Money in Connaught and Thomond (Clare), two districts generally united apart from the rest of Ireland, as indeed nature and the Shannon seem to have intended they should continue. In 1606, he was constituted the Irish Attorney-General as Sir John Davis, and was elected Speaker of the House of Commons. About this time he recommended his name to the veneration of posterity, by his *Historical Relations; or a Discovery of the true Causes, why Ireland was never entirely subdued until the beginning of the Reign of King James the First*,—a work which he dedicated to that monarch; and it affords the most candid, graphic, and able summary of the vicissitudes of Ireland to his day, that has ever been published. During that reign Sir John had various grants of lands and profitable wardships in this country, and was nominated on many state commissions. On his returning to England, he was appointed Chief Justice of the King's Bench there, soon after which he died.

A small octavo volume comprising these *Historical Relations* (123 pages), and the poem on the Immortality of the Soul (96 pages), was printed in Dublin in 1751. Both tracts were edited by Dr. Thomas Sheridan, who, in his dedication of the latter to John Earl of Orrery, speaks of Sir John as "nearly allied to some of the noble ancestors of that lord."* JOHN D'ALTON.

48, Summer Hill, Dublin.

WATKINSON OF ILKLEY (2nd S. xi. 238.)—I am much obliged to MESSRS. C. H. & THOMPSON COOPER for their answer to my Query respecting Dr. Henry Watkinson, and also to J. H. C. for referring me to Whitaker's *Leeds*. There are many points as to this family I should like to

gain information upon, and perhaps, having some knowledge of the pedigree, they may be able to assist me:—

1. There is a brass-plate in Ilkley church with the burials of Joseph Watkinson, October 5th, 1669; Mrs. Mary Watkinson, May 14th, 1658; Henry Watkinson, their son, Feb. 4th, 1648.

Is this "Henry" the same as my informants have supposed, dying about 1638; if not, how was this branch connected with Dr. Henry Watkinson?

2. Where is Sir Wm. Dugdale's *Visitation*, containing the doctor's pedigree? * The name of "Watkinson" is not given at all in Sims's *Index to Herald's Visitations* at the British Museum.

3. There was one Edmond Watkinson (belonging to this family), a merchant tailor, living at Kennington in 1734. What relation was he to the doctor?

4. In the possession of a near relative of mine, along with the portrait of the Chancellor of York and his wife, is a pair of gloves worn by King Charles I., accompanied by a letter written to Dr. H. W. by one Peter Watkinson, and dated "Edlington, 1675." Who was this Peter Watkinson? The register at Edlington contains the burial entry of one George Watkinson in 1814, aged 95.

5. How did the Ilkley property (if there was an estate) go out of the family?

My Query respecting Mr. Samuel Roberts at p. 89. is connected with this family, for he married Mary, the only one of the six children of William Watkinson (who was son of Dr. Henry W.) who married at all. Here ended this branch of the Ilkley family, and I was anxious to learn the descent of Samuel Roberts only, having heard he had come from Wales.

E. J. ROBERTS.

LEGEND OF THE ROBIN REDBREAST (1st S. vi. 344.)—The legend of the Robin Redbreast breaking off the sharp spikes from the crown of thorns is here very beautifully told by your correspondent, the Vicar of Morwenstow. I perceive that this legend is transferred from the Robin to the Swallow (though, of course, without the accompaniment of the bleeding breast) in some very interesting Spanish tales by Fernan Caballero, translated by Lady Wallace, and recently published under the title of *The Castle and the Cottage in Spain*. See vol. ii. p. 28.

CUTHBERT BEDE.

LOOSE BRASSES (2nd S. xi. 225.)—It would be, perhaps, very easy, if our archdeacons and rural deans had always a due appreciation of the memorials of each church in the parishes under them, that inventory books should be kept, with dates

[* For some interesting particulars of Sir John Davis, see our 1st Ser. vols. iii. iv. v.—ED.]

[* See *The Visitation of the County of Yorke, begun in 1665, and finished in 1666*. By Wm. Dugdale, Esq. Published for the Surtees Society. 1860.—ED.]

of the works of art and antiquity in all having been seen periodically; then they would not be likely to disappear as they do. I well know that it really would be a great advantage that *some* monuments should *not* appear in our churches; and I, for one, should be delighted to remove the hideous heathen erections of the Georgian era, in the nave of Westminster Abbey, to some temple of departed greatness in a suburban cemetery; but hideous and heathen as they are, none should be simply ignored, or allowed to be stolen, especially as we sometimes lose in these memorials works of Christian art which lead to much good to us all. The loss we sustain is very well known. I am not at all in the way of hearing of such occurrences, but I remember particularly that in June last I was admiring the exterior of Dunstable church, and the clerk let me in. He cared for the old brasses, good man, and had himself nailed a number of small ones, that had been lying about loose, on some boarding that looked like one side of a great pew, such as they have in the church. This was in one of the aisles. There were heaps of dirt, broken glass, and rubbish in all the corners, which, no doubt, were left to accumulate, because they may have contained more such memorials. J. F. S.

"NO MAN IS A HERO TO HIS VALET DE CHAMBRE" (2nd S. x. 484.) — I think that the Prince de Condé has enjoyed long enough the credit of a *mot* which occurs twice in Plutarch: —

"Ὅθεν Ἀντιγόνος δ' ἔργων, Ἐρμώδотου τινὸς ἐν ποίμασιν αὐτὸν Ἥλιον παῖδα καὶ θεὸν ἀνοργέροντος· οὐ τοιαῦτά μοι, ἄνερ, δ' ἁσαναφόρος σίνουθεν." — *De Iside et Osiride*, c. xxiv., ed. Tauchnitz, iii. 22.

"Ἐρμώδотου δὲ αὐτὸν ἐν τοῖς ποίμασιν Ἥλιον παῖδα γράφαντος, οὐ ταῦτά μοι, ἔφη, σίνουθεν δ' ἁσαναφόρος." — *Regum et Imperatorum Apophthegmata*, id. ii. 28.

FITZHOPKINS.

Garrick Club.

Miscellaneous.

NOTES ON BOOKS, ETC.

Memoir of Joshua Watson. Edited by Archdeacon Churton. In Two Vols. (J. H. & Jas. Parker.)

Joshua Watson was one of those zealous laymen in whom the Church of England has been so peculiarly rich, and was a worthy successor of William Melmoth, Robert Nelson, and Robert Boyle. Retiring from a lucrative profession in 1814, at the age of forty-three, he devoted his leisure, his fortune, his business-habits, to the service of the Church, to which he was most intelligently attached, at a crisis of her existence when she had need of all the devotion and talents of her sons. This record of his useful and laborious life will be read with most avidity by those among us who shared his labours, or remember the part he took in the foundation of the National Society, of King's College, and of the Additional Curates' Fund. To a younger generation these volumes will be interesting, from the many and pleasing sketches they contain of the leading churchmen of the day: such as Bishops Van Mildert, Middleton, Heber, Selwyn,

Broughton, and Blomfield; the Revs. H. H. Norris, H. J. Rose, Christ. Wordsworth (father and son), and the most munificent Dr. Warneford. While behind and between the array of theological discussions and reports of religious Societies, little bits of human nature and kindness are continually peeping out. We thank Archdeacon Churton for his pleasing and interesting volumes.

The Foundation of Waltham Abbey. The Tract "De Inventione Sancte Crucis nostre in Monte Acuto et de ductione ejusdem apud Waltham." Now first printed from the MS. in the British Museum. With Introduction and Notes by William Stubbs, M.A. (J. H. & J. Parker.)

Interesting alike as a memorial of Harold — a man the least record of whose acts and fate has an interest for Englishmen — as materials for the history of that Abbey which he determined should equal any then existing in art, learning, sanctity and general efficiency — and as a contribution to our knowledge of the then state of the Church in England, this Tract well deserved printing, and Mr. Stubbs has done good service by the great care with which he has edited it. Some few copies have been printed of a size to range with the *Chronicles and Memorials*, publishing under the direction of the Master of the Rolls.

Metrical Life of S. Hugh, Bishop of Lincoln. Now first printed from MS. Copies in the British Museum and Bodleian Libraries. Edited, with Introduction and Notes, by the Rev. J. F. Dimock, M.A. (Brooke, Lincoln.)

This metrical life of St. Hugh, who, as boy Canon, Carthusian Monk, Prior of a Convent, and Bishop of the Diocese of Lincoln, appears to have won, in a most remarkable degree, the admiration and love of almost all who knew him, and who only, according to his Editor, wants to be better known in order to be better appreciated, will be a welcome addition to our stock of Ecclesiastical History and Biography. Mr. Dimock has bestowed great pains on his labour of love, and his introductory notice and account of the early extant Lives of St. Hugh will be read with interest.

The Twelve Churches, or Tracings along the Watling Street. By the Authoress of "The Red Rose." Illustrated by H. H. T. (Rivington.)

Though not of the great value of the two preceding books, this little work, which combines brief notices of the twelve churches: Edgware, Whitechurch, Old Stanmore, Harrow, Oxe, Bushey, Aldenham, Elstree, Hadley, Barnet, Totteridge, and Shenley, and views of the same, may well be noticed here, published as it is with the praiseworthy object of benefiting the fund now raising for the purchase of a new organ for St. Alban's Abbey.

The Rev. F. Kilvert, the Biographer of Bishop Hurd, having been put in possession of a Series of that Prelate's Letters to Sir David Dalrymple (Lord Hailes), is about so to print them in a volume of *Biographical and Epistolary Miscellanies*, as to admit of their being detached and bound up with his Memoir of the Bishop.

Mr. William Blades, who has paid so much attention to the life of our first printer, announces the publication in May of the first of two volumes, under the title of *The Life and Typography of William Caxton, England's Prototypographer*. This first volume, will include transcripts of all the original documents from the Mercer's Company, and other records; Caxton's original writings, namely, his Prologues, Epilogues, &c.; and numerous fac-simile illustrations. The second volume will contain a bibliographical and literary account of all the works printed by Caxton, founded almost entirely on the personal inspection by the author of more than 450 Caxtons in various libraries. Mr. Blades, who is still in search of Caxtons which he has not seen, invites information respecting them. His address is 11. Abchurch Lane.

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ADRIAN, whose article on Seals appeared in "N. & Q." of March 23rd, p. 238., is requested to say how a letter may be addressed to him.

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Notes.

KING JOHN AND THE MONASTERY OF ST. MATTHEW.

King John's Grant of an Annual Payment from the Church of St. Barian, Cornwall, to the Monks of St. Matthew — Singular mistake of Tanner and the last Editors of Dugdale respecting them — Who they were, and some Notice of the Events which connect their Monastery with English History.

King John's grant to the monks of St. Matthew was first printed (1837) in the 1st vol. of the *Charter Rolls*. For convenience, I shall copy the reprint in an unabbreviated form in the *Monasticon Diocesis Exoniensis* (1846), by Dr. Oliver, who however merely prefixes a heading, p. 409:—

"*Pensio ex Ecclesia S. Beriane Monachis de S. Mattheo concessa*" (*concessa?*)

"(Rot. Cart., 15 Joh., vid. fol. 196.)

"Johannes Dei gracia, etc. Omnibus, etc. Sciatis nos intuitu Dei concessisse et quantum ad nos pertinet dedisse et hac carta nostra confirmasse Monachis de Sancto Matheo de Finibus-terrarum in Britannia ibidem Deo servientibus et servituri centum solidos, quos Dominus Wintoniensis episcopus eis de mandato nostro assignavit in ecclesia Sancte Beriane in Cornubia que ad nostram spectat donacionem, percipiendos singulis annis nomine beneficii in liberam puram et perpetuam elemosinam. Teste meipso apud Maury."

As Dr. Oliver, at p. 440, derives St. Mawes from St. Mauditus, it is satisfactory to be assured

that, though he states in his preface he had furnished some materials for the last edition of Dugdale, he cannot be answerable for its repetition of the strange guess which Bp. Tanner offered, but in a note gave good reason for rejecting. The following extract, from the *Monasticon Anglicanum* (reprint of the new edition, 1849), vol. vi. Part iii. p. 1616., contains all that Tanner had said; but shows by the use of "*forsan*," that the editors, if they hesitated to adopt his already discarded guess, could find no more probable explanation:—

"CORNWALL. ST. MATTHEW's *forsan* ST. MAWES.

"Tanner puts *Qu.* and says: 'In the cart roll of the 16th year of K. John, m. 2, n. 42, there is a grant of 100s. per ann. out of the church of St. Berian in Cornwall, to the Monks of St. Matthew.' He adds: 'I have not yet found any monastery elsewhere in England dedicated to that Apostle.' In a foot-note is added: 'St. Mawes,' says Tanner, 'appears in the Exeter Registers, and in Leland's *Itin.*, to be no other than a corruption of St. Mauduits.' See Lacy's *Register*, vol. iii.; *Lel. Itin.*, vol. iii. p. 29.; and Willis, *Not. Parl.*, vol. ii. p. 166."

Leland, I may observe, writes "St. Mauditus Creeke." Martyn's Map, first published in 1748 (an excellent authority for Cornish names), and Borlase's *Nat. Hist.* (1758), have "St. Maudit's Creek"; which, though still in local use, has been exchanged in the Ordnance Map for "St. Mawes Harbour."

The charter so clearly indicates the whereabouts of the "Monks of St. Matthew," that if the learned editors of Dugdale had consulted it, they could not have failed to discover the origin of Tanner's mistake, which led to his random conjecture — that St. Mawes was a corruption of St. Matthew's; because he could not find "any monastery elsewhere in England (!) dedicated to that Apostle." Even had the writer of the charter carelessly stated that St. Mawes was "de finibus-terrarum," he most certainly would not have added that it was in "Britannia." The Records invariably call the English dominions of the Plantagenets "Anglia"; and by "Britannia," (as the chroniclers by Britain,) always intend Brittany. In one peculiar combination, indeed, they employ Britannia to designate certain lands in England, but this apparent exception only confirms my remark. For when they mention the "Honor Britannie," they use it either as an equivalent for the "Honor Richmundi," or, at any rate, to describe some portion of those extensive manors and lordships which, with the Earldom of Richmond, the Conqueror conferred on his son-in-law Alan, Earl or Count of Brittany, and which the successive Earls (afterwards styled Dukes) of Brittany and Richmond, enjoyed for three hundred years; their tenure being interrupted only by an occasional seizure by the crown, in consequence of a political misunderstanding.

When it is once understood, that in the Records

"Britannia" always means Brittany or Bretagne, no doubt can remain that the monks of St. Matthew, "de finibus-terrarum," were those of the ancient Benedictine abbey of St. Matthew, at the most western extremity of Brittany. This abbey is called by De Thou, in a passage to which I shall again refer, "S. Matthæi cœnobium in finibus terræ, ut vulgo aiunt"; by Rostrenan (*French and Breton Dict.*), "St. Mathieu du bout du monde." A *Gazetteer of France* (Lond. 1793), which professes to be borrowed from the *Dict. Géographique Portatif*, calls the point on which the abbey stands, S. Mahé; and a village there, for it does not notice the abbey, "S. Mahé, or S. Mathieu, fin-de-terre." The historians of Brittany, Lobineau and Morice, and also Daru, I may observe, write St. Mahé just as frequently as St. Mathieu. On many English and French maps the point is called Pointe S. Mahé; on one of the latter, indeed, I find S. Mazé — another Breton name for St. Matthew.

At first sight it seems mere whim that King John should, for the benefit of an abbey at the Land's End of Brittany, have laid a charge on the church of St. Burian, in one of whose daughter parishes the now better known Land's End of Cornwall is situate. It will however be remembered, that John had been Earl of Cornwall for about twenty years before his accession, and the Earldom was still vested in the crown. Whether the patronage of St. Burian belonged to him as Earl or King, or whether it was in his hands merely during the vacancy in the See of Exeter from Oct. 1206 to Oct. 1214, it is unnecessary to inquire here. His right of patronage is assumed in the grant to the monks of St. Matthew, as it also seems to have been (Pat. Rolls, Feb. 1213,) when St. Probus and St. Burian were bestowed on his favourite Chancellor Walter de Gray — and again, though less distinctly, — after Gray's election to Worcester had been confirmed by him, Jan. 26, 1214, — in the presentation to the same benefices of William, the Provost of St. Omer, Feb. 7th, shortly before John sailed for Rochelle.

If the grant had any effect, the payment was no doubt discontinued at the first convenient opportunity. Some notice of it may have been preserved amongst the muniments of the abbey — all of which could not have been destroyed in its successive pillages during the Middle Ages, since Morice, in his *Preuves*, was able to print two or three of very early date. It seems therefore just possible, that as, after the violent dissolution of the Breton religious houses at the revolution, many of their records found their way into the public archives in the chief towns of the departments, even those of St. Mahé might still be seen at Quimper or Brest.

The grant is dated at Mausey (Mauzé on modern

maps), now an inconsiderable place between Rochelle and Niort, but where at that time there was probably a castle (Pat. Rolls, Hen. III.). There is some difficulty in fixing the month and day; but, as this charter belongs to John's 15th year, it must have been executed between the 15th Feb. 1214, when he had reached Rochelle, and the following 8th May (Ascension Day): which being the anniversary of his coronation, was of course the first day of his 16th year. The charter again purports to be the confirmation of an act by his justiciary, who was regent of the kingdom in his absence; and some time, therefore, must be allowed for this to be communicated to John. He had no doubt passed through Mauzé, on his way to Niort, more than once before, after his landing; but the charter may with very great probability be referred to the last fortnight of his 15th year, when the valuable Itinerary, prefixed to the Patent Rolls, shows he was several times at Mauzé; and although it stands in connexion with others of various dates — most of them, indeed, given by his Justiciary — it immediately precedes one given by himself at Niort on the 5th of May.

It will, however, be far more interesting to inquire what was John's motive for this grant to St. Mahé. As, at the most recent date which can be assigned to it, he was preparing to invade Brittany, it might be conjectured that he wished to secure the influence of the monks in his favour. This indeed might have been one, but it could scarcely have been his principal inducement, as St. Mahé is in the northwestern corner of Brittany; and John, after crossing the Loire, never attempted to advance in that direction, but kept close to the north bank of the river; and even, when he marched on Nantes, was nowhere within 100 miles of the abbey.

A more probable motive for the grant will be found in one remarkable characteristic of John, whose favour for sailors was so peculiar as to give rise to apocryphal stories of his living amongst them, which historians have employed to cover with greater odium a memory otherwise sufficiently blackened. His attention to nautical affairs may reasonably be supposed to have contributed to the first great naval victory by the English over the French in the preceding year. The position of St. Mahé at the turn of the French coast was a singularly advantageous one. It afforded shelter to numerous fleets of merchantmen delayed by contrary winds, and halfway on the voyage to the foreign dominions of the Plantagenets, it was the first port their armaments would make after crossing the channel. If too it cannot be supposed to have had much trade of its own, it was evidently a place where cargoes were deposited, and perhaps exchanged. For these reasons, it was obviously desirable to cultivate friendly relations with the monks, who on their

part, by providing a light on the tower of the abbey (adjoining which stands the modern light-house), enabled vessels to reach, and to run safely within the Passage du Four, where, by the barrier of islands and rocks on the west, they could in some degree be protected from the Atlantic in the roadstead of St. Mahé; whilst, if a storm rendered this unsafe, there was close at hand the landlocked harbour of Brest.

But, although for political purposes, and especially for the traders, who, in the middle ages, timidly crept along the coast, it was important that the English should have friends at St. Mahé, the abbey, and the district around, which had apparently been dependent on it from the time of the original grant by Hervé (the Breton saint?), Count of Leon, suffered severely at their hands on three, if not on four, occasions subsequent to the reign of John.

The first outrage occurred during the reign of Edward I. To show how great a number of merchant vessels was accustomed to collect here, I may premise that, previously to the short war between Edward and Philip the Fair, of which indeed it was the ostensible cause, a feud originating in a private quarrel, resulted in a desperate engagement between the sailors of the Cinque Ports and the Normans, when 200 vessels of the latter, with their crews and cargoes, were taken or destroyed in the roadstead of St. Mahé. Shortly after, Philip having meanwhile treacherously seized great part of Aquitaine, Edward, in the beginning of 1296, sent an expedition to Bayonne under the command of his brother, Edmund Earl of Lancaster and Leicester. On its way this force attacked and pillaged St. Mahé. As this semi-piratical descent is scarcely noticed in our annals, I extract the following curious particulars from Morice's *Histoire de la Bretagne*, vol. i. pp. 215-6, A.D. 1296:—

“Le Roi d'Angleterre envoya le Comte de Leicester en Gascogne pour y continuer la guerre. Le Comte s'embarqua à Plymouth le 15 janvier avec Henri Comte de Lincoln, vingt-six Bannerets, sept-cent gendarmes, et un grand nombre de Fantassins. Sa flotte étoit composée de trois-cents-cinquante-deux voiles. Il le conduisit d'abord à la rade de S. Mathieu, où il s'étoit proposé de se reposer, et d'acheter des vivres. Les Bretons, ne sachant s'ils devoient le regarder comme ami ou comme ennemi, prirent le parti de se retirer dans les lieux les plus écartés avec la meilleure partie de leurs effets. Les Bretons demandèrent un délai, qui leur fut accordé; mais ils l'employèrent à enlever le reste de leurs vivres, et à mettre leurs effets à couvert. Les Anglois, piqués d'avoir été trompés; entrèrent dans la ville de S. Mathieu, pillèrent ce qui y étoit resté, mirent le feu dans quelques endroits, et forcèrent les portes de l'Abbaye, d'où ils enlevèrent tout ce qui se pouvoit transporter. Le Comte fit rendre aux moines le *Chef* de S. Mathieu et tous les ornemens de leur église. Les *Gallois* qui étoient dans l'armée du Comte s'acharnèrent contre les Bretons, les poursuivirent jusques dans leurs retraites, en tuèrent un grand nombre, et se conduisirent du reste comme s'ils

eussent été en un pays ennemi. Après ces tristes ravages le Comte fit embarquer ses gens, et vint se présenter devant Brest, où ses troupes affamées découvrirent quelques magasins de vivres, que l'on avoit enterrés.”

That the Welsh, so closely connected with themselves in race, language, and traditions, should have proved their bitterest foes, was evidently an aggravation of their calamity which the Bretons little expected. As the fleet had just before quitted Plymouth, the want of provisions must have been a mere pretext. Daru (*Hist. de la Bretagne*) briefly records the pillage and burning of the “ville” of “Saint Mahé,” “par ces allies affamés,” and so far agrees with Morice as to the cause. But from his previous remark, that Duke John II. changed sides three times during the quarrel between the kings, it appears far more probable that the English readily availed themselves of an excuse for punishing a slippery ally. On the other hand, we are not surprised to learn from Daru that the natural indignation of his pillaged subjects determined the Duke to listen once more to the overtures of Philip. The Dukes of Brittany, I may observe, had become more directly interested in the prosperity of St. Mahé, as their vassal the Count of Leon had about half a century before ceded to them his rights in the *Leonnois**, in which St. Mahé is situate. Subsequently, in 1409, we find from Morice, the Duke granted to the abbot the privilege of enclosing and fortifying the abbey, and the “ville.” Did this “ville” sink into obscurity, or was its name changed to Conquest or Conquet? There is certainly some confusion here, but the latter is the only town mentioned in the accounts of subsequent descents. H. P.

(To be concluded in our next.)

GLEANINGS FROM THE RECORDS OF THE TREASURY.—No. VIII.

About the middle of the last century was published a book in two volumes by Oliver Mac Alester, entitled—

“A Series of Letters, discovering the Scheme projected by France, in 1769, for an intended Invasion upon England with flat-bottomed Boats; and various Conferences and original Papers touching that formidable Design. London, 1767.”

And it is described by Lowndes (new edit. by Bohn) as containing some curious particulars relative to

* The department of Finistère comprises very nearly the same portions of the Province of Brittany as had belonged to the diocese of St. Pol de Leon and Quimper, which again answered respectively to the ancient districts of *Leonnois* and *Cornuaille*. The juxta-position of these names is noteworthy, and almost leads one to suspect that the strange tradition respecting the Cornish “*Lionesse*” may have originated in some Breton legend.

the young Pretender, and the banishment of the Jesuits from the French dominions.

The author, who seems to have entertained a great opinion of his own lucubrations, presented the Lords of the Treasury, their Secretaries, and Solicitor, each with a copy of his book; but not meeting with the recompense he expected, preferred the following petition to their Lordships:—

“To the Right Hon^{ble} the Lords of His Majesty's Treasury.

“The Petition of Oliver Mac Allester,

“Humbly Sheweth,

“That your Lordships' Petitioner, after rendering the most important service to His Majesty and this Nation, in which he ran the greatest dangers and risque of his life, was lately oblig'd at great expence to publish a History in 2 volumes of those most interesting facts, which have been received with extraordinary approbation by a number of the first Personages of this Kingdom for Birth, Honour, and Learning; and Your Lordships' Petitioner, amongst others of that High Rank, had the honour to present to your Lordships, and to your Secretaries and Solicitor, each 2 volumes of the ^{sa} Works: but as yet has not received any recompense for the same.

“That by the true character and Tyrannie of the Pretender set forth in the said works, and conceal'd till this Publication, a most important service (as your Petitioner has reason to believe) is rendered to His Majesty, inasmuch, as by such just representation he is become odious not only to his secret friends but contemptible to the Court of France, and the schemes of Invasion from that Court in his favour improbable ever more to be carried into Execution against this Kingdom; an observation, which, as it cannot escape your Lordships' wisdom and judicious penetration, will ever carry its own weight, he hopes, in your Petitioner's behalf.

“May it therefore please your Lordships to take the premises into your generous consideration, and to order him such sum for payment of said books as y^r Lordships shall think fit according to your accustomed bounty and liberality.

“And your Petitioner will ever pray, &c.”

This petition was received on the 7th May, 1767, and read on the 12th of the same month, but the petitioner received nothing in answer to his prayer.

WILLIAM HENRY HART.

Folkestone House, Roupell Park,
Streatham.

LETTER OF THOMAS GORE TO ARCHBISHOP SANCROFT.

Thomas Gore, of Alderton, co. Wilts, the heraldic writer, who died in 1684, left behind him many MSS. relating to heraldry and genealogy. I am desirous to ascertain, if possible, the fate of these collections, which are alluded to in Wood's *Athena*. The family in the direct line terminating in a female, the Gore estates have passed into other hands; but I can get no direct evidence as to the family papers. They may possibly yet be in existence. It is curious to remark also, that

although he was in constant correspondence with the learned men of his day, so few of his letters have turned up. The following is a letter from him to Archbishop Sancroft:—

“May it please your Grace, — That it has been so long since I paid my duty in waiting upon your Grace (to whom I am so much obliged for your great and signal respect and favour towards me) was only occasioned by the many great and weighty affaires with which this year I have bin invironed, by reason of the office of sheriff, which my gracious Sovereign was pleased to impose on me; but as soon as I shall be discharged thereof (which according to ancient custome can not be far off), I live in hopes to give myself the honour and satisfaction of kissing your Grace's hands, and then, in a more ample manner than now, to express how much I am your Grace's humble servant. The gentleman who humbly presents this paper unto your Grace is my kinsman, for whom I have a very great respect—a very honest and sober person, a true Nathaniel, in whom there is no guile, a true son of the Church of England, a very loyal subject to his prince, one who ever had and yet retains a great zeal to do his Majestie service. If, therefore, your Grace (so great an encourager of loyalty and all laudable practices) would be pleased to vouchsafe to use your authority and interest (which is very considerable) whereby he might attaine to some office and serve the king, and better support himself and family, it would not only for ever oblige himself, but also him who esteemes it his greatest honour to bear the title of, my Lord, your Grace's most humble and obedient servant,

THOMAS GORE.

“Aldrington, near Chippenham, in Wilts, 19th Sept., 1681.

“(Indorsed) Mr. Gore for Mr. Tomlinson.”

As the foregoing letter was written about the period when a pamphlet, published by him in defence of aspersions upon his character, and entitled, *Loyalty Displayed and Falsehood Unmasked*, Lond., 4to, 1641, I should be glad if any of your correspondents can indicate a library possessing a copy of the same.

CL. HOPPER.

ST. KEYNE'S CHURCH, CORNWALL.

The following copy of “Laws” is from the bell-tower of St. Keyne's church, and is, perhaps, worthy of being recorded in “N. & Q.”:—

“Aloud let silence first proclaimed be,
And by consent let's make it our decree,
And fix such laws in our society,
Which, being observed, will keep sobriety.
Who swears or curses in an angry mood,
Quarrels or strikes, although he draws no blood,
Who wears a hat or spur, o'erturns a bell,
Or by unskillful handling mars a peal,
He shall pay sixpence for each single crime,
'Twill make him cautious at another time.
And if the Sexton's fault it chance to be,
We'll lay on him a double penalty.
A blessing let us crave on Church and King,
And peaceably let us begin to ring.

G. HICKS }
&
J. JOHNS. } 1774. Churchwardens.”

In spite, however, of the fine of sixpence on

any unhappy ringer who should "mar a peal," or "o'turn a bell," in spite of the double fine upon the sexton, I fear that soon no sound except the cry of the Cornish chough will issue from the belfry of St. Keyne. Of the four bells, one lies in broken ruin at the bottom of the tower, and two others are without ropes. The "sound of the church-going bell" may yet be heard from one, but the choughs, which have almost blocked up the turret stairs with the *débris* of their nests, are fast filling the belfry, where decay also is doing its work.

Could St. Keyne, who, out of gratitude for the dedication of the church to her name, laid a spell upon the waters of the crystal well, have foreseen the dilapidated state of the edifice at the present time, I fear our west-country wives would never have experienced the efficacy of a draught, and possibly our west-country husbands would have had no need to lament, in the words of Southey's ballad, —

"But 't' faith she had been wiser than I,
For she took a bottle to church."

The water of St. Keyne's Well is still as clear as ever, and of the five trees once flourishing on the small roof three remain, an oak, an ash, and an elm; and the decayed stump of the fourth is still standing. FRAS. BRENT.

Plymouth.

DISSOLUTION OF THE AMERICAN UNION.

At a time when the attention of Europe, and England especially, is fixed on the social changes now happening in the United States, it is possible that the accompanying extracts, published by an eminent American statesman more than half a century ago, may interest some of the readers of "N. & Q."

Associated as Alexander Hamilton was with Washington and Madison, and taking an active part in the formation of the new Union, his remarks possess more than ordinary interest.

They are extracted from the *Federalist*, a series of Essays, of which Hamilton contributed the greater share, and Jay and Madison some of the remainder.

Alexander Hamilton was born in the island of Nevis in 1757, and was murdered by Aaron Burr at Weehawken, near New York, June 11, 1804. Of his death I have no details, and should be much indebted to any correspondent of "N. & Q." who could furnish them.

On the Effects of a Dissolution of the Union, by Alexander Hamilton.

(From the *Federalist*.)

"Assuming it, therefore, as an established truth that, in cases of disunion, the several states, or such combinations of them as might happen to be formed out of the wreck of the general confederacy, would be subject to

those vicissitudes of peace and war, of friendship and enmity with each other, which have fallen to the lot of all other nations not united under one government, let us enter into a concise detail of some of the consequences that would attend such a situation.

"War between the states, in the first periods of their separate existence, would be accompanied with much greater distresses than it commonly is in those countries where regular military establishments have long obtained. The disciplined armies always kept on foot on the Continent of Europe, though they bear a malignant aspect to liberty and economy, have notwithstanding been productive of the singular advantage of rendering sudden conquests impracticable, and of preventing that rapid desolation which used to mark the progress of war prior to their introduction. The art of fortification has contributed to the same ends. The nations of Europe are encircled with the chains of fortified places, which mutually obstruct invasion. Campaigns are wasted in reducing two or three fortified garrisons to gain admittance into an enemy's country. . . . The history of war in that quarter of the globe, is no longer a history of nations subdued and empires overturned, but of towns taken and retaken, of battles that decide nothing. . . . In this country the scene would be altogether reversed. The jealousy of military establishments would postpone them as long as possible. The want of fortifications, leaving the frontier of one state open to another, would facilitate inroads. The populous states would with little difficulty over-run their less populous neighbours. Conquests would be as easy to be made, as difficult to be retained. War, therefore, would be desultory and predatory. The calamities of individuals would ever make the principal figure in events, and would characterise our exploits.

"The violent destruction of life and property, incident to war . . . will compel nations the most attached to liberty to resort for security to institutions which have a tendency to destroy their civil and political rights. . . . The institutions chiefly alluded to are STANDING ARMIES. . . . The weaker states or confederacies would first have recourse to them to put themselves on an equality with their more potent neighbours. They would at the same time be obliged to strengthen the executive arm of government; in doing which, their constitutions would acquire a progressive direction towards monarchy. The expedients which have been mentioned would soon give the states, or confederacies that made use of them, a superiority over their neighbours. . . . Thus we should in a little time see established in every part of this country the same engines of despotism which have been the scourge of the old world. This at least would be the natural course of things; and our reasonings will be likely to be just in proportion as they are accommodated to this standard. These are not vague inferences, deduced from speculative defects in a constitution, the whole power of which is lodged in the hands of the people. . . . They are solid conclusions, drawn from the natural and necessary progress of human affairs. *If we are wise enough to preserve the Union, we may for ages enjoy an advantage similar to that of an insulated situation. Europe is at a great distance from us. Extensive military establishments cannot, in this position, be necessary to our security. But if we should be dissuited, and the integral parts should either remain separated, or, which is most probable, should be thrown together into two or three confederacies, we should be in a short time in the predicament of the continental powers of Europe. Our liberties would be a prey to the means of defending ourselves against the ambition and jealousy of each other. This is an idea not superficial or futile, but solid and weighty. It deserves the most serious and mature con-*

sideration of every prudent and honest man of whatever party. If such men will make a firm and solemn pause, and meditate dispassionately on its importance, if they will contemplate it in all its attitudes, and trace it to all its consequences, they will not hesitate to part with trivial objections to a constitution the rejection of which would, in all probability, put a final period to the Union. The airy phantoms that now flit before the distempered imaginations of some of its adversaries, would then quickly give place to more substantial prospects of dangers real, certain, and extremely formidable."

WILLIAM HENRY WILLS.

Bristol.

Minor Notes.

DEAN ALDRICH'S LOVE OF SMOKING. — The excellent Dean of Christ-Church was a great lover of tobacco. Mr. Fairholt, in his *Tobacco: its History and Associations*, 1859, p. 126. says: —

"There is an amusing anecdote related of the Dean's continuous devotion to his pipe. One of the students betted another that, however early, or at whatever time the Doctor was visited in his own sanctum, he would be found smoking. The bet was taken, and at once the Dean was visited; when the reason of the visit was given, 'Your friend has lost,' said the Dean, 'I am not smoking, only filling my pipe.'"

The story, however, derived by Mr. Fairholt from a pleasant little volume entitled *Nicotiana*, is not quite correctly told: the wager was, that the dean was either smoking, stopping, or filling his pipe. The parties called on him, and he who made the bet immediately exclaimed, "I have lost my wager, I perceive," for the doctor was not smoking, but had his hand in his waistcoat pocket. "You have won it," said the Dean, to whom the matter had been explained, "for," said he, withdrawing his hand from its place of concealment, "I am filling my pipe at this very moment;" his pocket being his tobacco-box.

EDWARD F. RIMBAULT.

PHILIP II. — *The Times* and other papers have quoted with approbation Mr. Motley's ridicule of Philip for scribbling in the margin of a despatch from England: —

"St. James's is a house of recreation, which was once a monastery. There is a Park between it and the Palace which is called Huytal, but why it is called Huytal I am sure I don't know."

To this *The Times* adds: —

"His researches in English had not enabled him to recognize the abstruse compound of adjective and substantive which constitute Whitehall."

Now, with all due deference to Mr. Motley and the Thunderer, it appears to me that Philip's remark proves *exactly* the reverse of what they say. He spelt by the ear, as everybody did in those days, and he merely means that he could not understand why a building that was red, or brown, or pea-green should be called *White Hall*.

CHITTELDROOG.

AUTOGRAPHS ON BOOKS. — In continuation of the Notes on this subject which have appeared in "N. & Q." at various times, I have to add the following: —

1. Paracelsi *Chirurgia*, 3 Parts; Argentorati, folio, 1573. At the bottom of the first title-page is found "J. Donne." Of the rarity of Donne's autograph, it is unnecessary to speak.

2. Oclandii *Anglorum Prælia*, London, 1582, 12mo. At the bottom of the title-page occurs "G. Whytney, *Cestrensis*"; at the top the motto, "Constanter et syn . . .", (the rest is missing). Geoffrey Whitney is well known as the author of *A Choice of Emblems*, Leyden, 1586, 4to. I never saw his handwriting before. It would seem from this specimen, that he was a native of Chester.

3. Cotgrave's *Dictionary*, Lond. 1650, folio. On the fly-leaf is the autograph of "Charles Cotton," the friend and adopted son of Izaak Walton; and the margins of the book are covered almost throughout with MS. notes in the same hand. A bookseller, who has had half a century's experience of such matters, informs me that he never has seen hitherto a line of Cotton's writing. It is pretty evident that this was the copy of Cotgrave which Cotton used in his translations of Montaigne, whom he mentions in one of the notes. An original letter from Cotgrave to "my worthie frende M^r Beaulieu, Secretarie to the Lor. Embassader of Great Brittain at Paris," came into my possession with the *Dictionary*. The date, 27th September, 1610," occurs on the document; but this is in a different hand, though perhaps nearly as old. The seal, with the crest, is still attached to the paper.

4. *Poems and Translations*, by Thomas Fletcher, Lond. 1692, 8vo. On a fly-leaf is written "Donum Authoris"; and at the end there is a page, also in the author's autograph, in which he gives an improved version of one of the poems in the volume.

I also possess several other literary relics of equal or greater curiosity, of which I might say something, if I was not afraid of encroaching on your space too much.

H. C. W.

TO-FALLS. — In Grose's *Antiquities of Scotland* (vol. ii. p. 274.) there is quoted from Shaw (from the *History of the Province of Moray*, as I collect), a description of the cathedral church of Elgin, in which occurs the following passage: —

"There were porticoes or *to-falls* on each side of the church eastwards, from the traverse or cross, which were eighteen feet broad, without the walls. To yield sufficient light to a building so large, besides the great windows in the porticoes, and a row of attic windows in the walls, each six feet high, above the porticoes, there was in the west gable above the gate a window," &c.

It will at once be perceived that by the "porticoes or *to-falls*" are meant the aisles, and that what are called the *attic* windows are those of the

clere-story. But my object in quoting the passage is to point out the word *to-fall*, which I do not remember to have met with elsewhere. It is evidently meant to convey nearly the same idea as the word *lean-to*. P. S. C.

A HOUSEHOLD'S PILGRIMAGE TO JERUSALEM.—

"On the 19th of May, Anni 1565, Mr. Adriaan de Flaming and his Lady, Mrs. Maria Cornelis', proceeded on a pilgrimage from Dordrecht to Jerusalem, and from thence to St. Katharine. On this journey they were accompanied by their whole household—man, maid, dog, and cat—and brought them all safely back to the town of their abode on March the 28th, 1566."

See Matthys Balen, Janszoon, *Beschryvinge der Stad Dordrecht*, 1677, p. 835.

JOHN H. VAN LENNEP.

Zeyt, March 14th, 1861.

NATHANAEL HAWTHORNE.—This name, now world-famous, occurs in the registers of New Windsor, at an early date. In 1631 was baptized, "Nathanael, son to Nath^l Hawthorne."

C. J. R.

Queries.

ROGER ASCHAM.—Is there any authentic portrait of Roger Ascham; and, if so, where?

K. W.

BIOGRAPHY OF PRINCESSES.—Any correspondent of "N. & Q." who can kindly point out any books or MSS. from which biographical information can be obtained relative to the following princesses, will earn, by so doing, my sincere thanks:—

Isabel of Gloucester, first wife of King John; Joan, Princess of Wales, natural daughter of King John; Elizabeth, Duchess of Exeter, and Philippa, Queen of Portugal, daughters of John of Gaunt; Valentina of Milan, wife of Louis Duke of Orleans; Jaqueline Countess of Holland; Margaret of York, Duchess of Burgundy; Anne of Beaujeu; Isabel of Austria, Queen of Denmark; Marguerite, Duchess of Parma, Regent of the Netherlands (not Marguerite Duchess of Savoy); Anna d'Este, Duchess of Guise; Anne of Bourbon-Condé, Duchess de Longueville; Marie Louise of Orleans, Queen of Charles II. of Spain; Louise of Stolberg-Gædern, wife of Prince Charles Edward.

HERMENTRUDE.

COMMISSION TO FLETCHER AND SHAKESPEARE.—After such indefatigable antiquaries as Halliwell and others, it would seem but a futile endeavour to beat over the same ground with a view of turning up any new fact, any unpublished paper, that might serve to illustrate the too meagre history of our greatest dramatist.

The above-mentioned writer, in his *Life of Shakespeare*, p. 203., prints a warrant noted as found among the Privy Seal papers under date

of May 7, or 17th, 1603 (No. 71.), to *Lawrence Fletcher*, William Shakespeare, and others, their associates, to perform plays, &c.

Now, amongst a number of references relating to players and playhouses which I have in my possession, there is one, which I know to be authentic, bearing a subsequent date, the tenor of which runs thus:—

"Rex xix. Maij concedit comissionem *Willielmo Fletcher*, *Willielmo Shakespeare*, & aliis, to plea comedies & al."

Who was William Fletcher? Can it be a clerical error for the *Lawrence* above mentioned? but then the dates are not identical. I should be glad to know the precise distinction between a privy-seal warrant and a commission; and also if the above-noted commission has ever appeared in print.

RAYMOND DELACOURT.

"THE ENTHUSIAST."—Who is the author of a drama entitled—

"The Enthusiast: a Dramatic Essay, with each Scene constituting an Act, of which there are Seven. Berwick, printed for the author by Lochead and Gracie. 1800." 8vo.

Immediately after the *dramatis persona* is the following, relating to the author:—

"The following pages are presented to the public by a woman, tremblingly alive to censure or applause, and who, whilst she hopes for one sprig of laurel from her Northern neighbours, will not sigh for a London Fame. Should the hope, thus implied, appear presumptuous, surely goodnature will pardon, perhaps pity the vanity, when it is recollected that expectations of this kind commonly end in disappointment. Nevertheless—

'Hope springs eternal in the human breast;
Man never was, but always to be blest.'"

R. INGLIS.

"FLORA NOBILISSIMA."—Who is the author of the above work, published at Coventry about the year 1690 or 1692?

WAB.

FRENCH CHURCH, DUBLIN.—In a MS. "List, containing all y^e Paym^t to be made for Civill Affaires [in Ireland] from y^e 1st day of August, 1701," and signed by King William III. (which I have in my possession), I find the following entry:—"To the Minister of the French Church, 50*l.* per annum." Where may I ascertain full particulars of this French church, which is not now to be found in Dublin? Dr. Elias Bohereau (whose son, the Rev. John Borough, was the first chaplain of the Royal Chapel of St. Matthew, Ringsend) came to Ireland upon the revocation of the Edict of Nantes, and not only held the dignity of Precentor of St. Patrick's Cathedral, Dublin, but also acted as minister of the French congregation, to which the Dean and Chapter had granted St. Mary's Chapel.

ABHBA.

IMPERFECT VOLUME.—Who is the author of the following volume of Sermons, the volume having

lost the title? The first sermon is preached to the King at Ostlands, 1698, on John i. 12., and the volume concludes with four sermons preached at Court. There are 13 pages of poetical devotions prefacing the volume, size small 8vo. pp. 336. Each sermon has the signature S. D. G.

DANIEL SEDGWICK.

ITALIAN "ILIAD."—Some years ago a distinguished scholar, now dead, showed me a copy of the *Iliad* in Italian verse, remade, as the *Orlando* of Boiardo was by Berni, and told me that many classics had been so treated by Italian and German writers. He mentioned some, but I do not remember them. Can you oblige me by the title of the *Iliad* above mentioned, or any other instances of the practice? I do not inquire for mere burlesques, but *refaccimenti*. C. F.

SIR JOHN LADE, BART.—In the *Autobiography of Mrs. Piozzi* (Thrale), lately published, by A. Hayward, Esq., Q.C., at p. 204. of vol. ii., I find the following extract from a letter, dated from Bath, May 31, 1817:—

"We have a caricature print here of Sir John Lade, going thro' all the stages of profligate folly, and drowning himself at last, with Dr. Johnson's verses beginning—

'Long expected one-and-twenty,
Lingering year, at length is flown,'

written under," &c., &c.

I am anxious to ascertain if such a print is now in existence, where it could be seen? and whether it could be purchased? and of whom?

H. M. RICE.

Rectory, South Hill.

MEANING OF LAYMAN.—We usually use the word "layman" as applied to a person *not* in holy orders. It is also, I believe, sometimes used in contradistinction to a lawyer.* Is it ever used similarly with regard to other professions; and, if so, what? In the preface to a work published by Nisbet, *The Cartoons of Raphael*, it is used as applied to an artist, at least so I understand the following passage:—

"The profession will immediately detect the hand of a *layman* in the comments which accompany the illustrations. The writer is no more an artist than a photograph is a picture, &c." ALUMNUS.

RICHARD LIGON AND BRIAN DUPPA.—I beg to be permitted to add a postscript to my inquiry about Ligon, signed F. S. A., *anté*, p. 227. The first edition of the *History of Barbados*, as I stated, was published in 1657, and dedicated to Bishop Duppa, who at that time was living in retirement at Richmond, an outcast from his see. The bishop was "good at commendations," and his reply to Ligon's letter (which is dated July 12, 1653, four years before the publication of his book) is full of strained compliment after the

fashion of the age; but he adds with genuine feeling—

"I have one request to you, that your kindness to me (who without any designe, gave you the occasion of doing it) may not lead you into such an insufferable error, as to choose me out as a fit person to inscribe it to, who am so much in the shade that I must not own myself. I am willing to believe that, though Honour be at this time at a very low Ebb, and by the iniquity of the times, is much false within the Banks, yet the Channell is not so drie but you may meet there with some Noble person, that may with more advantage take you and your Book into the same Cock-boat with him, and keep you this Winter both from cold and hunger, and therefore in great earnestnesse I desire you to look over your Catalogue of Friends, and though you cannot finde one that loves you better, yet, to make choice of him that can protect you better. And so with my Prayers for you that your Afflictions here may be so managed by you as to lead you to Joyes hereafter, I rest your most affectionate Friend, Br: Sar:"

At the Restoration Duppa was translated to the see of Winchester, and died in 1662.

The second edition of Ligon's book was published in 1673, probably long after the poor author himself had been released by death from the troubles of this world, and the Upper Bench Prison.

ROBERT REECE.

MEDALLIC QUERY.—An explanation is requested of a bronze medal, diameter $1\frac{1}{2}$ inch, now in my possession. On the obverse is a rather young head to the right, with long hair, laurel crown, and toga: legend, HOC. SOLO. VINDICE. TVTA. On the reverse is a youthful warrior in armour, standing, with sword, shield, and spear. Before him is a female in a stooping posture, directing his attention to a shield lying on the ground between them, and bearing upon it a crowned eagle's head: legend REDEO. VETERES. AVCTVRA. TRIVMPOS. No date. J. C. WITTON.

MADLLE, DE MONTPENSIER.—Can any correspondent kindly point out where information is to be obtained concerning the career of Made-moiselle de Montpensier, after the period at which her own *Mémoires* conclude? The "Mercure Galante" gives, I have been told, an account of her death; where is that to be obtained?

HERMENTRUDE.

PHILIP II. AND QUEEN ELIZABETH.—I have heard it gravely asserted, that the following diplomatic note was addressed by Philip II. of Spain to Queen Elizabeth just prior to the sailing of the Armada, in 1588:—

"Te veto ne pergas bello defendere Belgas;
Quas Dracus eripuit nunc restituantur oportet;
Quas pater everit jubeo te condere cellas;
Religio Papæ fac restitatur ad unguem."

To which Her Majesty, it is said, gave this extempore reply:—

"Ad Græcas, bone rex, fiant mandata kalendas."

What authority is there for this strange diplomatic communication and its response? X.

* See an example of this use of the word by the present Bishop of Oxford in our 2nd S. vii. 235.—Ed.]

PUBLICAN: PUBLIC.—What is the derivation of the word "publican," as used to signify an innkeeper? It evidently is not the same as the Latin "publicanus," which signifies a tax-collector under a superior, though sometimes used of the "equites," who were the chief farmers of Roman taxes. J. P. C.

QUOTATIONS WANTED.—

"The Vampire kills, but does not inherit."

M. H. L.

"The wild Macfarlane's plaided clan."

X.

"Consilii nox danda ducum, lux aptior armis."

MILES.

A line which ends—

"—— and tresses like the morn."

Also a passage commencing—

"So wind in Hypochonders pent," &c.

C. W. B.

Lackington, in his *Biography*, quotes—"Infants in hell but a span long," and "Hell was paved with infants' skulls," &c., from a deep author. Who was he? C. A. B.

ROYAL REMAINS.—The following passage, detailing the present state of some of the royal remains at Windsor, is worth a corner in "N. & Q." Those of your readers whose memory reaches back to the days when George IV. was king, will call to mind the last time when these relics were exposed to the light of day:—

"In excavating for the temporary grave, a small opening was made into the vault which contains the coffins of Henry VIII. and one of his Queens, the Lady Jane Seymour, also the coffins of Charles I. and an infant child of Queen Anne. The coffins, and even the crimson on which are placed the coronets, were in a tolerable state of preservation, and the spear-hole in the coffin of Henry VIII., said to have been made by one of the soldiers of Oliver Cromwell, was clearly discernible."—*The Times*, March 28, 1861.

What foundation is there for the story of Cromwell's soldier having driven his spear into the coffin of Henry VIII.? GRIME.

SIBBES (RICHARD).—This ancient worthy was born in Suffolk. Will any Suffolk reader of "N. & Q." kindly inform me if the name still survives in the county? Any biographic memorials would much oblige. Further, I have succeeded in possessing myself of all the early editions of Sibbes's numerous works, except *four*, viz.,—

(1.) "The Saint's Comfort." 12mo. 1638.

(2.) "The Spiritual Favourite." 18mo. 1640.

(3.) "Consolatory Letter to an Afflicted Conscience." 4to. 1641.

(4.) "Antidotum contra Naufragium," &c. Concio. 18mo. 1657.

Three of these I have traced to public libraries, but No. 2., *The Spiritual Favourite*, I have failed

to find anywhere. Can any Puritan-collector aid me in securing the use (at least) of a copy? R.

SINGULAR CUSTOM IN THE CITY OF LONDON.—

"1692. The first year I wore the Livery, Sir Wm Ashurst being Lord Mayor, I was invited by our Master and Wardens to dine with his Lordship. We went in a body from the Poultry Church to Grocers' Hall, where the entertainment was very generous, and a noble *Spoon* he sent to our wives. To speak the truth, I do not think Sir Wm Ashurst ever acted a little or a mean thing in his whole life."—*Dunton's Life and Errors*.

Was this custom general with every company upon the Lord Mayor being selected from it, or was it limited to the Grocers? Is it continued?

GEORGE OFFOR.

SATIRE ON THE LATE SIR JOHN SOANE.—

Among some old papers I find the following, which, as all the parties are now gone, may be recorded as a very curious and popular squib of the day. It is said to have been found under the plates at one of the artistic or academic dinners. It is headed:—

"The Modern Goth.

"Glory to thee, great Artist! soul of taste!
For mending pig-styes where a plank's misplaced;
Whose towering genius plans from deep research
Houses and temples, fit for Master Birch.
To grace his shop on that important day,
When huge twelfth cakes are raised in bright array.
Each pastry pillar shows thy vast design—
Hail! then, to thee, and all great works of thine.
Come let me place thee in the foremost rank,
With him whose dulness discomposed the Bank;
[A line illegible.]

Thy style shall finish what his style begun.
Thrice happy Wren! he did not live to see
The dome that's built and beautified by thee.
Oh! had he lived to see thy blessed work,
To see pilasters scored like loins of pork;
To see the orders in confusion move;
Scrolls fixed below, and pedestals above:
To see defiance hurled at Rome and Greece,
Old Wren had never left the world in peace.
Look where I will, above, below is shown
A pure disordered order of thine own;
Where lines and circles curiously unite,
A base, confounded, compound, Composite:
A thing from which, in truth it may be said,
Each lab'ring mason turns abash'd his head;
Which Holland reprobrates, and Dance derides,
While tasteful Wyatt holds his aching sides.
Here crawl, ye spiders! here, exempt from cares,
Spin your fine webs above the bulls and bears!
Secure from harm enjoy the chamnell'd niche:
No maids molest you, for no brooms can reach;
In silence build from models of your own,
But never imitate the works of Soane!"

Can any of your readers supply the missing line? And can they inform me the name of the author, and the occasion on which they were circulated? A. A.

Poets' Corner.

MEMOIRS OF LADY VANE.—It has always been considered that the autobiography of Lady Vane, introduced in the novel of *Peregrine Pickle*, under

the title of "Memoir of a Lady of Quality," was executed and "authorised" by Smollett, from materials furnished by the noble demirep, who is understood to have requested in a very liberal manner the publication of that entertaining and somewhat licentious episode. Sir Walter Scott, indeed, mentions the transaction as highly discreditable to his celebrated countryman and predecessor in the domain of fiction, though it must be admitted that the narrative, independently of its remarkable merit as a composition (the diction is, throughout, of almost faultless elegance, possesses a special value, since, being a record of facts, it confirms but too well the accuracy of delineation of the manners of the time afforded by the main story.

The Viscountess died in 1788, aged seventy-two; and in a letter to the *Gentleman's Magazine* of that year (p. 461.) it is stated (on the authority of a writer who professes to have been many years in the confidence of the heroine), that the memoir was placed in the hands of the novelist *precisely as it appears*, "having been compiled (from verbal relations of the lady) by another equally celebrated Doctor." Who this "other Doctor" could be (1751) is certainly a literary query (or enigma) which deserves to be investigated, if it cannot be solved. It is added by the "Correspondent," that his eccentric friend had left behind her the most ample materials for a complete biography; and he further mentions, from her own information to him, that having been reunited (not *reconciled*) to Lord Vane soon after the appearance of *Peregrine Pickle*, he handed the book to his lordship, requesting his opinion of the detail of her adventures therein contained. Having perused it, he observed "that there was nothing which ought to create any disagreement between them!" This anecdote seems to be not a little characteristic both of husband and wife; and certainly, as regards the *former*, the trait is quite in accordance with the portrait of him exhibited in the "Memoirs." A. L.

VERMICELLI IN THE MIDDLE AGES. — In the Red Book of Canterbury (Cotton, Claud. D. X.) is a list of the customs payable to the monastery of St. Augustine's from the ports of Fordwich and Sandwich. Among them we find the duty upon a quintal of vermicelli is fixed at *ijd.* This list or tariff stands in the book after a charter of William (qy.) I., as to the borough of Fordwich, and is followed by another of Henry (qy.) I., as to that of Sandwich. Is anything known, as to the use in England, of what for many years has been the staple food of South Italy? and is there any other early mention of it in mediæval writers? The quintal (which word is probably a corruption of centale) is 100 lbs. English. The importation must have been something considerable, for the duty to have been estimated in such a wholesale way.

Polenta, which is the principal food of the poorer classes in North Italy, is mentioned several times by Pliny, and also by Persius, Juvenal, and Horace, and called by the same name; but I can find no allusion to that class of food called *maccaroni*, *vermicelli*, &c., unless the "circuli" of Varro (*De Ling. Lat.* v. 106.) means these pipe-like products. He says, "Circuli, quod mixta farina et caseo et aqua circuitum æqualibet fundebant." Can any of your correspondents inform me on these points? A. A.

Poets' Corner.

DR. WATT'S "DIVINE SONGS FOR CHILDREN." — In the *Life of Dr. Watts*, by the Rev. Thomas Milner, I read that —

"An edition of the Songs for Children, revised and altered, was published anonymously in the year 1785, and generally attributed to the celebrated Mrs. Barbauld. The design of the accomplished Editor was to accommodate Watt's little work to the principles of Unitarianism."

Now I have the second edition of the altered work (1787) before me, and I find that the preface is signed by the initials E. Y. This, however, might be a blind to deceive the public, as the editor might well be ashamed of having mangled the Doctor's poetry, and perverted his doctrines. But the copy is bound as a presentation copy, and in the first leaf is written in an old hand, "Frances Mary Disney, Decr 21st, 1787, The Gift of her dear Mother, the Editor."

Now Mrs. Barbauld had no family, as appears from her *Life* written by her niece; and therefore Mr. Milner was evidently misinformed.

It has struck me that the letters E. Y. were chosen as the *last* two letters of the name Disney, but I should hope that some more satisfactory information can be obtained. DANIEL SEDGWICK.

Sun Street, City.

Queries with Answers.

PLYMOUTH BRETHREN. — Can you inform me whence this sect derived its title, and what are its peculiar tenets? SIGMA.

[The Brethren, or as they are generally termed "Plymouth Brethren," first appeared about the year 1830 in the town of Plymouth. By the census of 1850, it appears that they returned 182 places of worship in England and Wales. For a notice of their peculiar tenets, we must refer SIGMA to the Rev. J. B. Marsden's *History of Christian Churches and Sects*, pp. 91-96, 1856; *Religious Worship Census*, 1851, p. xxvii.; and to a work quoted in it, entitled *The Brethren*, by W. K.]

REV. T. LEMAN. — In Manning and Bray's *Surrey*, 1809, vol. ii. 760., the editor observes that the Rev. Mr. Leman had favoured him with his opinion, that Cæsar's passage of the Thames was effected near the Earl of Dysart's, at Petersham, Surrey, to the opposite shore at Twicken-

ham, Middlesex. The editor shows the greatest deference to the discrimination of Mr. Leman, and says he cannot omit to mention, that the rev. gentleman "had bestowed great attention in tracing the Roman roads in this island." I shall feel much indebted to any reader of "N. & Q." who will refer me to a Memoir of the Rev. Mr. Leman, or to any account of his writings. I may observe that it must have been about the end of last century, or beginning of this, that Mr. Leman must have made this communication to the editor.

Σ. Σ.

[The Rev. Thomas Leman, M.A., was educated at Emanuel College, Cambridge, and elected in 1788, a Fellow of the Society of Antiquaries. In conjunction with his friend Dr. Bennet, he traversed every remain of British trackway or Roman road. To Mr. Nichols he communicated an Essay "on the Roman Roads and Stations in Leicestershire," printed in his *History*, vol. i. p. cxlvii. To Mr. Clutterbuck he contributed a Memoir concerning "the primeval inhabitants in Hertfordshire, and the roads and earthworks which formerly existed in it, whether of British or Roman origin." To Mr. Surtees he presented some observations on the Roman and British state of Durham, accompanied by plans of Roman and British Roads and stations. For his friend Sir Richard Hoare, he made some maps for the History of Giraldis Cambrensis. Mr. Leman died at his house in the Lower Crescent, Bath, in May, 1826, aged seventy-six. — *Gent. Mag.* Oct. 1826, p. 373.; Aug. 1828, p. 183; and *Annual Biog. and Obituary*, xii. 452.]

THE YORK BUILDINGS COMPANY. — I am desirous to know the history of this once great concern, and shall feel obliged by any of your correspondents stating the outline, or indicating the title of any books wherein the particulars may be found.

I believe that the original description of the concern was, "The Governor and Company of Undertakers for raising the Thames Water, in York Buildings"; and that after the Scotch Rebellion of 1715, this Company invested large sums in the purchase of a number of the forfeited estates, no Scotchman being willing to do so. The concern became bankrupt, and created no small sensation at the time.

When, and by whom was this Company formed, who were the chief managers, when did it become bankrupt, and what was the final result? Where were "the York Buildings" situated, referred to in the title of the Company? SIGMA.

[York Buildings Water-Works was an edifice with a high wooden tower, erected for raising Thames water for the supply of the Strand and its neighbourhood. The works were under the superintendence of a Company, incorporated by an Act of Parliament in 1691. The site of the water-works is at the bottom of Buckingham Street, Strand. In the 27th year of Charles II., Ralph Bucknall and Ralph Waine, gentlemen, obtained a licence under the great seal to erect Water-works near the river Thames, in and upon part of the ground of York House, or York House Garden, for the term of ninety-nine years. These patentees soon divided their property into twelve shares, and on the 6th July, 1688, into forty-eight shares.

In the 2nd & 3rd Will. and Mary, an act was passed "for Incorporating the proprietors of the Water-works in York Buildings; and for encouraging and settling the said works." The Company continued its operations under this Act till the 16th October, 1719, when the old proprietors sold their Water-works in York Buildings for 7000*l.* to Messrs. Case Billingsley, Benj. Bradley, James Bradley, John Hardwar, Robert Thompson, and Edmund Watts. The Company, however, was not dissolved, but immediately entered in its corporate capacity on other speculations. Hence, on the 27th of the same month, it was ordered and enacted "That this Company, in order to improve their undertaking of raising the Thames water in York Buildings, will forthwith lay open a subscription at Mercers' Hall, for raising a joint-stock or fund of 1,200,000*l.* for purchasing forfeited and other estates in Great Britain, to be a fund for granting annuities of life, and for assuring lives." In 1720, this fund received several additions to the amount of 59,575*l.*, making the total 1,259,575*l.* From the year 1732 to 1736, the affairs of the Company occasioned many disputes and law-suits with their creditors and debtors, which are set forth in the following pamphlets: "A Report from the Committee to whom the Petition of the Proprietors of the Stock of the Governor and Company for raising the Thames Water in York Buildings is Referred. Lond. 1733," fol. "The Case of Samuel Horsey, Esq., Governor of the York Buildings Company," 8vo. 1733. "A Report from the Committee to whom the Petition of Esther Crull, &c., on behalf of themselves and others, was Referred. Lond. 1735," fol. "A Further Report from the Committee of the House of Commons," fol. 1735. "An Act for stating and determining the Accounts and Demands depending between the Corporation of the Governor and Company of Undertakers for raising the Thames Water in York Buildings, and their Creditors and Debtors respectively," 1735. fol. "Proposal to be offered to the Creditors of the York Buildings Company," fol. "List of the Members of the Corporation of the Governor and Company of Undertakers for raising the Thames Water in York Buildings, dated Sept. 29, 1735," fol. The remaining Scotch estates belonging to the Company were not sold till 1783, and realised 102,537*l.* — *Gent. Mag.* Aug. 1783, p. 709.]

QUOTATION. — Who is the author of the following lines? —

"They never fail who die
In a great cause. The block may soak their gore;
Their heads may sadden in the sun; their limbs
Be strung to city gates and castle walls," &c.

J. S.

[Lord Byron: *Marino Faliero*, Act II. Sc. 2.]

Repplies.

WHITTINGTON AND HIS CAT.

(2nd S. xi. 206. 253.)

As a matter of course I must reply to MR. LYONS, though I am sadly in want of the necessary materials, having hardly any books treating on these subjects, not even a copy of my own *Tales*, &c. I must only then do as well as I can with insufficient means.

First, then, as to cats, I find that some eminent zoologists are of opinion that Northern Africa is the native country of this animal. At all events, I would exclude Morocco, and the south coast of

the Mediterranean from our inquiry; for, in the fourteenth century, the Moors who dwell there were as civilised, if not more, as any people of Europe, except the Italians; and it was evidently to a barbarian, *i. e.* a Negro, king that the cat was sold.

I will now examine Mr. Lysons' quotations. That from the monk of Malmesbury he himself lays little stress on, from its vague and general character. The account of Macham, whether true or false, is merely a romantic tale, and has nothing whatever to do with commerce. As the writer in Rees' *Encyclopædia* gives no authorities for his statements, we cannot attach any importance to them. As to the Pope's bull in 1344, having never seen it, I cannot speak with confidence respecting it; but even if the Canary Islands were then known, it does not follow that the same was the case with the coast of Africa, inhabited by the Negroes; the same remark will apply to the grant said to have been made to Jean Betancourt by the King of Castile in 1448. They have, in fact, nothing to do with the question one way or other.

As to the progress of Portuguese discovery, I beg permission to quote from my own *History of India*, the only work on the subject I have at hand, and which was written from the best authorities:—

"Don Henry, one of the sons of John I. by an English princess, has the honour of being the originator of Portuguese discovery. While governor of Ceuta he had learned much from the Moors respecting the African nations to the south. This confirmed him in the idea he had conceived of pushing discovery southwards; for he had already sent out vessels which had succeeded in doubling Cape Non [opposite the Canaries] the previous limit of southern navigation, and coming in view of Cape Bojador In 1418 he sent out a vessel, which was to attempt to double Cape Bojador. The attempt proved a failure, in consequence of a storm; but the Island of Porto Santo [near Madeira] was discovered, as that of Madeira was in a future voyage. It was not till 1433 that Cape Bojador was passed, and as the sea beyond that promontory, contrary to expectation, was found to be calm and tranquil, the progress of southern discovery was rapid."

Now, Cape Bojador is in about lat. 26° north, and there were no Negro states nearer than about Senegal, lat. 16° or 17°. How, then, is it possible that English ships should have reached Senegal in the fourteenth century? Unless Mr. Lysons can give some proof of this, I think old *Mumpsimus* will come off winner. At all events the contest, however unimportant, has been, and of course will, if continued, remain a friendly one.

THOS. KEIGHTLEY.

It cannot but be gratifying to me to observe the favourable manner in which several of the leading reviews have received my little work on the celebrated Richard Whittington. Remarks, however, have been made by more than one reviewer (upon a passage which occurs in an additional note in

the Appendix), which seem to question the judgment of Mr. Albert Way, who suggested to me the idea that the Bow bell might have been cast at Gloucester, and that something in its tone similar to that which the truant apprentice had heard in his own county town, may have touched a chord in his heart, and recalled him to his duty.

I owe it to my readers, and to Mr. Way especially, to acknowledge that the apparent *non-sequitur* is my own, and not Mr. Way's. The note was written hastily after the work had gone to press, on the return of Mr. Way and myself from hearing an admirable paper before the meeting of the Archaeological Institute, held last summer at Gloucester, prepared by Mr. Lukis, on the subject of Ancient Bell Foundries; in which we were informed that the two earliest bell foundries in England were that of Salisbury, about A.D. 1260, and that of Gloucester, in the beginning of the following century, one of the principal bells in the cathedral of the latter city being attributed to John or Sandre of Gloucester of that date. It is probable that these were the *only* bell foundries in the kingdom at that period; and as the celebrity of Gloucester bells had induced the monks of Ely to employ the Gloucester founder, so the parishioners of Bow in London may not improbably have applied to the same source for their "Great Bell." We know, from the Fabric Rolls of Westminster Abbey, that the iron employed in that magnificent monument of architecture was brought from Gloucester; the *non-sequitur*, therefore, appears less than some would imagine, if we suggest that Bow Bell also came from that city, so famous for its working in iron and other metals.

Will you permit me at the same time to reply to the gentleman, who signs himself CUTHBERT BEDE in your last number. He says that "the present rector of Whittington, Shropshire, the Rev. W. W. How, author of *Plain Words*, &c., could give some curious and interesting information connected with his parish and the London Apprentice." I think that if CUTHBERT BEDE had read the *Model Merchant* he could scarcely resist the evidence there given as to the place of Richard Whittington's origin, and unless Mr. How has more information than that with which he kindly supplied me himself, it only amounts to a memorandum of a tradition which a former rector had inserted in the parish books of that place, and a conversation at a mutual friend's house between Mr. How and a Mr. Richard Whittington, who represented himself as a *lineal* descendant of the celebrated merchant of that name, and that he had heard it said that his family came from Shropshire.

My little work was already published when I received this information, but I could not otherwise (though I should perhaps have mentioned it) have allowed such unsatisfactory testimony to

weigh against the more positive evidence of the pedigrees preserved in the British Museum and Herald's College, as well as the *Calendars of Inquisitiones post Mortem*, and other authentic documents; more especially as the information was clearly shown to be erroneous, in the fact that Sir Richard Whittington had no *lineal* descendants, having left no children. His collateral descendants, of whom there are vast numbers, are convinced that they have been Gloucestershire for many centuries.

SAMUEL LYSONS.

There is a tradition, that there was an old portrait of Sir Richard Whittington, resting his hand upon a skull; and that the painter altered the skull to a cat, thinking the former to be of too gloomy a character. Could this fact have given rise to the stories of the cat?

A. A.

Poets' Corner.

SIR WILLIAM MOWBRAY.

(2nd S. xi. 239.)

MR. NORTH requests me to tell him who the Sir William Mowbray was, from whose will I quoted an extract in the article "Basset and Maser." I will first produce the foot-note, which the editor of *Testamenta Eboracensia* (Surtees Society) appends to the will in question:—

"Sir William Mowbray, of Colton, in the Ainsty, was the eldest son of Sir John Mowbray, of Kirklington, Justice of the Court of King's Bench, by Margaret, sister of Sir Alexander Percy, of Kildale, Knight; and was lineally descended from Robert de Mowbray, a younger brother of the ancestor of Mowbray, Duke of Norfolk. . . ."—P. 158.

This is not altogether satisfactory; for there is a will of another "William Mowbray, Junior," (p. 144.) proved 4th July, 1391, and antecedent to the other by a few months. The editor has appended a note to this will also, and by a singular oversight makes out the two to be the same person; marrying the same lady, and having the same daughter. There seems to be no doubt, however, of the descent from the above-named Robert. If MR. NORTH will consult Dugdale's *Baronage*, he will find, at p. 124. vol. i., that Nigel de Mowbray, who died on his way to the Holy Land (3 Ric. I.), left four sons—William, Robert, Philip, and Roger. "Of which Robert," says Dugdale, "I find that he took to wife a countess in Scotland, who had a fair inheritance there, from whom descended the Mowbrays of that kingdom." This accounts for the singular fact, that at the battle of Durham, or Neville's Cross (an. 1346), while John Lord Mowbray commanded a division of the English army, among the Scotch prisoners was his kinsman, Sir William Mowbray. From a royal brief, issued by Lionel, the king's son, in the absence of his father, acting as "Custos Angliæ," and dated 8th

Dec. 1346 (Rymer, vol. v. p. 534.), we find that William Mowbray was committed to the custody of Sir William de Zouche; and was ordered to be brought up, with other prisoners, and lodged in the Tower of London before the Wednesday immediately following the Feast of Epiphany. There is another subsequent document, however, in Rymer (vol. v. p. 547.) dated 14th Feb. 1347, and entitled "De salvo Custodiendo Prisiones apud Dunelmum capto," by which we find that William de Mowbray was not taken to the Tower of London as at first ordered, but remained in Yorkshire; and hence the command was issued to the Archbishop of York as follows:—

"Rex, Venerabili in Christo Patri W. eadem gratiâ, Archiepiscopo Eborum, Angliæ Primati, salutem.

"Mandamus vobis quod Willielmum de Lymynston, Willielmum Mowbray, et David Fitz Wanter Fitz Gilbert, Prisiones de Scotiâ, nuper ad bellum Dunelmense captos, et per vos Willielmo la Zouche, Christophoro Mauleverer, et Adæ de la Panetrie, custodiendos liberatos; "Salvò et securè custodiri faciatis: ita quod nullo modo deliberentur absque Mandato nostro speciali.

"Teste Custode Angliæ apud Redyng decimo quarto die Februarii. . . . Per ipsum Regem."

This document induces me to conjecture that the before-named William Mowbray, Jun., whose will was dated at York, and whose property lay exclusively in that city, as appears by the will, was the grandson of the Scotch prisoner taken at the battle of Durham. At all events, it is quite evident that he was a different individual from William de Mowbray of Colton, for the latter was named both legatee and executor in the "junior's" will:—

"Item jeo devyse touz mez terres tenementz rentz ov lour appartenances a Williaum Selby, Edmond Mowbray, et Williaum Mowbray de Colton, a eux et a lour heirs et lour assignes, queux jeo ay deinz le Cite de Everwyk et les suburbs de yeelle. . . . Et cest ma playn volonte, de sayn memore, de parfourner jay ay ordeigne mez excentours les ditz Williaum Selby, Edmuud, Williaum Mowbray de Colton, si comme eux volount respondere a Dien et a touz lez Sayntz de cell al jour de jugement."

—Test. Ebor., pp. 144, 145.

JOHN WILLIAMS.

Arno's Court.

THE BLACK PRINCE.

(2nd S. xi. 224.)

The old story of the badge is, after all, substantially the true one; but how have men and scholars been perplexed by it? Old Randall Holmes fearlessly asserted, that the three feathers were the blazon on the war-banner of the ancient Britons! The only heraldic device at all resembling it—as I have noticed in my *Lives of the Princes of Wales*—is on the azure shield of arms of King Roderick Mawr, on which the tails of that monarch's three lions are seen coming between their legs, and turning over their backs,

with a gentle fall of the tips, like the graceful bend of the feathers in the Prince's badge. Although the feathers were not unknown in princely cognizances before the period of Edward of Woodstock, they do not appear in connexion with a Prince of Wales until after the battle in which the King of Bohemia fell. This king was also Count of Luxemburg, of which "Count-y" the feather of the ostrich was a badge. There is good authority for this, namely, Sir Harris Nicolas, in the *Archæologia*, xxxi. 350. *et seq.* The King of Bohemia's crest was a vulture's wing, outspread; but Mr. D'Eyncourt suggests (*Gent. Mag.*, New Series, xxxvi. 621.) that it has a close resemblance to a plume of ostrich feathers. The whole matter is, however, set at rest by John de Ardern, a physician contemporary with the Black Prince. He states in a MS. in the Sloane Collection (76. fo. 61.), that the Prince derived the feathers, which he assumed as a badge, from the blind King of Bohemia:—

"And note, that Edward, the eldest son of Edward, King of England, bore such a white feather" (as one depicted) "on his crest; and that feather he gained" (*conquistavit*) "from the King of Bohemia, whom he slew at Crecy, in France; and so he assumed to himself that feather which is called *ostrich fether*, which the aforesaid most noble King bore on his own crest."

This contemporary evidence appears to have fully satisfied Nicolas. The *Gentleman's Magazine* for 1851 was not quite so well satisfied on the point, and promised to discuss it more fully at a future time, but did not fulfil the promise.

The Prince's motto has had as many interpreters as his badge has had historians. Pückler Muskau pretended that the German words were not "*Ich dien*," but the Welsh words "*Eich dyn*"—"This is your man!" uttered by the Prince's father as he showed the royal babe to the Welshmen, near. About eighty years ago, a Mr. C. Evans, of Tregar, sent a communication to Mr. Urban (I forget the volume in which it appeared) in which he stated that the words were originally "*Uch Dien*"—"Triumphant in death." I leave wiser folk to determine between these authorities; only adding that the fashion of assuming especial mottoes was in force down to a comparatively late period. "Humble and Reverent," was that of Elizabeth of York.

Accepting, as I do, the popular tradition touching the feathers, I in like manner accept that which ascribes the origin of the term *Black Prince* to the colour of Edward's armour. In Ireland, at least, and long anterior to the period of the young hero of Crecy, such titles were so derived. "Nial of the Black Knee," and warriors of "the Iron Knee," and of the "Eagle Knee," are to be met with. They are thus named from the defensive (and therewith sometimes ornamental) armour they wore, to protect them from the strokes

which the Irish battle-axe men made at the thighs, knees, and legs, generally of the riders.

JOHN DORAN.

C. D. L. will find a very interesting article in the *Archæologia* (vol. xxxi. pp. 350—384.). In it the evidences, on which the facts are given in the *Illustrated London News* are quoted at length. The crest of John, King of Bohemia, was two wings of a vulture, semée of linden leaves of gold, expanded, and not a plume of ostrich feathers. The different ways in which the feathers appear as badges or on seals is shown, and cuts of many of them; and the writer (N. H. Nicolas) concludes with "the belief that it was derived, as well as the mottoes, from the house of Hainault; possibly from the Comté of Ostrevant, which formed the appanage of the eldest sons of the counts of that province." S. S.

EMMA, LADY HAMILTON.

(2nd S. x. 343.)

The recent appearance of Lady Hamilton's name in "N. & Q." induces me to send the accompanying copy of an original and unpublished letter of hers. I enclose also a fac-simile of the signature, "Emmy Hamilton," engraved by my brother, Mr. Edwin Roffe.

Mrs. Burt, the lady to whom the letter is addressed, was well acquainted with Emma Lyons when she was a bare-footed girl residing at Hawarden, near Chester, and gaining a livelihood by driving a donkey, laden with coals and sand for sale. Mrs. Burt, having occasion to come to London, brought Emma with her at the request of Mrs. Lyons, then occupying some situation in the household of Sir W. Hamilton. When, in the course of time, the little bare-footed girl became Lady Hamilton, she, during her absence from England, occasionally wrote to her old friend and former protectress; but, so far as I know, this is the only one of those letters now in existence, and is in the possession of Mr. F. Burt, of London, a grandson of Mrs. Burt:—

"Mrs Burt, at Mr
Roberts, no. 16 upper
John^s Street, Marlbone
London.

"Caserta, near Naples, decbr 26th 1792.

"My dear Mrs. Burt, I Received your very kind Letter this morning & am surprised to hear my poor dear grandmother can be in want, as I left her *thirty pound* when I Left England besides tea sugar & several thing^s & it is now five weeks since I wrote to a friend of ours & ended a relation of my husbands to send twenty pound more so that my Grandmother must have had it on cristmas day, you may be sure I should never neglect that dear tender parent who I have the greatest obligations to, & she must have been cheated or she never cou'd be in want, but you did very Right my dearest friend to send her

the four Guineas which I will send you with interest & a thousand thanks indeed I Love you dearly my dear Mr Burt & I think with pleasure on those happy days I have pass'd in your Company, I onely wait for an answer from our friend with the account of my grandmothers having Received her twenty pounds & I will then send you an order on him for your money, & I send a peice of Silk to make you a Gown we send it in the ship Captain newman, who sails for england this month, but my next Letter I will send you a bill of Loading. I wrote you a Long Letter Last march, but I am affraid you never got it, which I am sorry for as their was a Long account of my reception at the Court of naples, ended the Queen has been so Kind to me I cannot express to you she as often invited me to Court & her magesty & nobility treats me with the most kind and affectionate regard. I am the happiest woman in the world my husband is the best & most tender of husbands & treats me and my mother with such goodness & tenderness, indeed I love him dearly, if I could have my dear grandmother with me, how happy I should be, but gods will be done, she shall never want & if she should wish for any thing over above what I have sent her Let her have it & I will repay you with entrest & thanks, you see my dear Mr Burt in a year and 2 months she will have had fifty pounds therefore I have nothing to Lay to my charge, I write to Mr Thomas who Lives on the spot, & who I hope will see she is kindly used, I enclose this in a friends Letter to save you the postage which is very dear. I will write to you as soon as we have Received the answer that the twenty pounds are received & I then will say more about Mr. Connor, my dear mother desires her best Love to you & your Brother, & pray present my Compliments to him & when you write to Michell say every thing thats kind from us to him. Miss Dodsworth, Mr Grefor now, is brought to bed & the King was god father and made her a present of a Gold watch set in pearls twelve Sylver Candlesticks, a Sylver tea board & Sylver coffey pot Sugar Basen, &c. &c. She is a very good wife and Mr Grefor is a good man & the King is very fond of him when the Court is at Caserta we go with them and I see Mr Grefor often, Sir William is now on a shooting party with the King, the Queen is at Caserta & our family is now there we onely Come to naples for a few days. I am now at Caserta, we have a good many english with us the duchess of ancaster Lord & Lady cholmondy Lady plymouth Lady webster Lady Forbes &c. &c. they all dined with me yesterday. I expect Sir William home to night. God Bless you my dear Mr Burt, & thank you for all your goodness write soon & believe me your ever true and affectionate friend

"EMMY HAMILTON."

"Direct for Lady Hamilton
at naples."

The anxiety evinced in this letter by Lady Hamilton for the comfort of her aged relative, places her in a most pleasing light, and the mixing up of this matter with accounts of the distinguished circle of which she was so brilliant an ornament, is very curious. I have been scrupulously careful to render my copy *verbatim et literatim*. The original is written in a bold hand, but not with the freedom of a practised writer.

It is to the credit of Lady Hamilton, that in her prosperity she was neither ashamed of her origin, nor unmindful of her friends. My father served his time with an engraver named Smith, who had a number of apprentices, among whom were the

late Thomas Uwins, R.A., a nephew of Oliver Goldsmith, and a son of Mrs. Burt. Young Burt was a frequent guest at Merton, where he has sat at table with the great Nelson himself, and has heard Lady H. delight her company with songs, celebrating the deeds of the hero, and amuse them with reminiscences of her village life. She was very kind to him, and obtained a number of subscribers for two plates which he engraved and published; one, a small portrait of Nelson; the other, a large work, representing "Britannia crowning the Bust of Nelson." The head of Britannia is a portrait of Lady Hamilton.

I have heard my father say that Burt incurred a good deal of ridicule from his fellow-apprentices for the chivalrous manner in which he was in the habit of defending the character of his patroness. When I knew him, many years afterwards, he was less positive on that point, but he has told me that the servants at Merton, who, we must suppose, had some opportunity of judging, used to express the greatest indignation at the scandal then so freely circulated.

I may mention that a short notice of Mr. Burt, supplied by myself, will be found at page 16., vol. i. of the *Memoirs of T. Uwins, Esq., R.A.*, 1858.

FELIX ROFFE.

Kentish Town.

TIPPLING GLASS (2nd S. xi. 190. 237.)—A. B. R. is, I should think, right as to the tipping glass being so called because it would not stand, and so had to be emptied before being laid down. On the other hand, glasses are still made in Germany which will not lie down, being made nearly hemispherical, but with "the glass considerably thickened at the bottom or lower end"; this causes them to rise up again. They are often inscribed with a motto:—

"Trink mich aus, und leg mich nieder,
Steh! Ich auf, so füll mich wieder."

And any unhappy wight beginning to drink on these conditions is "sold." I use some of these as salt-cellar— to avoid ill luck. J. P. O.

THE FAMILY OF COWPER, THE POET (2nd S. xi. 249.)—Lieut.-Gen. Spencer Cowper was cousin to the poet, son of Ashley Cowper, and brother to Lady Hesketh. In Southey's edition of Cowper's *Works*, vol. i. p. 180., will be found an account of the circumstances which led to an estrangement between the poet and the soldier, and an account of their reconciliation.

ROBT. HARRISON.

London Library.

EPIGRAM ON TWO DEANS (2nd S. xi. 170. 233.)—Bell Hornsby's suitor (to whom this Epigram alludes), Dr. Toe, was not a Fellow of St. John's, but of Brasenose—his name was Halliwell. Notwithstanding his personal defect of lameness, he had the vanity to deem his attentions acceptable

to the lady, whose brilliant talents and fascinations always gathered round her a host of fervent admirers. From his lameness, he was graced with the sobriquet of Dr. Toe. He is the hero of Reginald Heber's *Whippiad*, a satirical poem occasioned by a more than usually wanton exercise of his authority within the walls of his college. He had long made himself most obnoxious to the under graduates by his arbitrary and tyrannical conduct. It reached its climax in an assault upon a Master of Arts, Bernard Port; and resulted in a sound horsewhipping from the aggrieved graduate. The fight was immortalised in the poem above-mentioned; which contains many racy hits at the Doctor's unacceptable attentions to Bell Hornsby. At Brasenose College we used to ascribe the authorship of the Epigram to Reginald Heber, and I believe we were correct in so doing.

ONEANASENSIS.

As the Epigram on the "Two Deans" has found its way into "N. & Q.," it may be of interest to some of its readers to see *two* other readings, which were communicated to me separately not long since by two clergymen long resident in Oxford, both in their way quaint:—

"As Cyril and Nathan were walking by Queen's,
Said Cyril to Nathan, 'We're both of us Deans,
And both of us Bishops may be;'
Said Nathan to Cyril, 'Be that as it will,
I shall stick to my little *Canal*,
And you may go to the *See*.'"

"Said Cyril to Nathan, in walking by Queen's,
'We both may be Bishops, we long have been Deans;'
Said Nathan to Cyril, 'Be that as it shall,
You may go to the *See*, and I'll watch the *Canal*.'"

S.

Is the hero of the following Epigram (no doubt the production also of Jack Burton) the footman for whom Bell Hornsby jilted Dr. Toe?

"Dear Lady, think if no reproach,
It show'd a generous mind,
To take poor Thomas in the coach,
Who was before behind.

"Dear Lady, think if no reproach,
It show'd you loved the more,
To take poor Thomas in the coach,
Who rode behind before."

D. S.

JOHN CHAMBERLAIN (2nd S. xi. 266.) was matriculated as a pensioner of Trinity College, Cambridge, in May 1670, but took no degree. He was member for Clithero, in Lancashire, in the Parliament which met 19th Nov., 1592; and for St. German's, in Cornwall, in that which met 24th Oct. 1597. He accompanied his friend, Sir Dudley Carleton, in his embassy to Venice in 1610; but was in England in August, 1612. He was certainly not the John Chamberlain, Esq., who was buried at St. Dunstan's-in-the-West, London, in 1619; for his name occurs in the

commission for the repair of St. Paul's issued 17th Nov. 1620. There is a letter from him to Sir Dudley Carleton, dated 19th January, 1625-6, in which the following passage occurs:—

"I came to town the day after the date of your letter, and was welcomed with a sad accident; for that morning our house was on fire, by the negligence of servants: but, thanks be to God, though there were great fear and danger, yet there was no great loss, more than the breaking up of chimneys and floors; whereby my lodging is defaced for a time, and I confined to a narrow circuit."

There is another letter from him to Sir Dudley Carleton, dated 7th March, 1625-6. We are not aware of any subsequent letter of this most intelligent and well-informed person; and think it probable that he was soon afterwards carried off by the plague, which about that period raged with great violence in and near London.

Dr. Birch gives the middle of January, 1552 [1552-3?], as the date of his birth. If this be correct, he came to the University somewhat later than was usual at that time.

C. H. & THOMPSON COOPER.

Cambridge.

BISHOP ALCOCK (2nd S. xi. 209.)—

"This good Bishop established in the House, one Master, six Fellows, and six Scholars, commending them to the perpetual tutelage of the Bishops of Ely."—*Fuller's Hist. Cambridge University*, p. 128.

R. J. F.

LEGAL ETYMOLOGIES (2nd S. xi. 210.)—

"Servius Sulpicius, jureconsultus, vir ætatis suæ doctissimus, in libro, *De Sacris Detestandis* secundo, quæ ratione adductus *testamentum* verbum esse duplex scripserit, non reperio, nam compositum esse dixit a *mentis contestatione*. Quid igitur *calceamentum*, quid *paludamentum*, quid *pavimentum*, quid *vestimentum*, quid alia mille, per hujusmodi formam producta, etiamne ista omnia composita dicemus? Obrepsisse autem videtur Servio, vel si quis alius est qui id prior dixit, *falsa quidem, sed non abhorrens neque inconcinna*, quasi mentis quedam in hoc vocabulo significatio."—*Noctes Atticæ*, l. vi. c. 12., ed. Lugd. Bat., 1666, p. 388.

I protest against Gellius being called "dull" by a writer who had not referred to the original, but had probably read Vinnius carelessly. Gellius does not laugh, though he confutes.

"Testamentum ex eo appellatur, quod testatio mentis sit."—*Inst. ii. x. 1.*

"Nullamque omnino causam video, cur Servium allusionis proposita, auctorem carpat Aulus Gellius, aut in Justinianum tam inclementer invehat Valla, l. 6. *Elegant.* 86, ut dicat eum explosam et derisam etymologiam denuo inculcasse: dignus profecto ipse qui sibilo explodatur. Quis enim nescit, testamentum esse verbum non compositum sed simplex? et si de vera ejus origine queratur, dictum esse de testando? Et irascor Gæddæo, qui in l. *nomen* 164 *de verborum sign.* contendit, eandem hanc derivandi rationem etiam accommodari posse verbis *vestimentum*, *ornamentum*, *calceamentum*, et ejusmodi productionis ceteris; lepida scilicet ratione, qui et sartor, sutor, etc., mentis iudicio in opere faciundo utuntur, aut quia nemo sine mente se ornat, vestit, calceat. Et igitur si Gæddæo credimus, vestimentum ex eo appellatum recte

dicī poterit, quod vestitio mentis sit; calceamentum, quod sit calcatio mentis. An igitur et excrementum quod sit mentis excretio? Mallem, dixisset, Cerberum se mettuere quam hæc tam temere et inconsiderate effutuisse." — *Vinnius ad Locum*, edit. Lugd. Bat., 1709, p. 266.

Vinnius is angry after the manner of commentators.

Plea from Pleasure : —

"Littleton saith: 'Et saches, mon fîs, que est un des plus honorables, laudables et profitables choses en nostre ley, de aver le science de bien pleader en actions reals et personels; et pur ceo, je toy conseille especialment de mettre ton courage et cure de ceo apprendre.' And for this cause this word *placitum* is derived a placendo, quia bene placitare super omnia placet; and it is not, as some have said, so called 'per antiphrasin, quia non placet.'" — *Co. Lit.*, 17 a.

H. B. C.

U. U. Club.

MEMBERS OF PARLIAMENT FOR ANDOVER (2nd S. xi. 248.) — "Sir Henry Rainsford, Knt., 16 Charles I." (1640) was not the father of Lord Chief Justice Rainsford, who was the son of Robert Rainsford, descended from an old Lancashire family, and was born in 1605 at Staverton near Daventry, the residence of his father. He died in the year 1679, at his manor of Dallington in Northamptonshire. EDWARD FOSS.

"A NINE DAYS WONDER" (2nd S. xi. 249.) — Peter Heylyn (*Hist. of the Reformation*, 1661, p. 165.), alluding to the short reign of Queen Jane, says, "The time of her glories was so short, but a *nine days wonder*, that it seemed nothing but a dream, out of which she was not sorry to be awakened." But whether Heylyn was the author of the saying, or Kemp, in his *Nine Daies Wonder, performed in a Daunce from London to Norwich*, 1660, still remains an open question. S. C.

RAWLEY (2nd S. xi. 148. 198.) — This appears to have been the usual pronunciation of Sir Walter's name in his life-time. I have before me a rare little volume, entitled *The Praise of Musিকে*, Printed at Oxford by Joseph Barnes, 1586. It is dedicated "To the Right Worshipfull Sir Walter Rawley, Knight." EDWARD F. RIMBAULT.

RICHARD SIBBES: DEDICATIONS (2nd S. xi. 211.) — If R. is within the reach of any large public library, I should imagine very little research would give ample information of some, if not all, of the worthies named in the above dedications.

Sir Horace Vere, Knt., born 1565, son of Geoffrey Vere, Esq., who was son of John Vere, 15th Earl of Oxford; he was an English general of note in the time of Charles I., and by him was raised to the peerage as Baron Vere of Tilbury (being the first peer made by Charles I.); died in 1635. As he left no male issue, the title became extinct. A daughter, Mary, married Sir Roger Townshend, Bart.

Sir John Bankes, Knt., constituted Lord Chief Justice, Common Pleas, 1640. Was employed by the Exchequer against Hampden, the patriot, for his refusal to pay the ship-money. His lady, daughter of Robert Hawtrej, Esq., is celebrated for having defended Corfe Castle for the king against the Parliamentarians. Sir J. Bankes died 1644. (See Fuller's *Worthies*, Burke's *Landed Gentry*, Maunder, "N. & Q.," *passim*.)

Sir Dudley Digges, Knt., born 1583, sent ambassador by James I. to Russia, knighted by James I., and appointed Master of the Rolls, 1636. Died 1639. (See Maunder, Fuller's *Worthies*, "N. & Q.")

Moseley's of Stafford, Denny's of Cambridge-shire, and Ireland in Burke, would be easily found evidence. R. J. F.

SCOTTISH MUSIC (2nd S. xi. 152.) — A. C. M. will find in several writers discussions on most of the points he has started; reference may be made in particular to the *prefaces* of the six vols. of the *Scottish Minstrel* by R. A. Smith, published at Edinburgh many years since. The subject of the origin of our national music, and its numerous characteristics, appears to me one admitting of much controversy, and that unless some new documentary or other evidence spring up, which can now scarcely be expected after all the labour and research that have been bestowed, we must be pleased to delight in the string without knowing entirely whence or how it has come.

In respect to "strathspey" (as noticed by A. C. M.) it may be mentioned that in a curious MS. poem of "The Historie of John the Baptist" by Mr. Zachary Boyd, composed probably between the years 1607 and 1626, there occurs the word "stravetspy" (modernised into "strathspey"), which shows it to have been at that time in use. The daughter of Herodias is made to say —

"And after that, to please the princes' sight,
With artifice I'll dance the *Pavin* right;
And after that, with measure and with skill,
To please the king, the *Morice* dance I will:
Stravetspy; and after, last of all,
The *drunken dance*, I'll dance within that hall."

The manner of this old author in spelling "stravetspy" (if it was not in his day a popular corruption) would seem to give a different turn to its derivation than that from the Gaelic "strath." If A. C. M. considers the older and the more modern form of the word to be identical, then a reply can be offered to the "when" of his "question," that the "strathspey" was certainly known to exist about two and a half centuries ago, and likely at a much earlier date. G. N.

In our search for the origin of the Scottish word *Strath*, we should bear in mind that the names of most localities in Scotland bear unmistakeable evidence of their Celtic derivation. No better evidence of this can be given than the histo-

ric name of Strath Clyde. There can scarcely be a second opinion as to the *derivation* of this from the ancient British or Welsh *Ystrad Clyud*. The word *ystrad* originally meant simply a vale, valley, or flat, and had no reference to a road through a valley; further than that, as the valley itself was the road or passage between the opposite mountains, or other obstructions, the name may have been applied to passages or roads cleared in any direction similarly situated. The form of the word *ystrad* is evidence of its originality, and relation to *strada* and *stratum*. GOMER.

RUMEX AQUATICUS, OR WATER DOCK (2nd S. xi. 243.)—When one sees a thing ranged under "Folk Lore," perhaps one may feel inclined to treat it with levity or inconsiderateness; but to anyone so disposed, I would simply quote the old adage, *Audi alteram partem*. To your correspondent, who depreciates the virtues of the root of the above plant, will you permit me to quote from the *Edinburgh Dispensatory* by Professor Andrew Duncan, of the University of Edinburgh, 9th edition, p. 246., the following short remark?—

"It (the root) is manifestly astringent. It evidently is the *Herba Britannica* of the ancients, so much celebrated for the cure of scurvy and cutaneous diseases. Even syphilis has been said to yield to the infusion of water-dock in wine and vinegar."

In this country, it, with the *Rumex acutus* and *Arctium Lappa*, the roots being sliced, and liquorice-root added, and boiled with water to form a strong decoction, has, in quantities of a quarter of a pint, taken twice a day, been long a popular, and much approved remedy for diseases of the skin.

SPECTANS.

If your facetious correspondent, MR. PHILLOTT, by *dock* means the *burdock*, *Arctium Lappa* of Linnæus, I would refer him to Johnson's *Gerarde*, p. 804., who enumerates numerous virtues which this plant, on the authority of Dioscorides and others, is said to possess. Boils are not specially referred to, but the root is reported to be "very good to be laid unto hard swellings." Mr. W. Baxter, a better authority, in his *British Flowering Plants* (vol. v. p. 333.), says—

"A decoction of the roots is esteemed by some skillful physicians equal, if not superior, to Sarsaparilla in rheumatic affections. It has also been given in dropsical cases with success, where other powerful remedies had failed. The decoction should be made by boiling two ounces of the fresh root in three pints of water, which, in dropsical cases, should be taken in two days, or better in 24 hours."

R. W.

ORDER FOR THE BURIAL OF THE DEAD (2nd S. x. 410. 458.)—I am obliged to EDMUND SEDDING and JOHN MACLEAN for their answers to my Query. I notice what the latter remarks as to the sentences "I am the resurrection," &c., and "Man that is born of woman," &c., being sung

by the priest and clerks, and not by the congregation. Should the sentence "I heard a voice from Heaven," &c. (about which the Rubric says only, "then shall be said or sung") be sung by the priest alone, or by the priest and clerks, or by the congregation?

How should the "clerks" be attired? In surplices, in black gowns, or in decent mourning?

REGEDONUM.

THE FLEUR-DE-LYS FORBIDDEN IN FRANCE (2nd S. xi. 167.)—With the late decree of the Paris Court of Cassation forbidding the introduction of the fleur-de-lis on jewellery, upholstery, &c., compare the following anecdote of Napoleon I., taken from Miss Millington's *Heraldry in History*, &c. p. 333.:—

"At Auch, seeing the windows of the Cathedral partially concealed with paper, he inquired the reason, and was told, 'people had feared lest he should be offended at the sight of certain ancient emblems.' 'What,' he exclaimed, 'the Fleur-de-lys? Uncover them this moment. During eight centuries they guided the French to glory, as my eagles do now, and they must always be dear to France, and held in reverence by her true children.'"

J. WOODWARD.

BARROW DIGGERS (2nd S. xi. 149. 256.)—Your correspondent A. is mistaken in attributing the authorship of this *brochure* to the late Rev. S. Isaacson. Mr. Isaacson's poem (save the mark!) was published in 1844-5, on the occasion referred to by A., under the title of *Barrow-digging by a Barrow-knight, in Six Fyttes!!!* He applied to me for a motto, and I suggested from Ovid (*Amorum*, lib. i. el. 8.):—

"Evocat antiquis proavos atavosque sepulchris,
Et solidam longo carmine findit humum."

To which I added this poor version:—

"He calls his Grandsires from the tomb,
And with his verses cleaves the ground;
But instant they their place resume,
And die once more to shun the sound."

The "Barrow-knight" was a thoroughly kind-hearted fellow, and took my nonsense in good part.

RHYS.

There may be two *brochures* under this title, but that which contains a travestie of *Hamlet* was written on the occasion of opening a barrow near Shapwick, Dorset, by the Rev. C. Woods, then curate (I think) of Sturminster Marshall, the adjoining parish.

W. S.

Hastings.

IRISH BARRISTERS (2nd S. xi. 249.)—In reply to MR. GARSTIN'S Query, I am not aware that there is any printed work containing a list of Irish barristers, simply as such. For those who have reached the dignity of the bench, &c., he may consult with advantage Smyth's *Chronicle of the Law Officers of Ireland*, Lond. 1839, 8vo. Promotions subsequent to that date will be found

registered at the Hanaper Office, Four Courts. The MS. Records of the Hon. Society of King's Inns, giving the dates of admission to the bar, exist from 1732; and their accessibility remains with the Benchers, to whom an application for consultation would be necessary. J. D. HAIG.

King's Inns Library, Dublin.

RHEA AMERICANA (2nd S. xi. 228.)—The *Rhea* is not an ostrich proper, although they are nearly allied birds. The ostrich has but two toes, whilst the rhea has three. Lord Reay's bearings are, I believe, on a chevron or, between three bears' heads gules, a buck's head between two daggers and hands proper. His crest is a hand and dagger.

W. C.

ASTRONOMICAL VERSES (2nd S. xi. 149. 235.)—In Hogg's *Autobiography*, we are told that, while tending his sheep in Ettrick, a poetical jousting came off between the author, his brother, and Wm. Laidlaw, upon the stars; the first producing *Reflections on a View of the Nocturnal Heavens*; the second, *Urania's Tour*, and the third, *Astronomical Thoughts*. From the slight way in which Hogg speaks of this affair, it would not appear that either attempt went to the press, although Lowndes records that *The Reflections* were printed at Edinburgh in 1801. Has any reader of "N. & Q." seen this? While among the stars, let me further ask if any one can name the author of *The Celestial Excursion*, a kind of burlesque poem in Scottish verse? My copy has lost its title, but at the end is "W. Reid & Co., Printers, Leith." Upon I know not what authority, I have ascribed it to the Rev. Jno. Monro.

It may not be out of place to note here the *Gout Raptures* of the learned Dr. Robert Witty, 1677, where between the twitchings of his enemy the author has contrived to say much about the celestial bodies in a comical poem entitled *A War among the Stars*, bearing a political application, and accompanied by a Greek and Latin version.

J. O.

BIOGRAPHY (2nd S. xi. 107.)—Several Evers alias Eure will be found in the list of sheriffs for Yorkshire, from Richard II. to Elizabeth.

Radulphus Eure, alias Evers, was created by Henry VIII. a Baron and Lord Warden of the Marches towards Scotland.

George Mountaine, Archbishop of York.

A John Savage occurs as sheriff of Cheshire in Elizabeth and James I.'s time, ancestor of the Earl of Rivers.

R. J. F.

PETER MEASE (2nd S. xi. 250.) matriculated as a sizar of Jesus College, Cambridge, in April 1614; B.A. 1617-18; M.A. 1621; B.D. 1628; was not (as stated in the new edition of Le Neve's *Fasti*), collated to the prebend of Woodburgh in the church of Southwell, 20th December, 1631.

That prebend was conferred on him by Charles I. 26 Nov. in that year, the see of York being then vacant. There is no authority for calling him Dr. He was sequestered from the rectory of Culmington, Salop, 1647, and died before the Restoration. C. H. & THOMPSON COOPER. Cambridge.

MAR-PRELATE CONTROVERSY (2nd S. xi. 247.)—In this curious and furious polemic warfare, the *Epitome** was published in 1587. In this the author enumerates the following of his writings:—

"Epistomastix, and—1. My Paradoxes; 2. My Dialogues; 3. My Miscellanea; 4. My Variæ Lecciones; 5. Martin's Dreame; 6. Of the Lives and Doings of English Popes; 7. My Itinerarium, or Visitations; 8. My Lambasthismes."

These were works with which he threatened to inundate the country, if the bishops continued their persecutions of the Puritans, and if they did not allow Cartwright's *Confutation of the Rhemish Testament* to be published, which was not done till 1627. It was then privately printed. He adds—1. That our prelates, if they professed popery, could not do so much hurt unto God's church as they now do; 2. That the devil is not better practised in bowling and swearing than John of London is, with other like points. He states that the bishop wrote *Gammer Gurton's Needle*.

Can any of your readers explain the proverb "Go home by the beggar's bush, or the game of tray trip"?† He charges the Bishop of London with having ordered that no Bible should be bound without the Apocrypha. All reformers appear to have been stigmatised as Anabaptists. Who answered this *Epitome*? GEORGE OFFOR.

Hackney.

JOHN BUREL (2nd S. xi. 110.)—One of this author's poems is printed in the *Chronicle of Scottish Poetry; from the Thirteenth Century to the Union of the Crowns*. By J. Sibbald. 1802. (Vol. iii. p. 464.) The Editor supplies the following introductory notice:—

"John Burel, 'Burgess in Edinburgh,' (probably a goldsmith,) was the author of two poems which seem to have been first printed by James Watson in his 'Choice Collection,' 1709; viz. the following description of the Queen's formal entry into Edinburgh, and another entitled 'The Passage of the Pilgrimer,' a tedious allegory in the measure of 'The Cherry and Slae,' and destitute of any claim to further notice. There is something in the manner of the first which bears a strong resemblance to the Diary of Robert Birrel, also designed 'Burgess of Edinburgh.' There cannot, however, be any mistake in the name of the poet, his colophon appearing to be an anagram."

EDWARD F. RIMBAULT.

[* Qy. *An Epistle to Terrible Priests*?

† Beggar's bush (says Halliwell), according to Miegé, is a rendezvous for beggars. "To go by beggar's bush," is to go on the road to ruin. Beggar's bush was also the name of a tree near London. Tray-trip is a game at dice.—ED.]

HENRY PETER (2nd S. xi. 187.)—"Your love's kinsman H.P.," mentioned in "Authors and Dates of Seventeenth Century Pamphlets," was Henry Peter, a son of John and Wilmot Peter of Boway, near Exeter, settled towards the end of the reign of Queen Elizabeth, at Trenearn, near Padstow. He married a Treffry, through which connection he afterwards became the representative of the borough of Povey in the first parliament of James I. He was succeeded by his son Thomas Peter, who married the heiress of Michell of Harlyn in 1632.

John Treffry, his "kinsman," died in 1658, whose sister married Trefusis. TRETANE.

C. BROUGHTON (2nd S. xi. 69.)—The following extract from the *Scots Magazine* for May, 1814, may perhaps assist your correspondent in his inquiries:—

"Mr. C. Broughton of Edinburgh has in the press, a Synthesis and Analysis of the first ten Powers of Numbers, forming an Introduction to the Theory of Numbers."

J. W.

Glasgow.

TAWDRY LACE (2nd S. xi. 226.)—To the notice of St. Audrey by NED ALSNED, permit me to point out the following passage in Southey's *Omniana*, vol. i. page 8:—

"It was formerly the custom in England for women to wear a necklace of fine silk, called Tawdry lace, from St. Audrey. She, in her youth, had been used to wear carcanets of jewels; and, being afterwards tormented with violent pains in her neck, was wont to say, that God in his mercy had thus punished her, and the fiery heat and redness of the swelling which she endured was to atone for her former pride and vanity." Probably she wore this lace to conceal the scrofulous appearance; and from this, when it was afterwards worn as an ornament, which was common and not costly, the word tawdry may have been taken to designate any kind of coarse and vulgar finery.

"It would not be readily supposed that Audrey is the same name as Etheldreda." [Etheldreda.]

W. H. W.

I now send you the explanation given in Bailey's *Dictionary* (ed. of 1764):—

"Tawdry (as Dr. Tho. Henshaw and Skinner suppose, of knots and ribbons bought at a fair, anciently held in the chapel of Stawdry, St. Audrey, or Etheldreda) ridiculously or flatteringly gay, meanly showy, fine without grace or elegance. It is used both of things and persons wearing them."

I have no means of consulting either of the authors above mentioned, but if there be a chapel of St. Etheldred commonly called "Stawdry," this fact, taken in connexion with other circumstances that have been mentioned, would, in my opinion, render the received derivation of the word very probable. NED ALSNED.

ELECAMPANE (2nd S. xi. 97.)—About seventy years ago this herb was much in repute chiefly as

a stomachic, particularly by those residing in the shipping towns of the east of Scotland. It was in the form of a tincture or infusion in gin, and was prepared in Holland and brought by the sailors of that nation frequenting the Scotch ports. A number of years since, while in Rotterdam with a gentleman of Scotland who had felt benefit from it in his young life, he was extremely anxious to procure some of it. We set out upon the search among dealers in liquors, and found that a few had only heard of it, and that to others it was entirely unknown. At last, as good luck would have it, a supply was obtained. I tasted part of it, but so unpleasant was it to me that it was a cordial to allow my friend to hug his treasure.

G. N.

Miscellaneous.

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Notices to Correspondents.

We are unavoidably compelled to postpone until next week our usual Notes on Books.

A. B. M. If very thin, the shilling, but possibly the half-crown of Elizabeth.

COLD VIAL answers her own Query. That of which she is "not so fond," is generally considered as "insipid as cold veal."

D. C. The sovereign does not sign Death Warrants, nor do we believe it ever was the practice.

H. L. (Wislow). Obviously from the custom (the origin of which is unknown) of eating figs on that day.

JAYDEE. We thought the Query had been inserted. It shall be.

GRIME will, find the most complete list of the writings of De Foe in Bohn's new edition of Lowndes's Bibliographer's Manual.

T. S. The passage relating to the Doge Indiane is not to be found in Josselyn's Voyages to New England, but in the Rev. Morgan Jones's letter printed in the Gent. Mag. x. 101. We cannot find David Ingram's "Relation" in Hakluyt; it is alluded to in Sir Humphrey Gilbert's discoveries, vol. iii. pp. 109, 173. Sir Thomas Herbert (Travels, p. 286) has given the following words in use among these Indians:—"Gw'rando, Pengwyn, Gwyndowd, Bura, Mam, Tate, Dowr, Fryd, Buch, Jugar, Llynog, Wy, Calaf, Trwyn, and Net.

ERRATUM.—2nd S. xi. p. 233. col. i. l. 29. (Initials of Correspondent), for "N. N." read "B. R."

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Notes.

KING JOHN AND THE MONASTERY OF ST. MATTHEW.

(Concluded from p. 283.)

Holinshed and Stowe say Conquet was "won" by an English force in 1462, and add a list of the commanders. As they tell us nothing more, it is not worth while to discuss the probability of an event unnoticed by others, and discredited by Rapin on account of the silence of the French and Breton historians; which, however, would not be extraordinary, if little mischief was done.

The marriage of the heiress of Brittany with Charles VIII. and afterwards with his successor Louis XII., finally united that province to France, and when war broke out between Louis and Henry VIII., the latter in "the fourth" (according to the Chroniclers, but query* in the fifth) year of his reign, despatched an expedition against Brest and the French fleet lying there. On this occasion the ill-fated district around the Abbey—and it can scarcely be doubted the Abbey itself—suffered terribly. "Trinity Sunday" Sir Edward Howard took a fort in Ber-

thaume Bay, and marched seven miles inland, "burning and wasting towns and villages." On "Monday, the 23rd of May," he burnt "Conquet and divers other places." On the 1st of June he landed in Croyton (P) bay and dispersed the country people, who had risen to defend their homesteads. The character of this sad warfare, and the different light in which it was regarded by the Admiral and the unhappy sufferers, will be better understood from an anecdote related by Hall and also by Holinshed. Some gentlemen of the district having obtained a safe-conduct, came on board his ship, and "humbly desired him to surcease of his rigorous and cruel war, especially of the burning of towns and villages, which to you is no profit." He coolly replied, "We are sent hither to make war and not peace." And when they begged for at least a six days' truce, he added, "Gentlemen ought to defend their country by force, and not to sue for peace." By way of amends for this ungracious reception, he entertained them at a "banquet." It is unnecessary to describe the sea-fight of the 10th of August, or the subsequent failure of the English to force the passage into Brest. In the autumn, a Frenchman, who was a knight of Rhodes, brought to the aid of Louis a fleet of galleys and other light ships, and whilst the French were safely moored in Brest harbour, he boldly chose a position (where he could also protect his galleys by land defences) in the shallows of "Blanke-sable, or Whitsand bay." Here, on the 25th of the following April, Sir E. Howard led the attack in row-boats, and succeeded in boarding; but his boats drifting away, he was, in the *mêlée*, pushed into the sea and drowned. Discouraged by this untoward accident, his officers decided to return home, when the adventurous knight sallied forth to make reprisals on the inhabitants of the English coast. As the bay just mentioned appears to have been the place of landing in the next descent, I may add that it is immediately beyond the point north of Conquet, and is called on an English chart "Road of White Sands." The lower part of this bay is on a French chart marked "*Basse du Blanc Sablon*," and no doubt the encounter with the galleys occurred here.

Though the Abbey is not reported to have suffered, it can hardly be supposed to have escaped, when its near neighbour, Conquet, was burnt and the whole district so fearfully ravaged. In the next descent it will be seen that it was pillaged, and most probably also set on fire.

In the summer of 1558 the English government attempted to seize Brest as a compensation for the loss of Calais in the previous January, or more likely as a security for its restoration. Comparing the accounts given by De Thou (tom. i. p. 697., Buckley's *Lond.* ed. 1783) and Morice with those of our own Chroniclers, we learn that

* Henry's fourth *regnal* year ended on the 21st of April, 1513; but in this year Trinity Sunday, the day, according to Hall and Holinshed, of the first attack, fell on the 22nd of May, whereas, in 1512, it fell on the 6th of June.

120 sail, having on board 6000 to 10,000 soldiers, assembled under the command of Lord Clinton at Portsmouth, where they were joined by 30 Belgian ships with an auxiliary force. After alarming Dieppe and Havre, this expedition proceeded to the coast of Brittany, "ad Conquestum portum Britannię nostrę famosum ubi S. Mathę cœnobium est, in finibus terrę, ut vulgo aiunt, situm." On the 29th July, having (according to Fabyan) landed in "Blanch-baye," they attacked Conquet. Its few defenders were soon overpowered and abandoned the place. What followed is briefly but graphically told by De Thou:—

"Quem (locum) mox hostes occupatum diripuerunt, ne templis quidem exceptis, nullo non sęvitię ac libidinis genere in eo usi."

Holinshed says "Conquet" was "put to the saccage with a great Abbeie and many pretie townes and villages neere thereabouts." Fabyan states that all these were burnt, and expressly mentions "St. Matthew's," and Holinshed adds, "our men found great store of pillage and good booties."

According to De Thou "Kersimon" ("Caersimon," Morice) the chief person in the district, by beacon-fires collected 6000 men, and drove the enemy, who had lost 600, to their ships. Morice rather agrees with Holinshed, who says "the Flemings" were the only sufferers as, "covetous of spoil," they passed farther inland, where they were encountered by the power of the country and slain to the number of 400 or 500. An observation of De Thou is confirmatory of this account, for he adds, that amongst upwards of 100 prisoners was "Batavus quidam," from whom it was ascertained that the expedition was sent for the capture of Brest. This object, however, was completely frustrated, for the alarm having spread, the Duc d'Estampes, the Governor of Brittany, had assembled a large army, which deterred Lord Clinton from his purpose.

As the abortive attempt at landing, by the unfortunate expedition of 1694, was made on the shore of Camaret bay, south of the entrance to Brest, we may conclude that the monks were allowed to live in peace from the middle of the sixteenth until near the end of the eighteenth century. The revolutionists, who then made the Abbey a ruin, no doubt murdered all its inmates who had not sought safety in flight; but of this catastrophe I am not aware that any details have been recorded.

In the course of my inquiries on the subject of the Abbey I have lighted on some curious questions respecting its famous relic. Morice, we have seen, states that the head of St. Matthew was carried off by the pillagers in 1296, and restored by their Commander. In a note he adds (chiefly on the authority of Lobineau)—

"This head was brought from Egypt, A.D. 421, in the

reign of King Salomo; first placed at St. Paul de Leon, and afterwards transferred to S. Mahé, where there were monks from the sixth century."

There is, however, an adverse claim by a church of far greater celebrity. In the Cathedral of Salerno, built or rebuilt by Robert Guiscard, the founder of the Norman rule in the Sicilies, he placed the *body* of St. Matthew—the genuineness of which was vouched for, in an epistle to the bishop of Salerno, by no less a person than Gregory VII., the greatest of the Popes, who consecrated the Cathedral, dedicating it to the Apostle. It is an interesting fact that when, under the auspices of Gregory, Robert Guiscard established the University or School of Medicine at Salerno, which was so famous during the middle ages, he appointed that the common seal should bear the image of St. Matthew. We may almost imagine that Gregory was one of the first patients of its physicians, as he died here A.D. 1085.

As the Roman martyrology, Ribadeneira, and Alban Butler, agree that the body of St. Matthew is at Salerno, I wished to ascertain whether his Breton head received any notice in the *Acta Sanctorum*. The writers say the *body* was taken to Armorica in the time of King Salomo, and deposited in the city, Legionensis (perhaps St. Paul de Leon as above), but that on the king's death the Emperor Valentinian (the third, who died A.D. 455, is the only one after A.D. 421) sent an army, took the city, and carried off the body to Lucania. Here it was mislaid a long time; but having been recovered by means of a revelation to a monk, it was conveyed to Salerno A.D. 954, and finally placed in the Cathedral A.D. 1080. If this evidence be not too closely sifted, the conflicting claims yet produced might be reconciled by the supposition that Salerno has only a *headless* trunk.

But the writers in the *Acta Sanctorum*, more desirous to indulge their love of story-telling than concerned for the genuineness of relics, gravely proceed to mention *four other heads* and as *many arms*, besides sundry bones of St. Matthew. One of these heads is said to have been at Bellovacensis (Beauvais), and perhaps France might have had a third, but I cannot fix the position of the monastery in possession of it.

For the "Cultus" of a relic one might have imagined some sort of proof that it was genuine would be essential; but it is clear the writers of the *Acta Sanctorum* had no such rule. They seem to consider the ticketing of relics a merely formal matter, and that it is abundantly sufficient if miraculous cures &c. were attributed to them. On this ground the head in the Abbey of St. Matthew regains its credit. According to the *Acta Sanctorum* Albertus Magnus—that universal genius of the middle ages who was accounted a

magician by the vulgar because he was said to have invented a *talking head* — in his book on the *Saints of Armorica*, "Life of S. Tangius,"* ascribes divers wonders to the head of St. Matthew at the monastery in the diocese of Leon; and the learned and cautious Mabillon more guardedly repeats the stories.

But whether this head was genuine or not, or worked miracles, one thing seems certain — that it was the identical head which was stolen and restored by the English, and was venerated for a thousand years at the Land's End of Brittany. It is then some satisfaction to think that if it finally disappeared in the storm which desolated the Abbey, some at least of the rival heads were lost at the same time.

H. P.

WITTY RENDERINGS.

Sir Walter Scott writes to the Duke of Buccleuch in 1815: —

"My cat has eat two or three birds, while regaling on the crumbs that were thrown for them. This was a breach of hospitality; but *oportet vivere, et micat inter omnes*, with which stolen pun and my respectful compliments," &c. &c.

From whom was this stolen?

Many of your readers will remember the time when Alderman Wood was the foremost man in the City of London, and Lord Mayor during two successive years. At this period some fast young man, at Oxford, proposed to translate *Consule Planco*, "When Wood was Mayor."

When I was a lad at a military college, I remember a cadet with an extraordinary mouthful of teeth. He was nicknamed *Curius Dentatus*.

We have all heard a certain gross rendering of "*Ex Nihilo nil fit*," which not only translates and illustrates the proverb, but converts it into a jingling bilingual couplet. This would not do for "N. & Q.," but I may mention an amusing application of the proverb which I once myself heard. I was going up the Nile some twelve years ago, with two friends fresh from the University. Early in the morning, one of the party detected a servant leaning over the side of the boat, and coolly replenishing the milk jug from the Father of Waters. "Well," exclaimed he, "anyhow, you can't say *Ex NILO nil fit* after that."

Who was it that proposed *Quid Rides* as the motto for the carriage panel of an eminent tobaccoist? It is Tom Hood who sings of a *Satis* now of *Jams*; and it is in the *Art of Pluck* we

* I am not aware that St. Tanguy, the Breton hermit-saint, who is apparently considered by Albertus the first Abbot of St. Matthew, was ever heard of in Cornwall, but Tanguy as a surname, spelt Tangye, is still found in the county.

find the inimitable rendering of "*Cæsar transivit Alpes summâ diligentia*" — "Cæsar crossed the Alps on the top of the diligence!"

Can any of your readers help me to some verses which were written on the occasion of Gully, the ex-puglist, being returned as M.P. for *Pontefract*? I only remember the last line; and I put the Query under this head, because it justified his election by winding up with —

"'Twas for breaking the bridges of other men's noses."

CHITTELDROOG.

DESCENDANTS OF DANIEL DE FOE.

One object of "N. & Q." is to be a medium of inter-communication between genealogists. Those who come after us in succeeding time will thank the editor if he will reprint and index the following clipping from this day's *Times*: —

"In the month of May, 1857, James De Foe, the great-grandson of the author of *Robinson Crusoe*, died, having derived support during the last years of his life, part from a subscription set on foot, with the assistance of *The Times*, for his benefit, but principally from the industry and self-denial of two unmarried daughters. Protracted sickness, and much unavoidable distress consequent upon it, occurred to these daughters after the death of their father; whereupon, at the commencement of the present year, a few persons to whom the fact was known appealed to Lord Palmerston for the grant of a small sum out of the Queen's Bounty. It ought to be generally known that this appeal was at once generously responded to by the Prime Minister, and that the sum of 100*l.* was with great kindness granted to the poor descendants of one of the most remarkable writers of England. Such details of the case as were submitted in support of the application to Lord Palmerston may be interesting to our readers, and we therefore append a copy of the memorial: —

"The undersigned respectfully submit to Viscount Palmerston's kind consideration the subjoined statement in support of an application for a small sum out of the Queen's Bounty in aid of the present distress of two great-grand-daughters of Daniel De Foe: — On the 19th of May, 1857, James De Foe, the great-grandson of the author of *Robinson Crusoe*, died at a cottage in Kennington, where he had lived in great poverty for many years. He was upwards of eighty years old. Disabled by a severe rupture from working at the business which he had followed as a carpenter and boxmaker, he was chiefly maintained by his wife's earnings as a laundress. His wife died, and his means necessarily became more straitened. During the last three years and a half of his life he received assistance from a small subscription set on foot by a few persons to whom his circumstances had become known, and to which Lord Lansdowne very liberally contributed. After the death of his wife his principal support had been derived from the industry and self-denial of two unmarried daughters, to whom a small balance of the subscriptions was paid over at his death. These poor women are not the sole survivors of James De Foe. A son is clerk to a timber merchant at Chelmsford, but is unable to render them assistance. Another daughter, who is married to a working undertaker, and fourth, who is teacher in a school in France, though with sufficient means to support themselves, cannot render any assistance to those, the only remaining members

of James De Foe's family, for whose benefit aid is now respectfully solicited from Viscount Palmerston. The elder, Sarah, who devoted herself to the care of her father, is a dressmaker. The other, Jane Amelia, is of extremely delicate health, and is wholly dependent upon her sister for support. During 1860 the elder has been unable to obtain continuous employment, and her occasional labour has not been sufficient to procure the common necessities of life for herself and her invalid sister."—March 25, 1861.

FORTUNA NON MUTAT GENUS.

MARRIAGE IN PARISH CHURCH BY A PRETENDED PRIEST.

A Note of the observations of Mr. Baron Martin and Mr. Justice Byles, as to the validity of such a marriage, made when passing sentence on Edward Seymour Birch for two separate offences, at the Wiltshire and Brecknockshire Assizes just concluded, may be hereafter useful to your readers. Baron Martin's sentence will be found in *The Times* of 28th March, and Mr. Justice Byles's sentence in the *Hereford Times* of 30th March:—

"Baron Martin says: 'He had been found guilty upon the most satisfactory evidence that could be adduced of the offence which was provided for in the Act of Parliament (4 Geo. IV. c. 76.); and although a great number of persons had been tried for very serious offences, they were as nothing compared with his offence. It was impossible to conceive the evil that might arise. The contract of marriage was the most important contract that could be entered into; and persons, instead of being bound together for life, might, if the marriage was not properly solemnised, be subject to ruin and misery: for the rights of property of all kinds depended upon it, and a family believing themselves to be legitimate might go on for years and years, and at last discover that they were all illegitimate, and lose all the property.'"

He then sentenced the prisoner to penal servitude for ten years.

Mr. Justice Byles said:—

"When the learned counsel, in opening the case for the prosecution, treated the marriage you had performed as invalid, I stopped him, as I was not prepared to express a decided opinion on that matter. I have since been informed that the parties have, by way of precaution, been married over again; and as no child had been born in that particular case, the mischief that might have arisen from your interposition has in fact not ensued. The whole matter has recently come under the consideration of the House of Lords in the case of *Beamish v. Beamish*, in which I had the honour of being one of the three Judges advising the House of Lords. The whole matter has therefore been very recently the subject of my particular research and consideration, still I shall decline at present to give my opinion on the validity of such a marriage. Just look at the consequences which might follow such an act as yours. There are cases in which such intervention as yours might render invalid a marriage—innocent children might be bastardised—the sweet relations of life endangered, if not destroyed—the titles to property, even at a distance of forty or fifty years, rapped or disturbed. It is impossible, after a deliberate review of the offence of which you have been convicted, to look at it as any but a serious matter."

The prisoner was then sentenced to seven years' penal servitude.

The above will, I think, be an useful Note. Were I to put a Query, it would be this: Is not the safest course for parties, during the absence from the parish of the regularly instituted incumbent, to resort to the office of the Superintendent Registrar, and be there married? VRYAN RHEDG.

Minor Notes.

PROLOGUES AND EPILOGUES.—There are many suggested reprints in "N. & Q." May I suggest to some enterprising publisher the resuscitation of a very entertaining little volume, entitled—

"The Theatrical Bouquet: being a Collection of Prologues and Epilogues which have been published by distinguished Wits from the Time that Colley Cibber first came on the Stage to the present Year." London: Lowndes, 1780.

It might be greatly extended, and these little poems are peculiarly interesting as illustrating the manners and customs of the last century; added to which, the frequent allusions in them to contemporary events, render them useful as well as ornamental in a literary point of view. H. S. G.

QUOTATION FROM OVID IN MOTLEY'S "HISTORY OF THE NETHERLANDS."—Mr. Motley, in his recently published *History of the United Netherlands*, introduces into his text, in vol. i. p. 344, some extracts from a letter written in 1585 by Davison, when envoy to the United Provinces, and now preserved in the State Paper Office. In this letter he expresses a wish—

"Vivere sine invidia, mollesque inglorius annos
Exigere, amicitias et mihi jungere pares."

These lines are adapted from the following couplet in Ovid's *Tristia*, iii. 4:—

"Vive sine invidia, mollesque inglorius annos
Exige, amicitias et tibi junge pares."

Lower down Davison cites another couplet from the same elegy (the verses of which are wrongly divided in Mr. Motley's text):—

"Crede mihi, bene qui latuit, bene vixit, et intra
Fortunam debet quisque manere suam."

L.

LOLD CHESTERFIELD'S LAW REFORMS.—In a periodical publication of the last century (about 1786), I lately met with the following extract from a letter of Lord Chesterfield, which is said not to have appeared in his collected works then not long published. You will observe that herein we find, not merely the suggestion but the actual prototype, of two measures of legal improvement (for surely the greatest achievement in "law reform" will be that which shall abate the evil of *law suits*): one of them, namely, in regard to the deposit of wills of *living persons*, recently enacted

in this country; the other recommended by Lord Brougham many years ago, and to this day constantly urged upon the attention of the legislature. It is needless to remind you that the celebrated nobleman above-mentioned resided several years at the Hague in the quality of ambassador to the Dutch republic.

"When two persons are about to enter into a law suit, they are first obliged, to go before a tribunal of reconciling Judges, called the 'Peace Makers.' If the parties happen to bring with them a *lawyer*, the first thing done is to send him about his business — on the same principle that we take off the wood from a fire we want to extinguish! The 'Peace Makers' then tell the parties: 'You are certainly great fools to spend your money for the procuration of your own ruin: we will bring you to an accommodation, without costing you one farthing.' If, after this, the rage of litigation happens to be too violent in the parties, they put them off to another day, in order to mitigate the symptoms of the disorder. After which, they summon them a second and a third time. If their folly is then incurable, the Peace Makers consent that the parties shall go into a Court of Justice, in the same manner that we abandon an incurable member to the surgeons! The law then takes its course.

"No man's Will and Testament is valid in Holland, without a copy of it being *previously* deposited in the Register Office kept for that purpose. Thus preventing the various frauds of altering, underlining, antedating, and destroying, so common in other countries."

A. L.

CALVADOS. — Gazetteers tell us, that this dangerous reef of rocks, lying off the coast of Normandy, derives its name from a Spanish ship so called having been formerly wrecked upon it. Malte-Brun adopts the same derivation of the name.

The Rev. G. M. Musgrave, *Rambles in Normandy*, &c. (p. 112.), questions the correctness of this etymology. He says the reef was formerly called, "Les Fosses d'Espagne" — "the graves of Spain, or of the Spaniards" — owing to the fearful number of lives lost on it; and, therefore, might have been named Calvados, which is the Spanish word for *calvaire*, or cemetery.

Now, as far as my acquaintance with the language goes, *calvario* is the Spanish for *calvaire*; and the word Calvados only occurs as the plural of the participle-past of the verb *calvar*. One meaning of this verb offers itself as applicable in the present case: for the unfortunates who perished on these rocks might well be called the *Calvados*, or the *deceived*.

A. C. M.

DUPLICATE BAPTISMAL NAMES IN ONE FAMILY.

— Antecedent to the time of James I., it would seem not to have been uncommon in families to have two children living, both bearing the same baptismal appellations. The confusion consequent upon this whim must be patent to all who have had any experience in genealogical researches, as well as the difficulty in fixing "the right man in the right place." The perpetuating in the direct line the same Christian name, is obviously enough

ridiculous, as there may be four John Jones's of one family all alive at one epoch; and probably, at some remote period, the antiquary finds a stumbling block in discovering the one alluded to. By way of an illustration I would mention, that in an escheat (29 Hen. VIII.) upon the death of Eliz. Bear, widow of John Bear of co. Devon, the first and third daughters were both named Elizabeth, and the second and third sons both called Humphry.

In a will of one John R., dated 1588, 29th Aug., I find five daughters and five sons. Among the latter, two are baptized John (evidently after the father); and to distinguish them in his testamentary bequests, one is styled John, and the other "young John."

A still more remarkable instance I observed, under date of 10th Aug. 1558; wherein the testator, whose Christian name was Thomas, mentions his six sons, devising among them considerable landed property in these terms: —

"I wyll and geue to Willm. and olde John, my sonnes," &c.

"I geue to Thomas, young John, and young Thomas, my sonnes, to euery of them xij. xlijs. iijd., to be paid to them at the age of 24 years," &c.

Two sons Thomas, and two sons John!!

The absurdity of such a practice needs no remark. RAYMOND DELACOURT.

Queries.

"REYNARD THE FOX, BRUIN THE BEAR," ETC.

Is it understood to whom the authorship may be ascribed of the following book in my possession, entitled —

"The History of Reynard the Fox, Bruin the Bear, &c.

Painters have oft sly Reynard shown,

With Goose a pick-a-pack;

But ne'er till now a Fox was known

To mount a Goose's Back.

London: Printed for G. Smith, in Fleet Street, 1756, 12mo., pp. 160.?

It is not at all the ancient amusing monkish story of *Reynard*; but, as I think, an allegorical account of the transactions and the administration of our government, about the period at which it was penned. I have endeavoured to trace out some of its supposed references, compared with the then political condition of the country, without however being able to arrive at any satisfactory conclusion as to an interpretation.

The author distributes his *History* into twenty-seven chapters, and in general to each chapter appends a "moral," which, though good enough in virtuous reflections, fails to throw any light on his rather sly performance. Among other things, in a preface of six pages, he states: —

"Therefore, since I beg not the patronage of any,

though I might furnish out a pompous dedication to all the *Foxes in England*, I would not by any mean or means be misunderstood, and so cauelessly censured as an impertinent writer, I have to the subsequent *work* (which I at first intended to have committed to the press without *moral* or *exposition* of my own) added the *moral* to most of the chapters, lest any man should be so disingenuous as to wrest my words or meaning contrary to my true and proper intent. I, in the following history, aim not at the reproach or slander of any *man* or *men* under the feigned representation of *beast* or *beasts*, and only desire thy content and recreation in the following sheets, where thou hast here, courteous and friendly reader, the pleasant and delightful history of *Regnard the Fox*. . . . Therefore I desire this my labour may be as well taken as meant; and if so, I may be encouraged to divulge another piece, full as instructive and entertaining, as soon as time and opportunity will permit."

Allusions to particular circumstances abound throughout the *History*, such as—

"Sir *Tibert* (the Cat), as gallantly and courageously as * * * upon the *Quarter Deck*, springs forward, but finds too late that the Fox only led him into a snare. . . .

"Sir *Bruin*," says the King, 'I shall not forget to honour also; and as for Sir *Tibert*, I shall find employment for him, who, for his *speed*, wisdom, and reach in policy, I may probably send into P— or S— to negotiate some affairs with my brother *Lions* there: nor do I think any fitter to go into H— than Sir *Bruin*. . . ."

Besides the discovery of the authorship, I should be glad to obtain some key to unlock the subject.

G. N.

PORTRAIT OF SHAKSPEARE.

The discussion which is taking place in the public journals respecting a "newly-discovered portrait" of Shakspeare, has caused me to turn with greater interest than usual to a portrait which I possess, and believe to be the only one taken from the life which has hitherto been seen. For I think it is clearly proved that all the others are painted from the bust in the church of Stratford-upon-Avon. That bust, it is said, bears unmistakable signs of being a cast taken after death. This being the case, we can easily understand how much they may differ from the living original, and how much they may owe to the mere fancy of the limner.

It has often struck me, and I think it must have struck others, that the portraits we have of Shakspeare are much beneath our idea of him. There is, if I may be allowed to say so, a sort of staring vulgarity in all of them which ill comports with the mild dignity we would fain ascribe to the countenance of "gentle Shakspeare."

The portrait I possess is 18 in. by 12, done in crayons after the manner of the time, with the family arms in the corner. The size of life, down to the breast. It was purchased, a few years ago, at a sale of Mr. Jones's, Leicester Street; where it was represented as "The Portrait of a Gentleman." It remains in the same condition as when it came into my hands. I have refrained from it

out of reverence for its antiquity. Faded by time, and impaired by neglect and ill-usage, it still commends itself to one's heart as bearing the very "form and pressure" of that face we have all dreamt of, but have never seen pourtrayed to our satisfaction.

Sir, I trust in your powers of inquiry for discovering the pedigree of this interesting portrait. Perhaps the person who sent it to Jones's as "The Portrait of a Gentleman," may come forward and give an account of it.

THOMAS LANCY.

6. Shaftesbury Villas, Allen Street,
Kensington, 12th April, 1861.

THEOSOPHY, MYSTICAL THEOLOGY AND PHILOSOPHY.

(See former Numbers of "N. & Q.")

INQUIRY.—A comprehensive and important popular Work on the above recondite topics, (of the nature of a Cyclopædia,) which has been got up at great expence and pains during many years past, purely for general enlightenment upon metaphysical verities—as the science the most needed for the times,—being now printed and ready for circulation, the Editor of it begs, through the medium of "N. & Q.," to solicit information of all Libraries of Colleges and Institutes—Mechanics, and others, throughout Great Britain, Ireland, America, India, as of the European States—Catholic and Protestant, where one or two copies of the work might be respectively and safely deposited; so as to be accessible to great numbers of desirous readers, and not subject to removal out of, or away from their respective Institutes. A few copies will be reserved for the pleasure of individuals to whom such a work might be profitable, and made use of by them disinterestedly for the public welfare; the remainder of the impression being circulated gratuitously as above intimated.

Replies, stating all needful particulars, addressed to OMEGA, No. 24. Ludgate Street, London, will be thankfully received.

QUARTO BIBLE OF 1611 (AUTHORISED VERSION).—A friend of mine has a 4to. Bible of 1611 (Authorised Version), which appears to me to be a great rarity. Dr. Cotton does not mention such an edition, nor have I ever heard of a 4to. of that year. The type is Roman, and the date clearly printed with the rest of the wood-cut title. Can any reader of "N. & Q." mention another copy?

LETHEDIENSIS.

SIR JOHN BIGGS.—Was Sir John Biggs, of the City of London, and possessor of estates in Surrey and Hants, who was knighted in 1674, went to Madras in the service of the East India Com-

any in 1686, and died at Madras in 1695, connected with the Biggses of Essex, Worcestershire, or Wiltshire?—all old families of note. And can any particulars of the children of Sir John Biggs be furnished? An early reply would greatly oblige a constant reader. **NIL DESPERANDUM.**

ROBERT BURNS.—The approaching sale of the Burns MSS. has put it into my mind to inquire for the supplementary stanzas to "Willie brewed a peck o'maut," and which are attributed to one of the Brothers Nichol. These verses are distinguished for true pathos, and record the fate of the three computators, Willie, Rab, and Allan,— "a' victims to the barley bree."

I have certainly seen the lines in print somewhere; and it is very strange that they should have escaped the notice of all the recent editors of Burns's *Poems*. Be that as it may, at least they live in the memory of an accomplished clergyman of our metropolis—himself a proficient in the sister arts of poetry and painting—who will be induced, I hope, to make them known to us in the pages of this periodical. **RHYS.**

CARY'S "RELATION OF FRANCE."—Among the MSS. in Stanford Court library, Worcestershire, is a folio with this title:—

"A Relation of the Estate of France, together with the Negotiation, written by Sir George Cary, Knt., Ambassador from his Majesty, A.D. 1610."

It contains a political and historical essay of France in general, and its relation with England up to that date, arranged under ten separate heads.

Can any of your correspondents inform me if this work has been ever published? Or if not, whether copies exist in the British Museum, or other of our public libraries?

THOMAS E. WINNINGTON.

CATS.—I chance to be possessed of a certain bandy-legged cat, rejoicing, be it known, in the honoured name of Garibaldi, whose peculiarities seem to me to deserve a Note, or, at any rate, a Query; for I should be glad to ascertain whether he shares them with others of his race.

In the first place, he has a habit of sucking a hair door-mat, with that characteristic kneading action of his paws which appertains to kittens. He was left an orphan at a very early age, even, if I remember rightly, before light had dawned upon his infant brain. He very soon learned to solace himself by this feeble apology for a mother, and, though he is long past the days of kittenhood, continues to do so still on every fitting opportunity.

Secondly, he has the most inordinate fondness for camphine, and also for camphor. A drop or two of the spirit, or a small bag of the drug, appear almost to drive him wild with excitement. Like Gay's dandified goat, —

"He rolls him on the scented ground,"

and never seems to be able to satiate himself with the delights of this intoxicating smell.

Another peculiarity is, that he sits up on his haunches, like a dog, when eager for food, and also seems to enjoy this position, with his fore-paws resting on a stool, as his favourite attitude for repose.

Are these ordinary habits, or may I say *Micat inter omnes*? **C. W. B.**

HOLMAN, HAYTER, AND LONSDALE, ARTISTS.—

1. I should be glad to learn any particulars concerning F. Holman, who painted sea and river pieces very truthfully, but with little taste in composition? I have a picture by him, dated 1777. He probably resided at the east end of London.

2. Was there a portrait-painter named Hayter, living in Covent Garden about 1780-90? And did he exhibit at the Royal Academy?

3. What was the Christian name of Lonsdale, the portrait-painter, who exhibited at Somerset House about forty years ago? **J.**

HOURS.—We are told that, among the early Romans, the natural day (reckoned from sunrise to sunset) was divided into twelve hours: *these hours*, of course, varying in length according to the season.

When was the word *hour* first applied to a definite length of time, consisting of one twenty-fourth part of the daily revolution of the sun? **MEMOR.**

LIVERY OF SEISIN BY CUTTING OFF THE DONOR'S HAIR.—In a charter of William Earl of Warrenne, in which he grants certain lands and tythes to the priory of Lewes, *temp.* William II. (Cotton, Vesp. F., xi. 56.) is this curious passage:—

"Et inde saisivi eam per capillos capitis mei et fratris mei Radulphi de Warennia, quos abscedit cum cultello ante Altare Henricus episcopus Wintoniensis."

Is there any other record extant of this singular custom? **A. A.**

Poets' Corner.

VIEW OF NORTHAMPTON.—Can any of your correspondents inform me where the following is to be met with?

"A South-west View of Northampton, with Tower, Wall, and Castle," prefixed to a coloured map by R. Walton, 1666. **J. T.**

NUMISMATICS.—Can any of your readers inform me when and where the following bronze medals I have in my possession were struck?

1. Size of a halfpenny. *Obverse.* Bust of Cromwell, wearing a wreath of laurel, and clad in armour. Inscription, in small letters, "Kirk, *fec.*" *Reverse.* "Oliver Cromwell, 1658."

2. Size of a penny. *Obverse.* Bust of the young Pretender. Inscription, "Carolus III. N. 1720.

M. B. F. et H. Rex, 1766." *Reverse*. Bast of the young Pretender's wife. Inscription, "Ludovica M. B. F. et H. Regina, 1772." JAMES REID.

Grainger Ville, Newcastle, Tyne.

PHILOMATHIC SOCIETY.—Can any information be given respecting a Society under the above name, which took its rise in Edinburgh some fifty-three years ago?

The members associated together for mutual instruction. The principal members were:—Ritchie, a political writer of eminence; Wallace, a mathematician of ditto; Robertson, Macready, Chalmers, and Burgess.—*Belles Lettres*; and probably Lizars, a celebrated engraver. P. S.

THE PHILOSOPHER'S STONE, or a substitute for it, appears to be found at last. In *The Times*' report of the proceedings before Vice-Chancellor Kindersley, in *Barnet v. Balcombe*, 23rd March, 1861, it is stated that "the case made by the plaintiffs was, that they had in August last entered into a partnership with one Nicholas Papaffy, a Hungarian refugee, who represented to them that he was possessed of an invention for converting metals, with other materials, into silver of the standard value of Great Britain." Strange, however, M. Papaffy had to accept bills; and these bills, as they were very likely to do, brought him into Chancery. Does anybody know anything of this alleged discovery?

QUEEN'S SILVER.

PRIESTS FORBIDDEN TO ACT AS BARRISTERS.—By what Act of Parliament, or canon, are priests prohibited from practising as barristers? Does the prohibition extend to practitioners in the Ecclesiastical Courts?

I presume the restriction does not extend to deacons, any more than it does with respect to a seat in the House of Commons. F. N.

United University Club.

CARDINAL RICHELIEU.—The great Cardinal was descended from some member of the royal family of France; and perhaps you, or some one of your learned correspondents, would trace the royal descent of the eminent statesman. Was the modern Duke, Louis XVIII.'s minister, of the Cardinal's kindred? And if so, in what way?

F. G. E.

STINGLESS BEES.—Wanted information as to the character of the stingless bees imported into England from South America within a year or so, and whether they had been previously noticed.

AN INQUIRER.

SWEDISH MUD-BATHS.—I find the following remarks in a work entitled *Life in Sweden; with Excursions in Norway and Denmark*, by Selina Bunbury, London, 1853:—

"[At Strömstad] I took my ticket, which cost, if I collect right, about ninepence, or perhaps a shilling,

English, and this I was told would admit me to all. I was told I had only to present my ticket, and all would be said to the attendants.

"I went, and presented the ticket to some very yellow-skinned old women, one of whom took me under her direction, and conducted me to a bathing-room. There she commenced operations; and having left me sitting on a stool went out for a moment, and came back with a tin can full of warm, soft, slimy, black mud. This she rubbed on smoothly, until it was clear that though the Ethiopian cannot change his skin, a European woman can. When the Ethiopian colouring process was complete she put me to stand in a deep bath of warm water, and raising a sort of pump, or immense squirt, she discharged at me a volume of cold water. At this I shrieked and entreated mercy; but on she went—I suppose my ticket had said so—until the water-battery was exhausted. She then turned more hot water into the bath, ceased the cannonade, said something very polite, and went away, thinking, I suppose, that I had now got the worth of my ticket, and leaving me to faint or revive in the warm-bath, as seemed most convenient to me.

"This slimy mud, taken, I believe, from the bottom of the sea and made warm, is reckoned very good for rheumatism."

Can any reader of "N. & Q." tell me the chemical constituents of this mud?

EDWIN ARMISTEAD.

SIR TEIGE MAC MAHON, BART.—Teige Mac Mahon, Esq., was created a baronet of Ireland 15th August, 1628. Can any reader of "N. & Q." give a few particulars of him and his family? He appears in his proper place in Burke's *Extinct and Dormant Baronetages*, p. 616. (2nd ed., Lond., 1841), but the required information is not supplied. ABHBA.

UNIBER.—In Strype's *Stow*, book ii. p. 239., is an account of a challenge fought in Smithfield in 1442, between Sir Philip la Beaufe of Arragon and an esquire of the King's household named John Ansley. He says:—

"They came to the field all armed, the Knight with his sword drawn, and the Esquire with his spear; which spear he cast against the Knight, but the Knight avoided it with his sword, and cast it to the ground. Then the Esquire took his axe, and smote many blows on the Knight, and made him let fall his axe, and brake up his uniber three times, and would have smit him on the face with his dagger for to have slain him, but then the King cried hold, and so they were parted."

Of course from the context we should suppose the uniber to be the ventayle or beaver. Is the word used by any other author? and was it the custom, in these combats, to throw the spear like a javelin? A. A.

Poets' Corner.

A WHISTLING MOUSE.—A gentleman, whose accuracy of observation renders his statements worthy of the fullest credit, was a few evenings since going the round of his garden, yards, &c., to make all safe for the night, when he heard an unusual kind of whistling. At first he thought it was a bird, but the difference of note became ob-

vicious. He determined to trace the sound, and followed it till he reached an outer-wall; then on turning a bull's-eye lantern upon the spot from which the sound appeared to proceed, he saw a small mouse of light grey colour, and moving its mouth and throat somewhat like a bird when singing. He tried to catch it by the ear, but it leaped from its hiding place, biting his leg as it jumped out, and escaped. Can any of your contributors inform me if this "rara avis" be some known species of mouse? I need hardly add that this gentleman, who resides in the east of Lancashire, is very anxious to renew his acquaintance with his strange visitor. L. H. M.

Queries with Answers.

THREE-LEAVED MYRTLE.—The leaves of this plant are usually in pairs, on opposite sides of the stems or branches. An old gardener, a man of the greatest veracity, tells me that, at a certain time of the year, the nursery-grounds are visited by the Jews, who search eagerly for a branch on which the leaves may be found in *threes* instead of pairs, and that they are used in some of their festivals, and he says they call them *coshers*.

Myrtles with leaves in threes are excessively rare; so much so, that he assures me he has known a sovereign given for a single branch so grown. On what festivals are they used, and why? What is meant by the word "cosher?" Is it from כֶּשֶׁר, "suitable, right," or from קָשָׁר, "to bind?" Or is the story of the festival only a popular myth, and the plant merely sought for as the four-leaved shamrock is, its rarity being supposed to be an augury of good luck? I think the tracing any superstition to its source, or clearing away any popular misrepresentation so important, that I venture to trouble you with these Queries. F. S. A.

[The three-leaved myrtle is used by the Jews at the Feast of Tabernacles, at which period they were commanded to make themselves tents of the branches of trees. "Dans la fête du tabernacle, les Hébreux portaient des rameaux où le Myrte se mariait aux feuilles du Palmier et de l'Olivier." (Spach, *Hist. Nat. de Végét.* iv. 159.; cf. the *Dict. d'Hist. Nat.* art. *Myrte*, and *Levit.* xxiii. 40.) The broad-leaved variety of myrtle answers the purpose best, and is called "Jews' myrtle."—"Broad-leaved *Jews' myrtle*. This variety has its leaves frequently in *threes*, on which account it is said to be in esteem among the Jews in their religious ceremonies." (London, *Arb. et Frut. Brit.* ii. 963.) The ordinary growth of the myrtle, with its leaves springing in pairs from the opposite sides of the stem, "opposées," would not suit the purpose of the Jews, as it approximates to the form of the cross; therefore if they have myrtle of any kind for their solemnities, they must have the three-leaved sort.

Cosher is a modern pronunciation of the former of the two terms suggested by our correspondent, *casher*, which occurs in the Hebrew Bible, *Esther* viii. 6, "and the thing shall seem *right* before the king." It is applied by

the Jews to any thing which may lawfully be used, as for religious service, food, &c. Things which may not be used they call *trifa*, which properly signifies what has been torn by wild beasts, as cattle. *Lev. vii. 24.*

INDEXES AND INDEX-MAKERS.—Having been desirous to find some particulars of the Rev. John Warner, D.D. (ob. 22 Jan. 1800), I consulted a friend, who referred me to *George Selwyn and his Contemporaries*, by Mr. Jesse, Junior, 4 vols. 8vo. 1843. I had there to lament much loss of time, as there was no *Index*, in being obliged to make a diligent perquisition of four large volumes to obtain my object. Now, allow me to observe, there is a very commonplace proviso in familiar conversation, that the remarks of the speaker are not to be applicable to those present; and I therefore premise, that I consider the "N. & Q." a most exemplary and meritorious exception of the perfect contrariety of the complaint I allege. Lord Campbell, (Preface to the *Lives of the Chief Justices*, vol. iii. 1857), has some excellent remarks on the indispensability of *Indexes* to books; and so essential did he consider an *Index* to every book, that he proposed to bring a bill into Parliament to deprive authors, under such circumstances, of the privilege of copyright, and to subject them to other penalties; and I should hope such bill might provide suitable remuneration for good index-makers. Having been compelled to consult some thousands of volumes, I have often thought of Pope's witty couplet:—

"Though index-learning turns no Student pale,
Yet holds the Eel of science by the tail."

S. S.

[Our correspondent's communication reminds us of a judicious observation of William Oldys on the value of an *Index*. He says, "The labour and the patience, the judgment and the penetration, which are required to make a good *Index*, is only known to those who have gone through this most painful, but least-praised part of a publication. But as laborious as it is, I think it indispensably necessary, to manifest the treasures of any multifarious collection, facilitate the knowledge to those who seek it, and invite them to make application thereof.]"

JACK CADE'S REBELLION.—Where shall I find the most detailed account of this insurrection, and of the engagement near Sevenoaks? Was Cade an Irishman, or, as Shakspeare says, a Kentishman? C. J. R.

[This Radical Reformer of the fifteenth century was an Irishman, and was believed by some to be a bastard relative of the Duke of York, which may account for his assuming the name of Sir John Mortimer. Fuller, who is sometimes more witty than accurate, states that "both Jack Straw and Jack Cade were Kentish by their extractions." Some particulars of Cade's insurrection will be found in Fabyan's *Chronicle*, edit. 1811, pp. 622–625.; Stow's *Survey*, by Strype; *Parliamentary History of England*, vol. ii.; Chandler's *Life of Bishop Waynfleet*, pp. 63–65.; *Paston Letters*, l. 54–63.; Sharon Turner's *History of England during the Middle Ages*, iii. 181.; Lingard's *History of England*, v. 182.; and *Pictorial History of England*, ii. 87–89.]

PROVERBS. — What is the origin of the saying, "As good as George of Green?" also of "As sure as God's in Gloucestershire?" both of which I have met with in a MS. collection of proverbs. I am no less at a loss to know what is meant by "Robin Hood's pennyworth." SR. SWITHIN.

["As good as George a Green," the famous Pinder (or Pound-keeper) of Wakefield, and subsequently one of the followers of Robin Hood. The saying applies to his courageous conduct and impartiality in the discharge of his public duties; and more particularly when he resisted, single-handed, Robin Hood, Will Scarlet, and Little John, in their joint attempt to commit a trespass in Wakefield. (See "The Jolly Pinder of Wakefield," in Ritson's *Collection of Robin Hood Ballads*). Richard Brathwayte has also sung —

"The Pinder's valour, and how firm he stood
In th' town's defence 'gainst th' rebel Robin Hood;
How stoutly he behav'd himself, and would,"
In spite of Robin, bring his horse to th' fold."

Strappado for the Diell, 1615.

Such was the former fruitfulness of Gloucestershire, that it is (by William of Malmesbury, in his *Book of Bishops*) said to return the seed with an increase of an hundred-fold. Others find a superstitious sense therein, supposing God by his gracious presence more peculiarly fixed in this county, where there were more and richer mitred abbays than in any two shires of England besides. — "To sell Robin Hood's pennyworths," says Fuller in his *Worthies*, "is spoken of things sold under half their value, or, if you will, half sold, half given. Robin Hood came lightly by his ware, and lightly parted therewith; so that he could afford the length of his bow for a yard of velvet." The saying is alluded to in the old north-country song of Randal a Barnaby: —

"All men said, it became me well,
And Robin Hood's pennyworth I did sell."]

THOMAS FARNABY. — I should be greatly obliged for any information or references to works containing biographical details of this eminent school-master. C. J. R.

[The following works may be consulted: Kippis's *Biographia Britannica*; Chalmers's *Biog. Dictionary*; and Wood's *Athenæ Oxon.* (Bliss), iii. 213.]

Replies.

THE LION IN GREECE.

(2nd S. viii. 81.; ix. 57.)

In confirmation of the testimonies to the occurrence of the lion in Northern Greece, collected in former numbers, it may be mentioned, that Tzetzes on *Lycophron*, v. 455., states the lion to have been called by the peculiar name *χάρων* in the Macedonian dialect. The word likewise occurs in Hesychius and the Etymologicon Magnum, who, however, do not mention its Macedonian origin. See Sturz, *De Dialecto Macedonia et Alexandrina* (Lips. 1808), p. 47.; and Meineke, *Analecta Alexandrina*, p. 84. The existence of a peculiar name for the lion among the Macedonians may be considered as implying that they had a personal know-

ledge of the animal. *Χάρων*, both as a synonym of *λέων*, and as the name of the ferryman of the Styx, appears to be derived from the brightness and fierceness of the eyes; unless we suppose that, like *χάρν*, a fish with a wide mouth, the name of the lion was formed from *χαίρω*, with a change of the liquids N and P.

The doubts of Col. Mure respecting the existence of the lion in Northern Greece appear to have been suggested by a note of Welcker, in his *Kleine Schriften*, vol. ii. p. 199.

With reference to a former communication on the wild oxen of Northern Greece (2nd S. ix. 1.), I may mention that Müller, in his *Archæologie der Kunst*, § 389., adopts the etymology for the Centaurs, from *κεντεῖν ταύρους*, given by some of the ancients, and supposes their name to have been derived from the buffalo-hunters of the primitive Pelasgian age. See Welcker, *ib.* vol. iii. p. 17.

On the wild ox slain by Philip in Orbelus, see likewise the epigram of Philip of Thessalonica, in *Anth. Pal.* vi. 114. Concerning the bubalus, see Gesner, *Hist. An.* vol. i. p. 122. On the African bubalus, p. 125. On the German *wisent*, for *bison*, p. 128.; and on the Polish *zuber*, whence the Latin *zubro*, pp. 129, 130, 144.

A verse of Æschylus is preserved, in which the bubalis is described as the habitual prey of the lion: —

"λεοντοχόραν βούβαλιν νεαίρετον."

Fragm. 304., Dindorf.

Here, and in a fragment of Sophocles (Fragm. 859., Dindorf), the word *bubalis* appears to denote some species of deer.

The following passages from Boethius, Lesley, and Paulus Jovius, describe a race of wild oxen, formerly extant in a part of Scotland.

Paulus Jovius, *Descriptio Britannia, Scotia, Hibernia, et Orcadum*, p. 32., a., Venet., 1548: —

"Cæterum Caledonia sylvæ antiquis nota scriptoribus, quæ hodie Callendar appellatur, vasta sui magnitudine à mediterraneis ad maritima variis anfractibus se extendit. In ea inusitati generis feras, et volucres esse tradunt, equos scilicet agrestes, et indomitos; atque item tauros summæ feritatis leonum similitudine jubaros, Bisontibus quos Sarmatia gignit, populusque Romanus aliquando in arena spectavit, torvitate aspectus non omnino dissimiles. Ii vestigia hominum insidiarum metu astutis sensibus devitant, attractatasque forte hominis manu frondes quum offecerint, repente profugunt, nec capti labyrinthis et foveis ulla omnino pabuli copia placeant. Servitutis enim contumeliam non diu ferunt, in eaque mestitia, contumaci spiritu efflato, citissimè moriuntur; tanta autem iracundia et robore venatores invadunt, ut eos nonnunquam trans-fossos cornibus, vibratosque in sublime, crudeliter interimant. Subiissequæ id vitæ discernim Robertum Regem cognomento Brussium annales memorant, quum pro salute Regis quidam è comitatu ejus longè promptissimus irruentis feræ impetum objecto corpore ad non dubium mortem excepisset."

Boethius, *Scotorum regni Descriptio*, p. 6. b.: —

"Hic initia olim fuere Calidonie sylvæ, manentibus

videlicet veteribus adhuc nominibus Callendar et Caldar, excurrans per Monteh et Ernevallem longo tractu ad Atholiam et Loquahabiam usque. Gignere solet ea sylva boves candidissimos in formam leonis jubam ferentes, cætera mansueti simillimos. Verum adeo ferus indomitosque atque humanum refugientes consortium, ut quas herbas arboresque aut frutices humana contractatas manu omserint plurimos deinceps dies fugiant: capti autem arte quapiam (quod difficillimum est) nox paulo præ molestia moriantur. Quum vero esse peti senserint, in obivium quemcumque magno impetu irruentes cum prosternunt; nec canes, non venabula, nec ferrum ullum metuunt. Ferunt itaque Robertum Brusium, adepto regno pacatisque rebus, solatii causa venantem, mortis periculo proximum fuisse. Nam quum negligentius absque comitibus quocumque animus ferebat pervageretur, ecce illi obivus bujus generis taurus, ictus venabulo atque in furorem actus, præsentem secum perniciem effrens occurrat: nec quicquam erat quò imminens discrimen subterfugere Rex posset. Verum perspectantibus universis, ac metu prope stupentibus, vir quidam, præsentis animi animam pro rege furus, arripit ferè cornibus quanta potuit maxima viritens, non modo cursum impetentis retinuit, sed bellam quoque illæsus magna virtute in terram prostravit, qua confestim accurrentium venabulis confossa, impendens Regi exitum avertit. Hunc virum Rex ob servatam salutem magnificè donatum Tarnbul, id quod tauri dejectorem significat, appellari exinde voluit. Extant hujus nominis familiæ haud mediocri nobilitatis, quibus ille initium nominis amplitudinisque dedisse primus fertur. Hujus autem animalis carnes esui jucundissimæ sunt, atque in primis nobilitati græte, verum cartilaginose."

Lesley, *De Origine Scotorum*, p. 18:—

"In Caledonia olim frequens erat sylvestris quidem bos, nunc vero rarior, qui colore candidissimus, jubam densam ac demissam instar leonis gestat, truculentus ac ferus, ab humano genere abhorrens, ut quæcumque homines vel manibus contractarint vel halitu perfaverint, ab iis multos post dies omnino abstinerint. Ad hoc tanta audacia huic bovi indita erat, ut non solum irritatus equites furenter prosterneret, sed etiam ne tantillum læcessitus omnes promiscue homines cornibus ac ungulis peteret; ac canum, qui apud nos ferocissimi sunt, impetus plane contemneret. Ejus carnes cartilaginose, sed saporis suavisissimi. Erat is olim per illam vastissimam Caledoniæ sylvam frequens, sed humana ingluvie jam assumptus, tribus tantum locis est reliquus, Strivilingi, Cummernaldie, et Kincarnie."

G. C. LEWIS.

FAIR ROSAMOND.

(2nd S. xi. 209.)

The following remarks are the result of considerable study and reflection on the history of "Rosamonde, that ladye brighte." The Lady Joan de Clifford, whose fame has descended to us in the pages of history under her poetical sobriquet of Rosamond, "the Rose of Peace," was the elder of the two daughters of Walter de Clifford and Margaret de Toney. During the early part of her life she resided at Godstowe Abbey. Both Clifford Castle, and Hay in Brecknockshire, are named as the place of her birth. The date of her birth is much disputed; the earliest period that can be named being about 1132, and the latest about 1154. The later date

is favoured only by those who endeavour to invalidate the common opinion that William Earl of Salisbury, and Geoffrey Archbishop of York, were the sons of Rosamond. If they were her sons, which there seems no reason to doubt, she cannot have been born later than 1134, as we are expressly told that she was about twenty at the time of William's birth: and he was unquestionably born in 1153.

We now come to a very interesting question—was not Rosamond really the *wife* of Henry II.? More than one historian has endeavoured to prove that there was some kind of contract, by whatever name it may be called, between Henry and Rosamond, so early as the year 1149, when Henry was only sixteen years of age: and that Rosamond accompanied him to the Continent is almost certain. (Carte's *Hist.* i. 652.)* Dr. Percy, in a dissertation upon Rosamond, prefixed to the ballad of "Fair Rosamond" (*Reliques*, Series II., Book ii., p. 125.), treats both the contract and her residence in Normandy as absurd fictions: but the evidence of dates goes very far to prove the contrary.

The ballad-tale of Rosamond having been poisoned by Queen Eleanor is now known to be a fable, as Eleanor was in close confinement at the time of Rosamond's death. Indeed, the story of the *poison* seems to be entirely founded on a misconception of several passages in our earlier chronicles, combined with the fact that on Rosamond's tombstone was engraven the figure of a cup.

Stowe, following Higden, the monk of Chester, says:—

"Rosamond, the fayre daughter of Walter Lord Clifford, concubine to Henry II. (poisoned by Queen Elianor, as some thought) dyed at Woodstocke, where King Henry had made for her a house of wonderfull working; so that no man or woman might come to her, but he that was instructed by the King, or such as were right secret with him touching the matter. This house, after some, was named *Labyrinthus*, or *Dedalus's Worke*, which was wrought like unto a knot in a garden, called a Maze: but it was commonly said that lastly the Queene came to her by a clue of thriddle orsilke, and so dealt with her, that she lived not long after: but when she was dead, she was buried at Godstow in an house of nunnès, beside Oxford, with these verses upon her tombe:—

"Hic jacet in tumbâ Rosa mundi, non Rosa munda:

Non redolet, sed olet, quam redolere solet."

"In English thus:—

"The rose of the world, but not the clene flowre,

Is now here graven, — to whom beauty was lent:

In this grave full darke now is her bowre,

That by her life was sweete and redolent:

Though she were sweete, now foully doth she stinke—
A mirrour good for all men that her thinke."

(Stowe's *Annales*, ed. 1631, p. 154.)

Holinshed (iii. 115.) gives another account of

* Being absent from home, I have not, in this and a few more instances, been able to verify my references, which I am obliged to borrow from Dr. Percy.

the manner in which the Queen discovered Rosamond:—

"The Queene . . . founde hir by a silken thread, which the King had drawn after him out of his chamber with his foot, and dealt with her in such sharpe and cruell wise, that she lived not long after."

Speed (p. 509.), relates that the discovery was made—

"By a clew of silke fallen from Rosamund's lappe, as shee sate to take ayre, and suddenly fleeing from the sight of the searcher, the end of her silke fastened to her foot, and the clew still unwinding remained behinde; which the Queene followed, till she had found what she sought, and upon Rosamund so vented her spleene, as the lady lived not long after."

The ballad of "Fair Rosamond" gives a different account again:—

"With envious heart Queene Ellinor
To Woodstocke came anone,
And forth she calls this trustye knight
In an unhappy houre,
Who, with his clew of twined thread,
Came from this famous bower.
And when that they had wounded him,
The Queene this thread did gette,
And went where Ladye Rosamonde
Was like an angell sette."

(*Reliques*, S. II., B. ii., p. 127.)

"It is observable," adds Bishop Percy, "that none of the old writers attribute Rosamond's death to poison (Stowe, above, mentions it merely as a slight conjecture); they only give us to understand that the Queen treated her harshly; with furious menaces, we may suppose, and sharp expostulations, which had such effect on her spirits that she did not long survive it."

It is, however, certain that Eleanor did not visit Rosamond at all at the time of her death, which took place, not at Woodstock, but at Godstowe Abbey, where she had taken the veil some years previously. She died in 1177, and was buried in the chapel of the convent, as Roger de Hovedon (a contemporary writer) informs us.

"Hugh, Bishop of Lincoln," says Stowe translating Hovedon, "came to the abbey of nunnas called Godstow [in 1191] . . . and when he had entered the church to pray, he saw a tombe in the middle of the quire, covered with a pall of silke, and set about with lights of waxe; and demanding whose tombe it was, he was answered that it was the tombe of Rosamond, that was some time lemman to Henry II. . . . who for the love of her had done much good to that Church. Then, quoth the Bishop, 'Take out of this place the harlot, and bury her without the church, lest Christian religion should grow in contempt, and to the end that, through the example of her, other women being made afraid may beware.'"

The nuns obeyed his order: but as soon as he departed, they again replaced in their old sepulchre the mortal remains of Rosamond. Over the place where she was temporarily interred, just outside the chapel door, grows a nut-tree, which is said to be emblematic of Rosamond, by the nuts having no kernels. This tradition is, at all events sometimes, inaccurate, as I have myself

found a kernel in every one of about a dozen nuts from the said tree.

King John repaired the Abbey of Godstowe, and endowed it,

"That these holy virgins might relieve with their prayers the soules of his father King Henrie, and of Lady Rosamond there interred."

The tomb of Rosamond was covered with a stone slab, bearing the inscription,

"TUMBA ROSAMONDE."

"Upon it were interchangeable weavings drawn out and decked with roses red and green, and the picture of the cup out of which she drank the poison given her by the Queen, carved in stone. (*Thomas Allen of Glouc. Hall, Ozon*, quoted by Bishop Percy.)

"Her bones were closid in lede, and withyn that, bones were closyd yn lether." When it was opened, a very sweet smell came out of it." (*Hearne's Discourse Concerning Rosamond*, Gul. Neubrig. Hist. iii. 739., quoted by Bishop Percy.)

Rosamond was a blonde, with golden hair and blue eyes. (I have seen her represented in a novel as black-haired.) The king is said to have presented her with a cabinet, on which the carved figures of cattle, birds, fish, &c. were so exquisitely modelled as to seem animated! (*Burke's Extinct Peerage*, "Clifford of Cumberland.")

At this distance of time, it is scarcely possible to decide whether the story of the labyrinth be true or not. Hearne asserts that in his time [1718] the foundations of a very large building were still visible by the pool at Woodstock, which were believed to be the remains of this labyrinth. Drayton asserts that this maze "consisted of vaults underground, arched and walled with brick or stone." (*Epistle of Rosamond*, quoted by Bp. Percy.) Old Robert of Gloucester, speaking of Henry II., says,

"[He] helde vnder the Quene Rosemounde ywis,
That so vair woman was, at Godestowe ibured is.
Boures had the Rosamonde aboute in Engeland,
Which this Kyng for her sake made, iche vnder-
stonde."

To this a marginal note is appended, as follows:—

"Waltham Bisshopes—in the Castelle of Wynch.—atte park of Fremantel—atte Martelestone —atte Wodestoke, and other fele places." (*Hearne's Chron. of Robt. of Glou.* p. 479.)

The arms of Clifford in the reign of Henry II., were doubtless the same as were borne by Clifford of Cumberland (descended from Rosamond's eldest brother Walter) in that of Henry VII., viz.: chequy or and azure, a fess gules. (*Excerpta Historica*.)

Rosamond's son Geoffrey may have been Bishop of Lincoln; but in that case he must have preceded Bishop Hugh (who exhumed the remains of Rosamond) as he was elected Archbishop of York in 1182. He died Dec. 18, 1212. His elder brother William, Earl of Salisbury, sur-

named Longuépée, died of poison, Mar. 7. 1226, aged 73. He was buried in Salisbury Cathedral, where his tomb still remains: in 1790 his skeleton was found entire. HERMENTRUDE.

She was the second daughter of Sir Walter de Clifford. The story of the labyrinth at Woodstock, according to Dugdale (*Baronage*, vol. i. p. 336.), rests on the authority of Joreval. Her son by Henry II. was Geoffrey Plantagenet; born in 1159, was appointed Archdeacon, and elected to the see of Lincoln in 1173, with Papal dispensation, both as to the defect of age, and legitimacy; his election was confirmed by the metropolitan and other bishops at Woodstock. (Richardson's *Godwin*, p. 286.) He, however, was not consecrated to the see, and after some years renounced his election, and was appointed Chancellor of England. Ultimately, in the reign of Richard I., he really was consecrated at Tours, and became Archbishop of York. He, after governing the diocese many years, was obliged to quit the kingdom, and died at Grosmont near Rouen, anno 1212.

It was St. Hugh of Lincoln who ordered the remains of Rosamond to be removed from the choir of the Godstow Convent to the common cemetery. The nuns, in their gratitude for large benefactions, had surrounded the remains with honours due only to canonised saints. This occurrence is not mentioned in the *Life of St. Hugh*, abridged from that which was written by his own chaplain, and to be found in the *Bibliotheca Ascectica* of Bernard Pezius. We read there, however, that St. Hugh considered Henry's Queen Eleanor herself no better than a concubine, as she had been married to the King of France, and being divorced had united herself to Henry. The holy bishop on his deathbed predicted disasters in the king's family in consequence of this unhallowed union. (*Vita S. Hugonis*, p. 347.)

It is said that the body of Rosamond was afterwards removed to the chapter-house, with these verses for her epitaph:—

"Hic jacet in tumbâ Rosa mundi, non rosa munda;
Non redolet, sed olet, qua redolere solet."

JOHN WILLIAMS.

Arno's Court.

The elder son of Fair Rosamond by Henry II. was Wm. Longsword, Earl of Salisbury; the younger was Geoffrey Plantagenet, who was elected Bishop of Lincoln while still a youth, and is represented as a boy on his seal to a grant of certain churches to the priory of Burlington, an impression of which is published in the *Archæologia*, vol. xxi. p. 31. When he came to man's estate, he declined to take priest's orders, and consequently resigned the bishopric. This was in 1181, before which date he had signalized himself in a military capa-

city, and was then chancellor, in which office he remained till his father's death in 1189. He then was ordained and consecrated Archbishop of York. Mr. J. ANDERSON Cox will find a detail of his adventures in the two next reigns in my *Judges of England*, vol. i. pp. 293—298. I have described him there as "a valiant soldier, an able commander, a wise counsellor, and an excellent man." He died in exile at Gromont, in Normandy, on December 18, 1213.

EDWARD FOSS.

STORY OF A SWISS LADY.

MIRACLE RELATED BY LIPSIVS; "LA GUERRE CIVILE DE GENÈVE."

(2nd S. x. 348.; xi. 38. 237.)

At Cantipratane, on Sunday, March 7, 1427, John Bidaus and his wife went to church, leaving their son Martin, then two years old, at home. They dined with a friend, and, on their return, the boy was missing. They searched that day and night, and part of the following day, but could not find him. The father prayed to the Blessed Virgin of Halle, and vowed a pilgrimage. In the night he was told, in a dream, to search again. He had much difficulty in obtaining the assistance of his neighbours, who said that a child exposed to such inclement weather must be dead. About mid-day they came to a deep pit (*vorago*), surrounded by mud and water. The father wished to search it, but the neighbours declared that a child could not have got into a place which they could scarcely reach. The father persisted, and the child was found dead in the mud. As they dared not take up, or even touch, a dead person, without the authority of a magistrate, one was sent for; and by his permission, the body was taken to the church to be buried. But the father did not despair; and, holding up the body before the image of the Blessed Virgin, he prayed to her for help. The boy was forthwith restored to life, and walked home with his father. Nicholas, the abbot of Cantipratane, and a great multitude, were present at the miracle.

The above is a condensed translation of Lipsius's narrative. He does not tell it "on his own personal knowledge," as he was born in 1547, and died in 1606. I do not know the locality. Lipsius says: "Cantipratanum est pagus in Camera-censi tractu, atque ibidem religiosorum cætus cum abbate," p. 39. (Justi Lipsii, *Diva Virgo Halensis*, Antwerp, 1604.)

The author of the *Letter to the Rev. W. Dodwell* is, to use the mildest language, a very untrustworthy writer. You have corrected one of his errors in "The Pool of Aphaca" (2nd S. x. 111.), and here is another. Probably he trusted to his memory for what he had read or heard. His argument could not have been strengthened

by citing Sozomen instead of Zosimus, or by imputing to Lipsius unvaracity instead of credulity. In reading polemics, I think the safe rule is never to rely upon what one writer ascribes to another, unless he gives the volume and page in which it is to be found; and never to trust a summary or professed translation, unless the very words of the original are quoted. The absence of such quotations is a great defect in Bossuet's *Histoire des Variations des Eglises Protestantes*. Is there any edition or supplement in which they are collected?

As the date of the *Letter* is 1751, and that of *La Guerre Civile de Genève* 1768, the layman did not borrow his story from Voltaire. Perhaps it was a floating joke. Is it known elsewhere? Voltaire liked English theology, and the Middleton controversy must have drawn his attention. Possibly he had read the *Letter*.

In 2nd S. xi. 237., M. CHARLES says that the verses there quoted "betray the hand of a very indifferent master of his craft; perhaps Voltaire himself, whose versification in *La Guerre Civile de Genève* is exactly after the same model." As an Englishman, I am not competent to decide on French versification; but as the lines are said to be "probably from Voltaire, or Grécourt, or any other of the thousand minor poets of the cynical Parnassus of France," I crave information, not about the thousand whose acquaintance I do not desire, and whose names would encumber your columns, but as to the major poets, drawing the line above Voltaire. I think you will have room for the list. FITZHOPKINS.

Garriek Club.

JACK KETCH AND HIS BROTHERHOOD.

(2nd S. xi. 151.)

There can be little difficulty about Tristan's knot or St. André's lace. Tristan l'Hermit was provost-marshal to Louis XI., and the lace of André may be an allusion to Petit-André, one of Tristan's most dexterous assistants in the suspensionary art, that Abhorson modestly styled "a mystery." I have no doubt, however, that André is a misprint for Audre or Audrey; and a full account of St. Audrey's lace will be found in "N. & Q." 2nd S. xi. 226., in a very interesting paper on the derivation of the word *tawdry*. The "bastard brother's badge, with a difference on the left syde," evidently refers to the *bend sinister* of heraldry, and a certain knot that was used to be placed under the left ear.

When I first went to sea, a midshipman, in the pre-scientific days, I was placed under an old foremast hand, to be taught the various bends, knots, splices, &c., used in fitting and refitting rigging. One day my marine Mentor said to me "Now, I will show you how to make the knot that stops the wind,"

and he accordingly did so. "How," I said in my verdancy, "can this knot stop the wind?" "Oh!" he replied, "easily enough, when the hangman places it under the left ear." The knot is not used now; and I strongly suspect that the several instances which formerly occurred of resuscitation after hanging, were all caused by the knot being, either purposely or accidentally, placed at the back or front of the neck, instead of at one side or the other. The popular prejudice, however, was decidedly in favour of the left side, though, in my opinion, the right would as effectually have served the end required. In *A Warning for Housekeepers, or a Discovery of all Sorts of Thieves and Robbers*, London, 1676, a thief's mort, or female companion, becoming unreasonably virtuous, will "hear of nothing but matrimony, a wedding-ring, and a priest"; but the thief, in reply, says "the priest has no business with us but at the cart, and no other ring ought to be thought of but that under the left ear." Again, in a broadside of 1641, entitled *The Confession of a Popish Priest, who was hanged at Tyburn*, we may read, "he fitted the halter as neare as he could to the bur of his eare, that he might swing the easier."

Taylor, in his *Praise of Hempseed*, sings—

"But say, O hemp-seed, how art thou forgotten
By many poets that are dead and rotten?
And yet how many will forget thee still,
Till they put on a Tyburne Pickadill!"

In the same poem he recommends a "Tyburne hempen-caudle" as a cure for love; "Snickup, which is in English Gallow-grass," as a remedy for traitors; and adds—

"The name of Choakweed is to it assigned,
Because it stops the venom of the mind.
Some call it neck-weed, for it hath a trick
To cure the neck that's troubl'd with a crick."

Fuller, in his *Wonders of Cumberland*, periphrastically styles the gallows "that place where the officer doth always his work by daylight." And in a broadside of 1665, entitled *Harry Hangman's Honour: or the Gloucestershire Hangman's Request to the Smoakers or Tobaccoists in London*, the honourable Harry says:—

"For innocency likewise I am before you; ye consume either wax, tallow, waste-paper, or fire; I consume neither, for I do my work by daylight: I go to work after the sun is up, and leave work before the sun is down."

Dr. Grey's list of the "monarchs of the triple throne" is not quite correct. There were two Gregorys, most likely father and son; the younger assisted, and in all probability succeeded his father. I learn this from the 1641 broadside already quoted, where I read: "Young Gregory drove away the cart, and left him to the mercy of the hemp."

Grey, also, gives 1684 as the time when Jack Ketch came into power; but he had tasted the sweets of official dignity some years earlier. For

there is a very rare pamphlet extant, printed in 1679, and entitled —

"Squire Ketch's Declaration concerning his late Confinement in the Queen's Bench and Marshalsea. Whereby his hopeful Harvest was like to have been blasted."

In this pamphlet, the worthy and ill-used "Squire" terms himself the "Man of Destiny," "Death's Harbinger," "Pluto's Van Courier," "Vice-Roy of Fate," and "Sole Monarch of the Triple Throne." He complains bitterly of being locked up in the Marshalsea, with a low lot of miserable debtors, who actually had the impudence to affect to despise him. He acknowledges, however, in the following words, which his successors of the present day might use, that some debtors are not much inferior to thieves : —

"It is true," he says, "your subtle bankrupts that crack for thousands, and like nine-pins, tip down half-a-dozen honest tradesmen, crushing them, their wives and children, to the third and fourth generation, with their fall, are, in my simple opinion, as mischievous vermin as he that *mins a bung*, or plays the man-midwife to a big-bellied portmanteau on the *high-pad*; yet still give me the lofty generous villain, that cries, 'The more danger the more honour,' and will rather frighten than wheedle folks out of their pence."

Dunn, the predecessor of Ketch, besides having the honour of figuring in *Hudibras*, is thus mentioned in *A Collection of Epigrams*; Lond. 1737, vol. ii., No. cccclxxxiii. : —

"On Hugh Peters taking his last Swing.

"Behold the last and best edition
Of Hugh, the author of sedition;
So full of errors, 'twas not fit
To read, till Dunn corrected it:
But now 'tis perfect, ay and more,
'Tis better bound than 'twas before.
Now loyalty may gladly sing,
Exit rebellion, in a string.
And if you say, you say amiss,
Hugh now an Independent is."

In 1780, Edward Dennis, the then hangman, so far forgot his high official position as to become one of the "No Popery" rioters. At the Old Bailey Sessions, commencing June 28th of that year, he was found guilty of being active in assisting to demolish the house of Mr. Boggis in New Turnstile, Holborn, and was ordered for execution, near the spot where the felony was committed. The Recorder made his first report of sixteen convicted rioters to the king on July 5th, when nine, including two women, were ordered for execution, and seven, including Dennis, were respited. No doubt the hangman was too useful in his "mystery" to be made the subject of it himself; for his name does not occur in the list of the executed, either in that or the following year. Though Mr. Dickens, in *Barnaby Rudge*, with more poetical, but less practical, justice than George III., has caused Dennis to be "worked off" in the regular constitutional manner.

In 1785, the Sheriffs of London were so well

pleased with Dennis's excellent mode of performing business, that they presented him with a very elegant official robe—a *Khilaut*, in fact, as Eastern potentates term a similar garb of honour. Dennis, however, found this robe to be not only an inconvenience when at work, but also a rather too conspicuous dress at other times. So he sold it to a well-known character of the period, styled Old Cain, who,—having set up as king of the fortune-tellers, on the strength of an old imitation crown and sceptre, that had belonged to one of the absurd convivial societies of the period,—wanted the robe only to complete the regal costume, in which he received his dupes. An account of Old Cain, and his notorious practices, will be found in the first volume of *The Attic Miscellany*, Lond. 1789.

In the earlier part of this century, one Thomas Cheshire, well known by the nickname of "Old Cheese," was the hangman. Horrible stories are yet told of the fiendish delight, even when a feeble old man, which he seemed to take in his wretched office. The basilisk gleam of his eye, the stealthy cat-like clutch with which he pounced upon his victim—foh! I saw Cheshire once, and, while memory holds its seat, I never will forget the occasion.

A late alderman of London, who was long professionally connected with the Old Bailey criminal sessions, used to relate stories, far, far stranger than fiction, respecting capital punishment, and other matters pertaining thereto, in old Cheese's time; but it were better they were buried in oblivion than repeated now. Nor would they be believed, but by a very small and rapidly decreasing number of persons, who know quite enough already.

That fearful implement of punishment, the wheel, has found a place, as I am told, in German heraldry; and some distinguished Spanish families wear, as a charge, a ladder, with the same ghastly reference. I once saw a man garrotted in the Havannah, and the executioner had the badge of a ladder, embroidered in gold lace, on his left arm. The Scottish family of Dalziel bear "*sable*, a hanged man with his arms extended *argent*"; formerly, the herald informs us, "they carried him hanging on a gallows." And as Jack, according to the old proverb, is sometimes a gentleman, so is his namesake Ketch. In our West India colonies, the duties of the executioner are, or were, but a short time since, performed by provost-marshal, who moved in the best colonial society, and had salaries of from three to four hundred pounds per annum. About thirty years ago, as nearly as I can recollect, I met at the dinner-table of either the governor or American consul of the Bahamas, in the town of Nassau and Island of New Providence, a gentleman whom I had seen a few days previously execute a negro. As I sat next to him, after the ladies had retired, I hinted I had

seen him before, and he at once, as a mere common-place matter of fact, acknowledged he was the person. He even excused himself for being rather clumsy about his work by saying, to the effect, that when murderers or burglars came under his hands, he was as firm as a rock, but on this last occasion he had felt sick. The culprit was hanged for rape, and as New Providence might, at that period, have been termed the Cyprus of the West, the natives considered the punishment much too severe for the offence.

The sum of thirteence-halfpenny, as hangman's wages, has been already alluded to in "N. & Q." It is thus mentioned in a broadside of 1659, entitled *The Hangman's last Will and Testament*:—

"For half thirteence-halfpenny wages,
I would have cleared out all the town cages,
And you should have been rid of all the sages.
I and my gallows groan."

Curiously enough, *The Groans of the Gallows, or the Lives and Exploits of the Living Rival Hangmen of London and York, &c.*, is the title of a sixteen-page penny pamphlet of our own day. For the gallows is the romance of a certain class of society; and, as long as it is an institution of our country, it will have its literature. And, for the benefit of those who may not be in the way of meeting with such publications, I here give the title-page of the last pennyworth—a folio eight-page pamphlet, with a wood engraving—that I have added to my collection of gibbet literature:—

"The Terrible, Unearthly, Soul-stirring Narrative of the Dark, Midnight, Agonising Wanderings, and Fearful Prognostications of the supposed Spirit or Ghost of Jas. Mullins. Once a Detective! a Thief! an Informer! a Perjuror! and finally hung for the Murder of Mrs. Emsley, the Old Miser of Stepney. The Leprichauns and Banshees of Ould Ireland. The first Publication of the Letter Given to the Priest on the Scaffold. This Letter, which was lost by the Priest, contains Mullins's last Thoughts to his Confessor, which are truly extraordinary and Thrilling. The Blood-Stained Hammer. 'Give the Hammer to my Son,' were almost the last words uttered by James Mullins. What a Terrible Bequest to make! Did the Son commit the Murder, or Did he take Part in it? 'The Neighbours fell back amazed, the Light went suddenly out, the Priest crossed himself, and knelt and prayed, while the Spirit of James Mullins hovered about the bed.' The Haunted Chamber! The Haunted Confessional! The Haunted Grave! The Satanical Apparition! The Fearful Thrilling Declaration! The Great Secret made Public! Was Mullins a Murderer or Not?"

Talking about hanging is with some people, like the letting out of water, they do not know where to stop. I am afraid I am one of that description. I wished to write about the etiquette of the scaffold and other matters, but I have gone too far already. However, if the editor do not cry Hold, enough! I may return to the subject at a future opportunity.

W. PINKERTON.

Hounslow.

JAMES FERGUSON, F.R.S.—In "N. & Q." (2nd S. xi. 250.), your correspondent W. H. asks for details relative to James Ferguson, the astronomer.

Dr. Henderson of St. Helen's, Lancashire, has in his possession a large lot of MS. memoranda, printed matter, and engravings, regarding Ferguson. Your correspondent, therefore, by addressing a note to Dr. H., will likely obtain from him all the information on this point he requires.

J. F.

SLANG (2nd S. xi. 211.)—In Ned Ward's *London Spy* there are two or three illustrations of the proverbial allusion to Wycherley's litigious widow:—

"Said I to my Friend, Do you think all these Women are Madam Black-acres, and come thither about Lav Buisness?"

"We moved towards the upper End of the Hall, through such a crowd of Jerry Black-acres, that, &c. &c."

It would be worth while to make a collection of those verbs and participles which, like *Black-acreing*, have been derived from the names of real or fictitious personages. We have retained the verbs *assassinate* and *burke*, but we have lost *rathillet* and *de witt*. Even such a word as *water-fording*, which not long ago was as common as its equivalent *larking* (a shortening of the sailor's skylarking) is now, has during the last few years fallen entirely out of use.

W. C.

LIMESIE AND LINDSAY (2nd S. xi. 154. 234.)—Is it not more probable that the Lindsey family derived its name from the fact of the Leader of the Knights from the "Parts of Lindsey" in Lincolnshire having settled on the borders of Scotland?

According to Madox (*Excheq.* i. 694., note s.) Lindsey and its knights were within the jurisdiction of Durham, 5. Steph. And the *Calend. Rot. Chart.* (p. 83.) represents David de Lyndesey as owner of Chirdon in Tyndale in Northumberland, 29 Hen. III.

Is there any evidence of one of the Limesie family having had possession of a border castle at Chirdon or elsewhere, or of having led the Lindsey knights to the Scotch wars? Was there any other branch of the family of Limesey, except that which became extinct, temp. Henry III., or in the early part of the reign of Ed. I. and of which Thoroton gives the pedigree. (*Notting.*, vol. iii. p. 36. ed. 1797.) Thoroton tells us:—

"The greatest part of this town (Eperston) was the fee of Ralph de Limosin, who was founder of the priory of Hertford, or else a very near successor of his of that name, who gave the tythes of Hugh Sampson (who held of him here) in Apurston, and Thorp in Newark Wapentac, of the said Ralph's fee also, to that monastery, as in Woughborough is already noted. This Ralph had to wife Hadysia, by whom he had Alan de Limesie, the father of Gerard, who by Amicia his wife had John de Limesie, who married Alice, the daughter of Robert de Harcourt, and begat on her Hugh de Limesie; but, he dying without issue, as his uncles Gerard and Alan did, this barony

was divided between Hugh de Odingselles, a Fleming, who married Basilia, one of the daughters of the said Gerard de Limesi, grandfather of the said Hugh de Limesi, and David de Lindessi, a Scot, who married Allamora, another of the daughters of the said Gerard. Gerard de Odingselles (son of Basilia, and the said Hugh de Odingselles) had a knight's fee here in Eperston, which William Sampson held of him, in the time of H. III.

Some of your correspondents, deeper in Heraldry than I am, may be able to trace the exact connexion between the arms of Limesi and those of certain branches of the Lindsay family, who (as early as the Roll of Ed. II.), appear to have borne "un egle de porpre." Possibly they adopted the Limesi eagle, as seems also to have been done by one of the scions of the Eperston family of Sampson, or Saunsum. Vide—

"A seal in the shape of a shield, size 1½ in. by 1 in. at top, inscribed Sigillum JOHANNIS SANSUM.—A bird in a shield. Date, 56 Hen. III. (1266)."—*Gough MS.*

J. S.

The two names are etymologically identical (as shown, for example, in the roots *lime*, *linden*.) and they were in practice constantly interchangeable. Moreover, the Lindsays and Limesays bore the same heraldic insignia before the marriage of David de Lindsay with the Limesay heiress. Proofs in support of these facts are given in the *Lives of the Lindsays*. David de Lindsay was undoubtedly a Scot, as stated by Dugdale; his ancestor migrated thither from England during the first quarter of the twelfth century. The probability is, that one branch of the family having gone to Scotland, and the other remaining in England, the representative of the former was selected to marry the coheiress of the latter when the direct male line failed.

LINDSAY.

"THE MYSTERIOUS MURDER" (2nd S. xi. 88. 259.)—I think your correspondent AVUS is entirely mistaken in attributing the authorship of this melodrama to Dr. Luke Booker, of Dudley. In a list of the doctor's publications at the end of his *History of Dudley Castle*, published in 1825, is "A moral review of the character and conduct of Mary Ashford," which is the only publication of his referring to her death, and I am not aware that he wrote any drama, either upon that or any other subject. The author's initials "G. L.," as mentioned by ZETA, also negative the authorship of the doctor. Moreover, I believe, all the doctor's works were printed and published by Hinton Dudley, or his executors, and not by any Birmingham printer.

C. T.

RICHARD, SEVENTH EARL OF ANGLESEY (2nd S. xi. 74. 234.)—Is it not very questionable whether there ever was such a person as Richard, seventh Earl of Anglesey? According to Sir Harris Nicolas (*Synopsis of the Peerage of England*, vol. i. p. 21.) the earldom was considered extinct at the death of Richard, the sixth Earl,

in 1761. On his death his alleged marriage to Juliana Donovan was allowed by the Irish House of Peers to be a valid one, and the claim of their son Arthur to the Irish title of Viscount Valentia was admitted, but the English House of Peers decided against the validity of the marriage, and disallowed his claim to the English titles of Earl of Anglesey and Baron Annesley. He was, however, created Earl of Mountnorris in 1793. Your correspondent H. J. M. asserts that there was another claimant to the earldom of Anglesey in the person of Richard, son of the sixth Earl by Anne Salkeld (said to be his *third* wife), but, if such had been the case, how did it happen that the claim of Arthur, son of Juliana Donovan (called by H. J. N. his *fourth* wife) to the title of Viscount Valentia, was allowed by the Irish House of Peers while a son of the *third* wife was still living?

The reply of S. S. (p. 234.) relates not to a seventh Earl, but to Richard, the sixth Earl, and father of Arthur Viscount Valentia. After the death of the sixth Earl, the next person who bore the title of Anglesey was the second Earl of Uxbridge, who was created Marquis of Anglesey in 1815.

J. WOODWARD.

Shoreham.

PITCHERS' EARS (2nd S. x. 523.; xi. 258.)—

"But Mrs. Gilpin, careful soul,
Had two stone bottles found,
To hold the liquor that she loved,
And keep it safe and sound.

"Each bottle had a curling ear,
Through which the belt he drew;
A bottle dangled on each side,
To keep the balance true."—*John Gilpin.*

What was the "Sabina diota," in which Horace's friend Thaliarchus kept his "quadrimum merum"? J. P. O.

[The *diota* was a vessel with two handles or ears.—*Ed.*]

EPIGRAM (2nd S. xi. 188.)—

"The turn of the epigram made in allusion to the husbandry of Thræle, may be applied to the management of Whitbread.

"The facts of the case, as impartially put,
This conviction can't fail to inspire—

That the proof of the charges was Whitbread's ALL—
BUT,

And the calumny WHITBREAD'S ENTIRE."—p. 20.
—*John Bull's Soliloquies on the late Impeachment.* London, 1806, pp. 52.

E. N. H.

WINKLEY FAMILY (2nd S. viii. 170.)—In list of claimants of common rights, dated 20 Jan. 1803, and signed by the Commissioners for Inclosure of Spalding, Pinchbeck, and Cowbit Commons, John Winkley occurs as owner and occupier of one house and two acres of land, at Northgate Graft in Pinchbeck, co. Lincoln; and also of 10½ acres

at Northgate, South. And in Nov. 1840, John Winkley owned land in Pinchbeck, near to River Glen and Cowbit Road. J. E. C.

WHEN DID HOLBEIN DIE? (2nd S. xi. 148.) — The following is the inscription on the drawing by Holbein in the British Museum referred to by Mr. THOMS in the article "When did Holbein die?" —

"Strena facta pro anthony deny Camerario regis quod in initio novi anni 1544 regi dedit."

The design, I conceive, must have been made and placed in the hands of the goldsmith in the course of 1542; for it is evident that the artistic and mechanical details required considerable skill and labour in the artificers employed, which could not have been effected in less time than twelve months.

If on referring to the book quoted in the *Anecdotes of Painting*, as being in the library of the Royal Society, containing fragments made by Sir Bryan Tuke, treasurer of the King's Chamber, beginning in February, 1538, as well as to such documents as are in the Record Office, no payment can be discovered to have been made to Hans Holbein the paynter, or to his executors, after or about the date of the will recently discovered by Mr. Black, may it not be fairly set down as being that of the artist? Walpole gives the following extract from Sir Bryan Tuke's book: —

"September, An. 31. Item, payd by the king's highness commandment, certified by the Lord privy seal's letters, to Hans Holbein, paynter, in the advancement of his whole year's wages before hand, after the rate of xxxl. by the year, which year's advancement is to be accounted from this present, which will end ultimo Septembris next ensuing."

His comment is, —

"The advancement of his salary is a proof that Holbein was both favoured and poor. As he was certainly very laborious, it is probable that the luxury of Britain did not teach him more economy than he had practised in his own country."

Does not this augur the poor painter's after insolvency? W. H. CARPENTER.

British Museum.

PEW (2nd S. xi. 189.) — JOHN DE FORD will find in one of your former numbers an article on this subject by MR. ELLACOMBE in reply to a Query as to the spelling *pew* or *pue* by J. P. O.

COWPER FAMILY (2nd S. xi. 248.) — In reply to the question, whether any of the biographers of the poet Cowper knew of the trial of Spencer Cowper for the murder of Miss Stout, I beg to say, that the late Rev. H. F. Cary, who I believe edited the *Life and Works of Cowper*, did know of that event. I always supposed that the biographers of Cowper purposely abstained from any mention of an unfortunate incident which had not

the slightest effect on the poet's career, and which could not have been brought before him, from the peculiar sensitiveness of his mind, without fear of serious results. In the spring of last year, at the sale of Principal Lee's books in Edinburgh, I purchased an old pamphlet giving an account of the case, very different from that put forth by Lord Macaulay. Thinking that it related to a matter that had better rest, I sent the pamphlet to a solicitor in Gray's Inn, requesting him to give it to one of the Cowper family, with whom he was acquainted. Z.

BIRDS AND CHOLERA (2nd S. x. 428.) — Your correspondent W. H. B. wishes to be "favoured with instances in which birds have been known to desert a locality during the prevalence of cholera." About thirteen years ago, when the 51st Light Infantry was quartered at Bangalore, a very dear friend of mine, who held a company in the regiment, had been away on leave for a month's shooting in the jungles. I was present at his house when he returned, and I well remember his soldier-servant saying to him, "Cholera has been very bad, Sir; but it's gone this morning!" "Gone? How do you know it has gone?" "Because the kites has come back, Sir; they flew away when the cholera come, and this morning they're all back again."

We made inquiry, and found that the belief was universal among the men and their native cook-boys. Any one who has been in India will tell you how the kites swarm about the barracks of the English soldiers, and how certainly their absence would be noted.

W. H. B.'s Query brought back this anecdote to my mind, and I have since asked many natives if they have ever observed the same thing. My Brahmin Head Sheristadar was the only one who had done so, but he maintained that it was a well-ascertained fact, and he imputed the prescience of the birds to their power of diving into the secrets of futurity. This power, he said, was common to them and to lizards, and had been acknowledged by all sects in all ages.

It was William Cobbett, was it not, who said that the scent of the American eagle for carrion was only equalled by that of the American missionary for roast pork, and that this last would reach from the Gulf of Mexico to the Rocky Mountains? CHITTELDRÖG.

GUIDOTT AND BRETTELL FAMILIES (2nd S. xi. 249.) — Your correspondent S. S. gives the name of Wm. Guidott, Esq., as M.P. for Andover in 1710. Can he give me any information as to the pedigree of that gentleman? Was he related in any way to a family of Brettell? A Nathan Brettell of London (descended from the family of Brettell, of Worcestershire and Staffordshire), born about 1730, and brother to Thomas Brettell,

Esq., of Finstall House, married—1st, Jane Wal-
ford, and 2nd, Frances Blackwell, by one of whom
he had issue *William Guidott Brettell*, who married
his cousin.

There was a family of Guidott, whose daughter
and heir became the wife of Robert Jennens, by
whom she was mother of the celebrated Cræsus
Wm. Jennens of Acton, Esq. These Guidotts
were descended from Sir Anthony Guidott, a noble
Florentine, employed in sundry embassies by King
Edward VI.

Who was the Rev. Joseph Brettell, author of
the *Country Minister*? H. S. G.

LAWRENCE OF STUDLEY (2nd S. x. 292).—What
relation was Miss Elizabeth Sophia Lawrence to
William Lawrence, Sen., of Studley and Kirkby
Fleetham? and to what branch of the Lawrence
family did they belong? MAGDALENENSIS.

"ROCK OF AGES," ETC. (2nd S. ix. 387. 434.)
—No reply has yet appeared in "N. & Q." to
either of these two Queries. The first was,
whether the Latin version (p. 387.), was a trans-
lation from Toplady's hymn, or the latter a trans-
lation from the former: The second, whether
this Latin version had ever appeared before in
print, and, if so, when and where? From the
volume of *Translations by Lord Lyttelton and the
Right Hon. W. E. Gladstone*, just published
(Quaritch, 1861), it appears that the Latin trans-
lation, as given by MR. BAKER in "N. & Q.,"
was written in 1848 by Mr. Gladstone: whether
it ever appeared before in print I cannot tell;
but the date, at all events, should settle the
former question; moreover, Mr. Gladstone ex-
pressly gives it as translation from Toplady.
Between the first and second verses, as quoted
by MR. BAKER, Mr. G. gives, in the volume
above-mentioned, the following additional verse:

"Coram Te, nec justus forem
Quamvis totâ vi laborem,
Nec si fide nunquam cesso,
Fletu stillans indefesso:
Tibi soli tantum munus;
Salva me, Salvator unus!"

ANCESTRY OF CROMWELL (2nd S. xi. 258).—
The names of the owners of the Cromwell quar-
terings were not given, because unnecessary for
the object of the paper, the proof of the con-
nexion between the Cromwells and an admitted
Glamorgan family. They are, 2. Collwyn-ap-
Tangno of Ardudwy. 3. Einon-ap-Collwyn-ap-
Tegonwy, Lord of Miskin. The Welsh tendency
is to derive from a limited number of stocks, and
hence the chevrons of Jestyn, the spear heads of
Collwyn-ap-Tangno, and the fleur-de-lys of Col-
lwyn-ap-Tegonwy, are very common indeed, and
the former are besides attributed to Caradoc
Vraichvras, and Bloddyn-ap-Maenarch.

I do not think the Welsh pedigrees, even of

the eleventh century, will bear minute criticism,
though they may be shown to be in the main
more than probable; and I think this general
authority, and the coincidence of the three first
quarterings in the Cromwell and the Lewis coats,
a tolerable proof of the South Welsh origin
usually, though on vague grounds, attributed to
the former.

DRY.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Letters and Works of Lady Mary Wortley Montagu.
Edited by her Great Grandson, Lord Wharnccliffe. Third
Edition, with Additions and Corrections derived from the
Original MSS., Illustrative Notes, and a New Memoir by
W. Moy Thomas. In Two Volumes. Vol. I. (Bohn.)

Many of our readers, no doubt, remember the infinite
pains and acumen with which Mr. Moy Thomas de-
veloped in the columns of "N. & Q." the utter falsehood of
the claim, put forth by Savage, to be considered the son of
Lady Macclesfield; and so demolished the mass of im-
posture which, owing to the manner in which Johnson
had endorsed it, had from that time to the present won
for its wretched author the sympathy of the public.
Those who do so, will share our satisfaction at receiving
a fresh contribution to our literary history from the same
pen. Such is now before us in this first volume of the
Letters and Works of Lady M. Wortley Montagu. The
edition issued by Lord Wharnccliffe in 1837, in which he
endeavoured to correct the errors of Mr. Dallaway, forms
the basis of the present work; but the writings of this
accomplished, but long and cruelly slandered woman, are
now for the first time printed faithfully from the originals
— thanks to the liberality and kindness of the Earl of
Harrowby, who also afforded to Mr. Thomas every fac-
ility for examining the large mass of Wortley papers at
Sandon for the objects of this edition. The *Works* are
preceded by a Memoir of Lady Mary, in which the
charges preferred against her by Pope and Horace Wal-
pole are very closely investigated, and with results the
most satisfactory as regards the lady; but most condem-
natory of the malignity of the satirist, and of the scarcely
less widely circulated slanders which emanated from
Strawberry Hill. The slanders connected with the affair
of Remond, and her treatment of Lady Mar, —

"Who starved a Sister or denied a Debt," —

are clean swept away. The quarrel with Pope is also ex-
plained upon very probable grounds. Though, while we
were reading Mr. Thomas's book, our able contemporary,
The Athenæum, went far to show that Sir John Hawkins
was right when he stated it to have originated "in the
return of a borrowed pair of sheets unwashed." We
confess to have always felt that the bitter malignity of
Pope's attacks was probably best explained by Lady
Louisa Stewart's statement, that it arose from "Pope
having made such passionate love to Lady Mary, as in
spite of her utmost endeavours to be angry and look
grave, produced an immoderate fit of laughter; from
which moment he became her implacable enemy." Mr.
Thomas has also satisfactorily unravelled the mystery
in which Lady Mary's celebrated *Letters from the East*
have hitherto been involved (with the exception of the
additional volume published in 1767), by showing that
they were in fact merely portions of her Diary, to which,
by a fiction in literary art, she thought fit to give the
form of an actual correspondence. We look forward with
some anxiety for the second volume of Mr. Thomas's work;

for to him is due the credit of having, for the first time, given us an edition of the writings of this remarkable woman befitting her genius and her position in the world of letters.

BOOKS RECEIVED:—

Education in Oxford; its Method, its Aids, and its Rewards. By James E. Thorold Rogers, M.A. (Smith, Elder, & Co.)

This volume, written under the belief that real knowledge about what Oxford is, does, and may do, is exceedingly rare, is well calculated to disseminate such knowledge; and is of especial interest to that very large body of persons, who may think of placing their sons in that University.

Black's Guide to the History, Antiquities, and Topography of the County of Surrey. With Map and Numerous Illustrations. (A. & C. Black.)

When we state that this volume contains nearly six hundred pages, it will be seen that it is a very full Guide to Surrey. We have tested its accuracy with respect to several obscure nooks in the county, and believe that it will be found to be as accurate as it is full.

The Museum; a Quarterly Magazine of Education, Literature, and Science. (Gordon, Edinburgh; Stanford, London.)

A new Journal, well calculated to supply a marked void in our present periodical literature.

The History of Mary, Queen of Scots. By F. A. Mignet. (Bentley.)

A new edition of Mr. Scoble's translation of Mignet's interesting *History* of this royal heroine of romance.

Rambles beyond Railways, or Notes in Cornwall taken a-foot. By Wilkie Collins. (Bentley.)

This new edition of Mr. Wilkie Collins's graphic Notes on his pedestrian tour through Cornwall, is enriched with a pleasant addition—"The Cruise of the Tomtit to the Scilly Islands."

The new number of *The Quarterly Review* is a very pleasant one to read. *The Pearls and Mock Pearls of History* is a paper full of anecdote. *Euphuism*, whether by Lilly or Ruskin, is denounced in the second article. *Lord Dundonald's Biography* is next treated of; and then we come to a very important paper on *Spiritual Distitution in the Metropolis*, and the best means of alleviating it. A paper on *German, Flemish, and Dutch Art*, founded on Dr. Waagen's book; and a review of *African Discovery*, based on the Travels of Barth, Livingstone, Du Chaillu, &c., brings us to a review of Lord Stanhope's *Life of Pitt*; in which ample justice is done to the "stainless purity, and lofty forgetfulness of self" of the great Statesman. The last article is the only one devoted to Politics, and that treats of *Indian Currency, Finance, and Legislation*.

The Society of Antiquaries announces two Special Exhibitions, namely, one of Matrices of Seals on the 2nd of May, and one on the 6th of June of Illuminated MSS.; and invites contributions from Fellows and other Gentlemen willing to lend objects for exhibition. If these displays at all equal those of Ancient Plate and Ivory Carvings exhibited last season by the Antiquaries, or the recent exhibition of Embroidery and Bookbinding at the Archaeological Institute, they will unquestionably be alike interesting and full of instruction to the practical archaeologist.

Discovery in Bookbinding.—Having recently seen some very beautiful and unique specimens of bookbinding, illustrating a new process for staining leather, it may be interesting to some of our readers to be informed that the most elaborate designs, in almost every shade of colour, can be indelibly produced without any injury to the leather, and in styles suited to every class of books. It

is a great improvement upon the old system of inlaying, and will, we doubt not, when known to book-collectors, be called into requisition for ornamenting and enriching some of the rarer and more valuable volumes which adorn our public and private libraries. The discoverer of this new method of staining leather is Mr. Charles Tuckett, Junior, of the late firm of Tuckett and Sons, Bookbinders to her Majesty, and to the British Museum. He is already known to those interested in Bibliopægia as the author of *Specimens of Ancient and Modern Bookbinding*,—a work which we regret has never been completed, inasmuch as Mr. Tuckett announced his intention to supplement the illustrations by a sketch of the history of bookbinding from the earliest period, a subject to which we hear he has devoted his leisure hours for the last twenty years.

The admirers of Lord Macaulay will be gratified to learn that the original autograph of the whole of the fifth and last volume of his *History of England* has been deposited in the Manuscript Department of the British Museum, and a portion of it placed in a glass case for public inspection.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

BURR'S WORKS. Vols. VII. and VIII. 4to. Boards.
LORD BOLINGBROKE'S WORKS. Vol. II. 4to. old calf gilt, 1754. Missing in a set purchased at Lord Calthorpe's sale.
RETROSPECTIVE REVIEW. Part 2. of Vol. XIV., and Part 1. of Vol. II. 2nd Series.

Wanted by Mr. Jeans, Bookseller, White Lion Street, Norwich.

Camden Society's Publications.

PROMPTORIUM. Vol. II.
KNIGHTS HOSPITALIERS IN ENGLAND.
DEAN DAVIES'S JOURNAL.
DOMESDAY OF ST. PAUL'S
WHITECHAPEL'S LIBER FAMELICES.
CAMDEN MISCELLANY. Vol. IV.
JOURNAL OF RICHARD SYMONDS.

Wanted by H. C. I. Albert Place, Denmark Road, Camberwell, S.

ANP. LEIGHTON'S COMMENT ON ST. PETER. York, 1693. 2 Vols. 4to.
SERMONS, 1691, 1692. 1746.
POSTHUMOUS TRACTS. London, 1708.
EXPOSITORY WORKS. Edinburgh, 1748. 2 Vols.
SELECTIONS FROM LEIGHTON'S WORKS. Edinburgh, 1746.

London, 1758.
HIGGINS'S DEVOTIONS. London, 1717.
PATRICK'S DEFENCE OF W. L. (1807).
POEMS OF SYNESCHUS AND GREGORY, by H. B. Sloyd. London, 1814.
TRACT FOR THE TIMES. No. 89.
FABIAN'S MANY MANSIONS. 2nd edition, London, 1854.

Wanted by the Rev. W. West, Hawarden, Chester.

Notices to Correspondents.

Among other articles of interest which we have been compelled to postpone until next week, are Fynes Moryson's Itinerary, by Messrs. C. H. and Thompson Cooper; Merchets Mullerum, by Mr. E. Smirke; The Debtor's Door of Newgate: Doors of the Dead, by Mr. G. A. Sala; The Mullins Family; Rev. Andrew Gray; Was Sir John Vanbrugh a Musician? and many other articles of interest.

A. Z. *The dramas in The Poetical Works of Moschus*, 3 vols. 1860, are *The Dream*; *The Revolutionist*; *Amulph*, or *the Valley of Vision*; and *Sin*. The work is dedicated to "Dear Opal" and was only published in London.—The Emigrant, by W. H. Leigh, 1847, is written more in a dialogue than a dramatic form.—The Treasurers, by John Cooke, is not in the British Museum.

A. B. R. Our valued correspondent does not appear to have consulted an article on Sternhold and Hopkins's Psalms in our 1st S. x. 366.

J. E. C. (Wigtoft) Where will a proof of his article find this correspondent?

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The Era, Oct. 14th, 1860.

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LONDON, SATURDAY, APRIL 27, 1861.

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Notes on Books.

Notes.

FYNES MORYSON'S "ITINERARY" NOT A POSTHUMOUS PUBLICATION.

Fuller says that Fynes Moryson, the celebrated traveller, died about 1614. Wood not only adopts this conjectural date, but, relying thereupon, says that his *Itinerary*, which appeared in three parts in 1617, was published *after his death*. There can be no doubt that this is a mistake: for at the back of the second page of the title, is this notice:—

"With the King's Maiesties full and sole Priuiledge to the Author, Fynes Moryson, Gent, his Executors, Administrators, Assignes, and Deputies for 21 yeeres next ensuing, to cause to be imprinted, and to sell, assigne, and dispose to his or their best benefit, this Booke and Bookes, as well in the English as in the Latin tongue; as well these three Parts finished, as ONE or TWO PARTS MORE THEREOF NOT YET FINISHED, BUT SHORTLY TO BE PERFECTED BY HIM: Strailly forbidding any other during the said yeeres to imprint or cause to be imprinted, to import, viter, or sell, or cause to be imported, vttered, or sold, the said Booke or Bookes, or any part thereof within any of his Maiesties Dominions; vpon paine of his Maiesties high displeasure, and to forfeit three pounds lawfull English money for euery such Booke, Bookes, or any part thereof, printed, imported, vttered or sold contrary to the meaning of this Priuiledge; besides the forfeiture of the said Booke, Bookes, &c., as more at large appeareth by his Maiesties Letters Patents, dated the 29 of April, in the fiftenth yeere of his Maiesties raigne of England, France, and Ireland, and of Scotland the fiftieth."

There is, in the library of Corpus Christi Col-

lege, Oxford, a manuscript in English of a fourth part of the *Itinerary*, with the imprimatur of Thomas Wilson, 14th June, 1626.

We will now state the known events in the life of the able author of this most interesting work, in the hope that some of your correspondents may enable us to add thereto:—

1566 *cir.* Born in Lincolnshire, being son of Tho. Moryson, Esq., Clerk of the Pipe, and sometime M.P. for Great Grimsby.

1580, May 18. Matriculated as a pensioner of Peterhouse, 1583-4. Went out B.A.

1584, *cir.* Chosen Fellow of Peterhouse under the Queen's mandate.

1586-7. His mother died. He and his brother Henry, who was then with him at Cambridge, each having an extraordinary dream that she passed by with a sad countenance, saying that she could not come to his commencement, as she had promised to do.

1587. Created M.A.

1588, *cir.* Chosen by the College to a vacant place of privilege to study the civil law.

1589. Licensed by the College to travel. Left the University to study in London.

1590-1, March 22. Incorporated M.A. at Oxford.

1591, May 1. Set out on his travels on the continent of Europe, whence he did not return till 13th May (O.S.), 1595; when he landed at Dover. His father died whilst he was at Prague, in the winter of 1591; he having, on the very day on which his death occurred, dreamt that a shadow passing by told him his father was dead. Whilst on the Continent, he visited Cardinals Allen and Bellarmine, and Theodore Beza.

1595, Dec. 8. He and his brother Henry set sail from England to Holland, whence they proceeded to Venice, Jerusalem, Joppa, Tripoli, Aleppo, Antioch, and Byland; where, on 4th July, 1596, his brother Henry died, being in the 28th year of his age. He afterwards went to Constantinople; whence by way of Venice he got to Stode, and thence to England; arriving in London 10th March, 1596-7.

1598. Made a journey to Scotland, setting out in April, and soon returning on account of unexpected business. About September retired to Healing, his sister Faith Mussendine's house, near the south bank of Humber; and there, and in his sister Jane Allington's house, near adjoining, he passed an idle year.

1600, July. Resigned his Fellowship at Peterhouse, worth 20*l.* a year, the society giving him the profits for two years to come.

Went to Ireland as secretary to Lord Mountjoy (afterwards Earl of Devonshire), that situation having been procured for him by his brother Sir Richard Moryson, Vice-President of Munster (afterwards Lieutenant-General of the Ordnance in England). In the campaign his thigh was bruised with a shot received whilst in his saddle.

1604, June 19. Obtained from James I. a pension of 6*s.* per diem, on his surrender of other pensions formerly granted to him and to Clement Turner.

1611-12, Feb. 26. Carried the pennon at the funeral of his sister Jane, wife of George Allington, Esq., at St. Botolph's, Aldersgate.

1613. Revisited Ireland at the entreaty of his brother Sir Richard Moryson, landing at Youghall on 9th September.

Under Fynes Moryson's name was published at Dublin, in 2 vols. 8vo., 1735, *A History of Ireland, from the Year 1599 to 1603, with a short Narra-*

tive of the State of the Kingdom from the Year 1169; to which is added a Description of Ireland. Walter Harris, Chalmers, and Watt, seem not to have been aware that this is a reprint of the second part of the *Itinerary*, and a small portion of the third part.

The first part of the *Itinerary*, in Latin, forms MS Harl. 5133.

We have elsewhere (*Athen. Cantab.*, i. 145.) adverted to an absurd statement, that Fynes Moryson was brother of Sir Richard Morysin, who died 17th March, 1555-6.

Fynes Moryson's arms are said to have been—Or, on a cross, s. 5 fleurs-de-lis of the field. In the University Library, Cambridge, is a copy of the *Itinerary* bequeathed by Dr. Richard Holdsworth (L*. 8. 32.). On the cover is this coat: 5 fleurs-de-lis in cross; *crest*, on a ducal coronet, a demi-eagle, wings displayed.

C. H. & THOMPSON COOPER.

Cambridge.

THE "DEBTOR'S DOOR" OF NEWGATE: DOORS OF THE DEAD.

In common with most Londoners, I suppose, I have usually been content to assume that the well-known and ominous portal above the level of the Old Bailey pavement, and whence those doomed to die ascend to the scaffold, is called the "Debtor's Door," for the simple reason that it was, under ordinary circumstances, the place of entrance for debtors into Newgate. I am not about to deny altogether that this may have been the case; and there are perhaps some correspondents of "N. & Q." who can remember when prisoners for debt were conveyed into durance by this entrance; but there are reasons which lead me to believe that the door in question was originally called "Dead" or "Deadman's," and that "Debtor's" is a modern corruption. I am of course aware that the present Newgate is a comparatively modern structure, but the previous prison and the one preceding it may have had such doors, and the latest architect have followed precedent almost unwittingly. *Primâ facie* it seems improbable that a turnkey should have been continually kept on guard at this one closed door. The great *atrium* to a place of confinement is the main entrance. There is the office or *greffe*. There attends the head gaoler to receive his captive; and there prisoners of all degrees are registered and inspected, to be afterwards passed to their several departments. Again, why should the door destined for the reception of debtors be above the level of the footway, and destitute of a flight of steps? Were the debtors expected to leap into prison as into a quickset hedge? or have the steps been removed since the introduction of the new drop? To support my "dead" theory, I have gathered some

evidence which may be interesting. In the city of Assisi it was customary to construct a small door different from the usual entrance of the house, *elevated a few feet above the pavement*, and called "The Door of the Dead," because, according to a very ancient custom, it was never used except for the passage of dead persons belonging to the house. The like custom obtained in Italy, at Gubbio and at Perugia; and these "deadman's doors" may still be seen in many houses at the "clean village of Broek," near Amsterdam. The construction of such doors exclusively reserved for the dead was known to the ancients, who gave them the name of *Sandapilaria*, from *Sandapila*, a bier or coffin of wood. I need scarcely allude to the *portes dérobées* in the ancient circuses, called *Libitinaria*, because they served to remove the bodies of those who perished in the games. In the ancient church of St. Peter's in the Vatican, there is said to have been a narrow portal, called "Door of the sentence," or of "judgment," because by it bodies intended for interment were brought in. It is possible that this name might have been given when Christianity was under persecution, or that the idea of resurrection to the final judgment was attached to the appellation. I am bound to admit that the "doors of the dead" at Broek have derogated from their original purpose. They are now chiefly used as back doors, the notable housewives of the clean village being reluctant to have the snow-white steps and well bees'-waxed panels of their front doors disturbed; and so the back entrance is made to satisfy all requirements of ingress and egress. Van Hanslaer, however (*Tableau de la Hollande*, 1686), says of Dutch "Doors of the Dead" that they were also used on occasions of marriage; the bride and bridegroom passing, on the first day of their union, through such a portal, receiving at the same time a monition that this door would never be opened again unless on occasion of their passing out of the house and out of the world at the same time. I have often thought that this Dutch usage might have something to do with the custom still preserved of couples who have been married at St. George's, Hanover Square, emerging from the church, not by the front entrance, but by the narrow and inconvenient little vestry door. William III. had not been dead many years when this church was built, and we know how many Dutch novelties (tulip-fancying, chimney tiles, short pipes—all before his reign are long, but he brought over the real Ostade and Teniers boor's pipe—and the cat o' nine tails, notably the Deliverer, introduced. It only remains for me to venture a surmise that the sill of the "Door of the Dead" was placed above the pavement to afford convenience for sliding the coffin on to the bier or hearse.

GEORGE AUGUSTUS SALA.

Clement's Inn.

REV. ANDREW GRAY.

In "N. & Q." 2nd S. viii. 41., &c., there appear several admirable and suggestive articles on the Works of Archbishop Leighton. The influence of Leighton on the cotemporary youthful pastorate of the Scottish Church is well known, and attentively examined, their writings might be found to afford ample field for mutual illustration.

Of the Rev. Hugh Binning it has been said —

"His writings resemble those of Leighton in spirit as well as in style. He is obviously the pupil of that eminently-gifted individual, and the admirers of the one will not disdain acquaintance with the other."

Allow me at present to direct attention to the following *References*, selected from the Works of the "Reverend, Learned, and Pious Mr. Andrew Gray," minister in the Outer High Church of Glasgow, 1654-1656. Regarding him, Baillie (although the evidence is to be accepted with reservation, as that of an ecclesiastical opponent), writes: —

"He has the new guise of preaching, which Mr. Hew Binning and Mr. Robert Leighton began, contemning the ordinary way of expounding and dividing a text, of raising doctrines and uses; but runs out in a discourse on some common head, in a high, romancing, unscriptural style, tickling the ear for the present, and moving the affections in some, but leaving, as he confesses, little or nought to the memorie and understanding. This we must misken, for we cannot help it." — *Letters*, vol. iii. p. 258.

Although frequently republished, his writings are little indebted to editorial care; and I would earnestly solicit the assistance of your readers in tracing these quotations to their original authorities, and specially to *such authorities* as the author may have found available at the period in question.

References.

"Though faith doth alone justify, yet faith doth not justify, being alone: hence is that which we have so often in schools, *Fides justificat solum, licet non solitaria*. That faith justificth alone, though not being alone; as James doth speak, *faith without works is dead*, and is of none effect." — *Mystery of Faith opened up*, Ser. II.

"Was not that just self-denial in one that said he would not take up a crown though it were lying at his foot?" — *Ib.*

"I remember of one man, who looked upon many thousands that were under his command, weeping over them, when he considered how that within few years all these should be laid in their graves, and should be in eternity."* — *Ib.* Ser. III.

"This is the motto of hope, *Quod defertur, non auferetur*; that which is delayed, saith hope, is not altogether taken away, and made void." — *Ib.* Ser. VI.

"I remember of one that, upon his deathbed cried out, 'A world for time, a world for one inch of time,' one that perhaps did hold his head high, and no doubt was greater than the greatest here. His crown could not purchase one inch of time, but dying with this, 'Call time again, call time again;' that petition was denied, and so shall it be, I fear, to the most part that are here." — *Ib.*

* Reference is here made to the well-known anecdote of Xerxes, recorded by Herodotus, book vii. cap. 45, 46.

"I think it was a pretty hieroglyphic of the Egyptians, they painted time with three heads; the first head, that pointeth out time that was past, was a greedy wolf gaping, which importeth this, that our time past was mispent, and there was nothing left, but like wolf to gape for it again; and there was that second head of a roaring lion round, which importeth the time present, and for this end was so painted that people might lay hold upon their present opportunities, otherwise it would be the matter of their ruin, and of their eternal undoing. And there was that last head, which was a deceitful dog fawning, which signifies that the people may deceive themselves with the time to come, thinking they will be religious at their death, and that they will overcome at their death, but this is a flattery no better than the fawning of a mad dog." — *Ib.*

"I remember of one Philip, King of Macedonia, who had a substitute for this very end, to cry at his chamber-door every morning, *Memento mori, memento mori, memento mori*. Remember thou art to die. And it is reported to have been the practice of the nobles of Greece, in the day whereon their emperor was crowned, that they presented a marble stone unto him; and he was asked, after what fashion he would have his tombstone made? which practice speaks forth this unto us, that although these were most destitute of the light of the Scripture, they were very mindful of death." — *Sermon concerning Death*.

"I remember a word recorded of such a wretched one [night and day taken up with the world, and not prepared for death], who was exceedingly rich; said he, 'I would give so many thousands of money, if death will give me but one day,' yet he got it not. And O! how suddenly will death surprise many of us, as it did him." — *Ib.*

"That is the motto of a Christian, *spero meliora*, which he holdeth up in his flag, even in the greatest storm, and at length he findeth it true, that *hope maketh not ashamed*," *Great and Precious Promises*, Ser. V.

"We may compare them [the graces of the gospel] unto Hippocrates's twins, of whom it is reported — 'They did laugh and weep together, and they did grow together.' — *Usefulness of Faith in advancing Sanctification*.

"We may say that which one spake to another purpose, *Cum inter homines fui, minor homo redivi*: for we may say this, that when we have been among Christians, we do oftentimes return less Christians." — *Directions and Instructions to the Duty of Prayer*.

"We would say that which a Heathen said, — 'It is much to be as serious alone in the exercise of his mind and affection, in pursuing after these duties, as when he is in company.' — *Ib.*

"Hence a Heathen well said to this purpose, — *Qui bene lutei, bene vivit*, — *He that lurks well, lives well*." — *Ib.*

"Coveting to be, as one said, *Aut Cæsar, aut nihil*." — *Ib.*

"We think the exercise of godliness is a reward to itself, as we may say that word, *Pietas sibi Præmium*." — *Ib.*

"That ambitious letter of Cæsar's will not hold here, *Veni, vidi, vici*." — *The Spiritual Warfare*, Ser. II.

"It was a notable and most true saying of a Heathen, 'As many vices, as many masters.'" — *Ib.* Ser. VI.

"It was a noble saying of one, in the commendation of victory over a man's self — *Tunc omnia regna tenebis, cum poteris revivere tui, Ye shall then be made a possessor of all kingdoms, when ye shall be made a ruler and king of yourself*." — *Spiritual Contentment*, Ser. I.

"I confess, that opinion of the Stoics, that did commend indolency and want of passions unto men, that they should not be moved with grief for the want of anything, nor be moved with joy for the having or possessing of

anything, is in some sense good; hence was it, that in some sense they spoke divinely, *Nihil boni vel mali accidi homini, nisi bonus vel malus animus*; that there was no evil nor good that did befall man, but only a good and evil mind; if the heart was in a divine and spiritual frame, they knew not what any other sad or anxious lot could do to them."—*Id.*

There exists a strong analogy between these two latter quotations, and the aphoristic maxims mentioned, viii. 62.

"As one spoke well, He conceived that the greatest riches of a man did consist in poverty of desires, and in being content with that lot wherein God had placed him."—*Id.* Ser. II.

"That ancient advice of a heathen, *Know yourself*, were worthy to be practised by all Christians."—*Id.*

"We conceive, that it is a remarkable thing that is recorded of Sesostris, King of Egypt, who was so ambitious that he would needs have his chariot drawn by four kings, one of whom had his eye continually upon the motion of the wheel of the chariot, which the king observing, did ask him the ground why he did so exercise himself? He did most fitly reply, 'It putteth me in mind of the mutability and changefulness of the things of the world; for (saith he) the highest part of the wheel is instantly the lowest part, and the lowest part of the wheel is instantly the highest;' which moved the ambitious prince to desist from so ambitious a practice."—*Id.*

"The most part of us will be orators like Cicero, in declaiming our calamities, and in setting them forth to the full."—*Id.*

"I shall only say to you, that which is recorded of Alexander, who, after he had purchased the possession of the world, was so far from attaining to contentment, that (as it is recorded of him) 'he sat down and wept, because there was not another world to purchase.'"—*Id.*

"I remember a word of one that was determined in a thing, and was desired to be deliberate: he answered, 'There needed no deliberation in so good a thing.'"—*Exhortation at Kirkliston, Fourth Table.*

"It was the prayer of a religious person, 'Lord (says he) never make me a servant of the creatures.'"—*Sermon on Delighting in God.*

"It is true that is said, *Non minor est virtus, quam querere, parta tueri*. 'It is no less art or virtue to keep the things that are purchased, than to purchase them.'"—*Sermon on Christian Diligence.*

"It is reported of the Heathens, when reflecting upon the famous acts of their predecessors, it bereaved them of their night's rest."—*Jesus Christ precious to Believers.*

"As one said well, 'Man's life being but a point, drawn in that immense line of eternity before, and eternity after.'"—*The Time of Life, a Time of Trouble.*

"That was indeed a notable saying of old, which a Christian may say, with more assurance, and upon better ground: one who did willingly dissolve or bestow all his inheritance, and gave away all his possessions, when asked what he did reserve to himself, said—'No more but hope.' He had no more reserved to him but the hope of eternal life, and that everlasting fruition of God. He might solace himself in the midst of all his anxieties. What can he desire more?"—*Id.*

"It was a saying of a king in the East, who having given away all his possessions, one of his courtiers did ask him, what he did keep to himself, he answered, *Hope*."—*Hope productive of Holiness.*

"As Seneca said, *Non accipimus vitam brevem, sed facimus*: 'We have not received a short life, but we have made it so.'"—*The Time of Life, a Time of Trouble.*

"If such a supposition had been possible, ye would have condescended rather to be in hell with Christ, than to be in heaven without him, as one piously once spake."

—*The Believer's Love to an unseen Christ.*

"I think that which we speak in schools is eminently verified of a Christian, *Anima magis est ubi amat, quam ubi animat*, 'The soul of a Christian is more where it loves than where it lives.'"—*Id.*

"I think that which once a philosopher spake, when the city wherein he dwelt was robbed and spoiled, being asked that question, if he had lost anything? answered thus—'That all that he had, he carried about with him,' *Omnia mea mecum porto*."—*Id.*

"That was an excellent testimony of an Heathen, that he persuaded men to be as religious alone as in company."—*The sincere Christian, God's peculiar Favourite.*

"The man that is humble when he reflects upon his unspeakable lowliness by humility, and his unspeakable lowliness by faith, cries *O altitudo divini amoris*; *O mirum est, si ignores*; *majoris est admirationis, si sciatur*. O the height of the love of God! It is a wonder, if thou know it not; but it will be a greater wonder, if thou know it."—*Sermon on Humility, the Christian's best Ornament.*

"Ye have need to know that to which your natural temper and disposition inclines; whether, as the Heathen speaks, if it be born to high things, or whether ye suppose your spirits would be content to walk in a low and humble sphere."—*Precious Remedies against Satan's Devices.*

To these may be added from Howie's Memoir in the *Scots Worthies*—

"The Spirit of God began very early to move him there being such a delightful gravity in his young conversation, that what Gregory Nazianzen once said of the great Basil might be applied to him—'That he held forth learning beyond his age, and fixedness of manners beyond his learning.'"

In these sermons we find at least two instances of the verb *retire** being employed in the sense referred to, viii. 44.:—

"Now, is there any of you that, at the very reading of these words, *Pray without ceasing*, may not retire himself?"

—*The Duty of Prayer, Ser. I.*

"Christ retires himself from us."—*The Sinfulness and Loss of not Talking on God.*

They also furnish an early example of the proverb, *Familiarity breeds contempt*, viii. 530.:—

"I suppose too much familiarity of a Christian with God corrupts good manners, as we say."—*How to Prevent Spiritual Pride, Ser. IV.*

WILLIAM GALLOWAY.

THE MUILMAN FAMILY.

In the year 1770 appeared a work, in 6 vols. 8vo., published at Chelmsford, entitled *The History of Essex*, "by a Gentleman." There is little doubt but that Peter Muilman was the author or

* *Retire*, v. t. to withdraw; to take away.

"He retired himself his wife, and children into a forest."—*Sidney.*

"As when the sun is present all the year, And never doth retire his golden ray."—*Davies.*

"This transitive use of *retire* is now obsolete."—*Dr. Ogilvie's Imp. Dic.*

ostensible projector of this work, his name appearing in the preface, although he honestly declares that he contributed but very little to the writing of it, with the exception of that portion relating to the parts of the county where his own estates were situated. The editor, who gives a dedication to Peter Muilman, Esq., has also concealed his name; nevertheless, he must have compiled the principal portion. That a foreigner should have constructed an English county history is a circumstance worthy of note; and still further remarkable is it, that no notice of him has appeared save a slight sketch in the *Gent. Mag.* "N. & Q." is, therefore, the proper chronicler of all such neglected biographical memoranda.

Peter Muilman, the historian, came over from Holland, at the age of fourteen, in the month of February, 1722. He was the third out of five sons of Pieter Schout Muilman, merchant, who married Maria Meulenaer. Originally these Muilmans were a noble family, Counts of Berenger in the Duchy of Brabant: the younger branch of whom, on account of Spanish persecution, left their native place and retired to Zutphen, where they seated themselves near Deventer on an estate called Muijl, being resident there for nearly three centuries. From this they changed their name to *Muilman*. From Zutphen, some part of the family went to Amsterdam. Pieter Schout Muilman, above-mentioned, had five sons, all selecting the paternal profession for an occupation; when the father, considering that it was too many for one spot, came to the determination of placing two of the number in England, where their mutual correspondences and connexions might tend to their advantage. Accordingly, in the year 1716, Henry, the elder, came over, and subsequently Peter, the third; and the two brothers entered into partnership. The elder, Henry, married Ann, daughter of Sir John Darnel of the Marshalsea Court; and died suddenly, while sitting in his chair, on the 4th of May, 1772, leaving an only daughter. Peter, the younger brother, married in April, 1634, Mary, daughter of Richard Chiswell, Esq., sometime M.P. for Calne, co. Wilts. This lady's brother dying intestate, July 3, 1773, she came into possession of a fortune of 120,000*l*. This immense property Mr. P. Muilman, unwilling to have the trouble attendant thereon, immediately resigned to his son Richard, a merchant of London, who assumed therefrom the additional names of Trench Chiswell. From his own patrimony, derived from his father in Holland, Mr. P. Muilman purchased his estates of Great and Little Yeldham and Kirby Hall, in Essex. He died at his residence in Marylebone, Feb. 4, 1790, æt. seventy-seven, worth 350,000*l*. He was a member of the Society of Antiquaries, but, through some quarrel with that learned body, was expelled their Society. Morant acknowledges his obli-

tions to him in his *History of Essex*. Henry Muilman was married to Constantia Teresa Phillips: *vide* that romantic story in her *Apology*. Rich. Muilman Trench Chiswell, who inherited the above magnificent fortune, having entered into some unsuccessful speculations, committed suicide. The major part of the Muilman family who remained abroad continued in commercial pursuits, with the exception of one branch, who took to divinity; there being at one time a father and four or five sons of the name at the Hague, and other places, in holy orders. ITHURIEL.

Minor Notes.

"THEOSOPHY, MYSTICAL THEOLOGY, AND PHILOSOPHY" (*see last week's "N. & Q."* p. 306.) — It was omitted to request, that Replies to the "INQUIRY" there made, should contain particulars where, or to what agents, in London, parcels containing copies of the Work in question, might be delivered, so as to save all unnecessary expence of carriage. It perhaps also ought to have been added, that the title of the Work referred to, is thus: —

"Notes and Materials for an Adequate Biography of the celebrated Divine and Theosopher, William Law. Comprising an Elucidation of the Scope and Contents of the Writings of Jacob Böhme, and of his great Commentator Dionysius Andreas Freher; with a notice of [J. G. Gichtel, Francis Lee, and others, as and of] the Mystical Divinity and most curious and solid Learning of all ages of the world. Printed for Private circulation."

LIFE IN A LIGHT BOAT. — There have been several instances in "N. & Q." lately of long incumencies. Some parallels may be found in the *Report on Lighthouses*, lately given to Parliament. The Commissioners, speaking of the Owers' Light Vessel, say: —

"The Master stated that his father had been on board this floating light for fifty-eight years; he himself had been on board for forty-two years, during which time the vessel had been adrift only once."

What a lesson of patience may we learn from this. We can scarcely wonder that the under-keeper of the Smalls' Light, who had formerly been a watchmaker at Ealing, called it "rusting a man's life away." The head-keeper seemed of a more cheerful temperament, and his account of once catching a young seal is very amusing. He descended from his perch in the lighthouse, and, placing a bag in front of the seal as he slept, "he poked him up behind with a stick, and in he went." Truly a curious chapter on Romance and Reality might be gathered from this Blue Book. L. L. B.

ENGLISH TASTE FOR LIGHT WINES. — Mr. Gladstone has told us, in his speech on the budget, that in "the good old times" the nation had a taste for light wines. In confirmation of this

fact I send you the following document, which relates to a period, I imagine, still more remote than that to which he referred. It is an order for 1000 pipes of Bordeaux wine, to be consumed in London in *one day*—the coronation-day of Edward II.:—

"Rex Senescalco suo Vasconie et constabulario suo Burdegalie, salutem.

"Mandamus vobis quòd in Ducatu prædicto, in locis, quibus ad majus commodum nostrum expedire videritis, de mille dolis boni vini ad opus nostrum provideri, ac ea pro solemnitate Coronationis nostræ usque London. cum festinatione quâ poteritis, sub tutâ custodiâ cariari faciat. Itâ quòd sint ibidem circa festum Natalis Domini proximò futurum ad ultimum; pincernæ nostro ibidem liberanda: et hoc nullo modo omittatis.

"Mandamus enim mercatoribus de Societate Friscobaldorum de Florentiâ, receptoribus exitum Ducatûs prædicti, quòd de exitibus illis expensas, quas tam in emptione vinorum illorum, et frætatione navium, quam custodiâ eorundem et alio modo quò circa eadem vina rationabiliter apponi contigerit, per visum et testimonium alterius vestrûm, solvant indilate.

"Teste Rege apud Clipston, 25 die Septembris" (an. 1307).

Considering the comparatively small population of London at that time, this is truly an enormous supply for one feast. It indicates, too, the taste of οἱ πολλοί, whose thirst it was destined to quench. I fear, however, that this wholesome beverage, however cheap it may become, will never make head against the "wine of malt;" still less will it suit the *blasé* taste of the alas! too numerous frequenters of gin palaces.

JOHN WILLIAMS.

Arno's Court.

REVERSIBLE BREECHES.—

"These are to give notice to all whom it may concern, that one *Charles Stockin*, a Watch-maker, about forty years of age, of a middle stature, with a gray Doublet, and a pair of white buskin Breeches, lined with the same cloth as his Doublet is, which at his pleasure he may turn; being Journey-man to *Thomas Silesby*, Watch-maker in Northampton, did" . . . "take away from the said *Thomas Silesby* three watches," &c., &c.—Advertisement in *Mercurius Politicus*, from Thursday, June 10, to Thursday, June 17, 1658.

S. H. H.

PLAGUE IN 1563.—Observing a Note on this subject in p. 100. of the present volume, I referred to a London register under my care, All-hallows, Barking, and found that there were 288 burials in the plague year, 1563. Only fifty-three persons are entered as buried in 1562, and only twenty-seven persons in the year 1564.

JUXTA TURRIM.

"BROTHER JONATHAN."—Is not the document (2nd S. xi. 263.), cited by Mr. JOHN S. BURN, remarkable as affording an explanation of the origin of the term "Brother Jonathan" as applied to Americans? Is there an earlier date than 1767 to any document, to explain a claim to land through "Jonathan" among the people north of the new black republic of Secederia? T. F.

WORDSWORTH AND CAMPBELL.—Rogers's *Table-Talk* (p. 253.) gives a criticism of Wordsworth's on Campbell's *Pleasures of Hope*. In it he says:

"The lines—

"Where Andes, giant of the western star,
With meteor-standard to the winds unfurled,
Looks from his throne of clouds o'er half the world,"—are sheer nonsense,—nothing more than a poetical indigestion. What has a giant to do with a star? *What is a meteor-standard?*"

If Wordsworth had been better acquainted with *Paradise Lost*, he would not have made the last remark. The following lines, from Book I. 331., &c., explain Campbell's meaning:—

"Then straight commands, that
His mighty standard
The Imperial ensign; which, full high advanced,
Shone like a meteor streaming to the wind."

ATHOR.

Queries.

WAS SIR JOHN VANBRUGH A MUSICIAN?

By the kindness of one of your esteemed correspondents, I have now before me a piece of music consisting of seven pages folio, with the following heading or half-title:—

"*Lysander*, a Cantata, Now first published, October, 1813, from the Manuscript Music of the Celebrated Sir John Vanbrugh, the early Patron of the divine Handel, by George Vanbrugh, B.C.L., Rector of Aughton," &c.

It has no imprint or publisher's name, from which we may infer that it was a *private* publication. The copy to which I refer was a presentation one. It has passed through the post, and has the following superscription on the blank side: "*William Egerton, Esq., Tatton Park, Knutsford.*"

Thus, then, according to the statement here put forth, which has not been noticed, as far as I can learn, by any subsequent writer, we are to add a knowledge of the science of music to the other accomplishments of the witty knight, Sir John Vanbrugh. But before we enrol him a member of one of the sister arts, let us examine a little into his claim. I own that I am a disbeliever in the statement put forth by his descendant—for so I presume the Rev. George Vanbrugh to have been,—and for this reason. There was a composer of music, a *professional musician*, who flourished in the first half of the eighteenth century of the name of Vanbrugh. He invariably, as far as I have seen, prints his name *Mr. Vanbrugh*, but the compiler of the Catalogue of Music in the British Museum, enters his works under *George Vanbrugh*, doubtless with some good reason. I have one of his publications now before me. It is entitled:—

"*Mirth and Harmony, consisting of Vocal and Instru-*

mental Music, as Songs and Ariets for One and Two Voices; and a Cantata; several of the Songs on Divergent Subjects. The whole Compos'd by Mr. Vanbrugh. Printed for and Sold by John Walsh in Catherine Street in the Strand, and by the Author next door to Mr. Roome near the Sun Tavern in Fleet Street."

No date is given to the book, but the compiler of the Catalogue in the British Museum places it under the year 1730. Be this as it may, suffice it that at p. 28., we find the Cantata published by the Rev. Mr. Vanbrugh as the composition of Sir John, *note for note, word for word, the same*, under the title of *Lysander, or the Parting*. Thus the Rev. Mr. Vanbrugh is altogether in error. Sir John Vanbrugh was not the composer of *Lysander*, nor, as far as we know, of any other piece of music.

As regards the latter statement on the title-page I have quoted, the Rev. Mr. Vanbrugh is not more fortunate in his guess. Sir John Vanbrugh was assuredly not the *patron* of Handel. All the lives of the great musician are totally silent as to the patronage spoken of, and I have examined Handel's own printed subscription lists with equal ill success. The contrary seems to have been the case. Sir John Vanbrugh was the patron of Handel's well-known rivals, Bononcini and Ariosti; and his name is found as a subscriber to the "Ariets" of the one, and the "Cantatas" of the other.

It now becomes a question as to whether any relationship existed between the two Vanbrughs. Nothing whatever is known of the composer. The *Biographical Dictionary of Musicians*, 1824, gives this short notice:—

"VANBRUGH, a professor of music, resident in London, composed and published two elegant collections of songs, in the first half of the last century, some of which became great favourites."

Was he brother to Sir John? The Vanbrughs were originally of Ghent in Flanders. Giles fled to this country on the Duke of Alva's persecution of the Protestants, and became a merchant in London. His son, Giles, married the youngest daughter of Sir Dudley Carleton, by whom he had fourteen or fifteen children. Sir John Vanbrugh is supposed to have been the second son of this Giles, but some authorities say of *William Vanbrugh* or "*Vanderberg*," as his name is spelt in *A Collection of the Names of the Merchants living in and about the City of London*, 12mo. 1677. Giles Vanbrugh, the younger, resided many years in Chester, from which circumstance it has been supposed that that city was the birth-place of Sir John. But Chalmers says of this person, "Removing to London, he obtained the place of Comptroller of the Treasury Chamber. He died in 1715." On the contrary, Mr. HUGHES says ("N. & Q.," 1st S. viii. 233.), that he died at Chester, and was buried with several of his children at Trinity Church, July 19, 1689."

The history of the Vanbrugh family is a mass of

confusion and contradiction. I should be glad of any new information that would clear up some of the discrepancies, and, perhaps, if I am favoured with any notices from your able correspondents, I may be able to show more clearly the distinction between the *poet* Vanbrugh, and the *musician* Vanbrugh, as also the relationship, if any, that existed between them. EDWARD F. RIMBAULT.

ANONYMOUS.—1. In a Catalogue of Mr. J. C. Hotten, I find a book with the following title: *Sacred Drama*, performed at Northwich, Cheshire, 12mo., 1767. Can any of your readers give me any information regarding the author or editor? 2. Who is the author of *Village Virtues*, a Dramatic Satire, in two parts (Scene, Cornwall), 4to., London, 1796? A. Z.

ANONYMOUS.—

"Protestant Reminiscences, or the Church of Rome in the Nineteenth Century. By a Layman. Hatchard & Son, Piccadilly, 1827."

Can you inform me the name of the author of the above able work? GEORGE LLOYD.

SOPHIE ARNOULD.—I have a charming engraving, "par T. Massard en 1773," dedicated by Greuze "à Mademoiselle Sophie Arnould, Pensionnaire du Roi et Première Actrice de l'Académie Royale de Musique" of Greuze's picture, "*La Cruche Cassée*," which I believe is at the Louvre. I should be glad to know if it is a portrait of Madlle. Arnould, or rather if she sat for the picture, and if it is of any special interest apart from its own merits? J. C. H.

BAIRD OF CRAIGTON.—In Dr. Strang's *Glasgow and its Clubs*, mention is made of a *Mr. Baird of Craigton* as a "man of old family." I shall be much obliged for any particulars of his descent or connexions. SIGMA THETA.

CHILDREN HANGED.—At a meeting on behalf of the Islington Reformatory and Ragged School, reported in the *Clerkenwell News* of April 17, 1861, the Rev. Dr. Guthrie said—

"You put children to the bar in this country—ay, you used to hang them, ten at a time of a morning. In George the Second's time, two infants, in what you call 'Merry England,' below ten years of age, were hung up before heaven, in the sight of weeping angels."

What were the names and ages of the children, and when, where, and for what were they executed? FITZHOPKINS.

Garrick Club.

REV. SIMON COLE.—Can any Lincolnshire antiquary give any information of the Rev. Simon Cole, clerk, who occurs as a commissioner in some Turnpike Road Acts of that county, about the year 1758? And also of Rev. Simon Cole, one

of the Commissioners of Sewers for same county, about 1830? J. E. C.

FRANKS. — I should feel obliged to any of your correspondents who could inform me who had the privilege of franking letters besides the members of the two houses of parliament? There were, I know, certain persons who franked by virtue of their offices. I suppose the ministers did so; I believe also the Lords of the Admiralty, and some of the clerks of the Houses of Lords and Commons were free of the post. Where can I get any certain information? N. M.

GASTON DE FOIX. — Was this young warrior's mother a sister of Louis XII.? And what was the position of the De Foix family, to justify successful pretensions to alliance with royalty? FEAR GAN EOLUS.

INSCRIPTION. — Wanted a copy of the inscription in Fulham churchyard on the tomb of Mrs. Rawling, wife of Mr. John Rawling of Kensington, &c., surgeon, who died in 1790, or give some information how such copy may be obtained.

AN ORIGINAL SUBSCRIBER.

THE LIBURNI. — Can any of your correspondents direct me to any ancient author, who has described the Liburni (or Croats) as remarkable for their contempt of death?

A commentator on Horace, not I believe much known, mentions it as a fact, without giving his authority; and founds upon it a new reading of the verse of Horace, describing Cleopatra's death, which begins

"Deliberatâ morte ferocior," &c.,

a reading so ingenious, that if the above-mentioned character of the Liburni was proverbial, it must be accepted as the genuine meaning of the author.

J. C. M.

MEDIAEVAL AND MODERN MEASURES. — I have often observed, in measuring old buildings, that their dimensions concur with *yards*, and aliquot parts of a yard; and not with *feet*, as in the present day. The inference seems to be that they were set out by the former; in other words, that the yard was the unit of measure in mediæval times, and not the foot. Can any of your readers inform me when the five-foot rod superseded the standard yard; when the two-foot rule came into use; and where there is the earliest mention of either? A. A.

Poets' Corner.

THE MOWBRAY FAMILY. — Thomas de Mowbray, Duke of Norfolk, having been banished by Richard II. in 1398, died at Venice in the following year, and was buried there in the church of S. Mark. His ashes, subsequently (in 1533), appear to have been brought over to England. Query, by whom, and where were they deposited? T. NORTH.

HENRY MUDDIMAN. — Pepys, in his amusing *Diary*, under date 9th Jan., 1659-60, tells us: —

"I met with W. Simons, Muddiman, and Jack Price, and went with them to Harper's, and staid till two of the clock in the afternoon. I found Muddiman a good scholar, an arch rogue; and owns that, though he writes news books for the Parliament, yet he did declare that he did it only to get money; and did talk very basely of many of them."

The noble editor of Pepys appears to have failed in identifying this "arch rogue"; but there can, I think, be little doubt that he is the Henry Muddiman who appears, from Nichols's *Literary Anecdotes* (iv. 52.), to have been appointed by the Council of State in April, 1660, to succeed the well-known Marchmont Needham as writer of *The Parliamentary Intelligence* and *Mercurius Politicus*; and who, as it appears from Nichols (though the reference in the Index is incorrect), was in the habit of supplying written news. Can any reader of "N. & Q." furnish any further information respecting this worthy, or refer me to where any such information may be found?

W. J. T.

"POEMS AND TRANSLATIONS, BY A LADY." — I possess an 8vo, volume of 200 pages, entitled —

"Poems and Translations from the Minor Greek Poets and Others; written chiefly between the Ages of Ten and Sixteen, by a Lady. Dedicated, by permission, to Her Royal Highness the Princess Charlotte of Wales."

The work, of which my copy is the second edition, was printed by Barnard and Farley, London, 1816, and published by Longman & Co. Can any of your correspondents inform me who was the author? It would appear from the preface that her father, who had "found amusement in familiarising his only child with the poets of antiquity," occupied a dignified position in the church; and among the original poems is an "Address to the Ancient and Honourable Society of Free Masons, at the Anniversary Meeting for the Benefit of their Charity School, April 14, 1809," from which it is probable that he was a member of the fraternity, and on terms of intimacy with the then Earl Moira, afterwards Marquis of Hastings, whose name occurs several times in the work.

Leicester.

WILLIAM KELLY.

"PRISONER OF GISORS," ETC. — Who was this individual, when, by whom, and for what offence imprisoned? When were the battles of the *Thirteenth* and *Forty* fought, between whom, and why so called? J. E. MALCOLM.

PORTRAIT OF SPINOZA. — Can any of your readers furnish information as to the existence of any portrait of Spinoza, either in this country or on the Continent, and as to its history and authenticity? Of the history of the Petworth portrait, nothing seems to be known; but it is believed that Auer-

each, in his edition of Spinoza, alludes to another portrait abroad. R. W. M.

RED TAPE.—How long has "red tape" signified what it now does, and whence came the article itself? I enclose you the wrapper of an old packet of the article, bought probably in the last century or beginning of this. It has the word *Haarlem* on it, as if the tape had been made there, but that word is surmounted by a *British* crown between the rose and the thistle (no shamrock); and underneath are the words "warranted, 9 yds." Did red tape come in with Dutch William? In my young days all sealing-wax that came in my way had a Dutch inscription, "Fijn Zegelak wel brand en vast houd," if my memory serves me. When was wax, such as we now use, introduced, and whence and when was the manufacture set up in this country? Is any now imported? J. P. O.

TASSIE'S GEMS AND SEALS.—I observe that the name of Tassie has disappeared from the north-east corner of Leicester Square. Whither is it fled? And where am I now to look for block seals, such as he (and he alone) used to sell?

VRYAN RHEGED.

VITAL PRINCIPLE.—Is there any later work on the vital principle than that published in 1838 by Messrs. Starling, which bears this title-page, *The Vital Principle, or the Physiology of Man*? There is no author's name. The work commences with the theory of the diamond being the primitive state of *all matter*, &c. Also, if there be any work of note that differs from this theory? A. J. N.

WINCHESTER POETS: RHEDESINA.—Will any Winchester man explain who were the nine Winchester poets enumerated in the following very mellifluous couplet?—

"Alma novem genuit celebres Rhedestina postas,
Bubb, Stubb, Grubb, Crabbe, Trapp, Young, Carey,
Tickell, Evans."

Also, why is Winchester School called Rhedestina by her sons? * I am not sure that I have spelt the name right. W. W.

YORK STREET, WESTMINSTER.—In the Rev. Mackenzie Walcott's *Westminster*, the above street is said to have been "formerly termed Petty France; by a vote of the inhabitants (it) received its present name from Frederick, Duke of York, son of George II., who had made his temporary residence among them." As I am particularly interested just now in the Dukes of York, I should esteem it as a great favour if Mr. Walcott, who is an esteemed contributor to your columns, would

kindly furnish your readers, generally, with any details of the residence of a Duke of York in this district. Though I think he is mistaken in the derivation of the name (Peter Cunningham derives it, more correctly I believe, from Sharp, Archbishop of York, who resided there in 1708), it is quite possible that a Duke of York may have also dwelt there; and it is of this incident I am desirous of learning something. He could not, however, have been a son of George II., who had none bearing that title. His son Frederick was "Duke of Cornwall." Ernest, brother of George I. was Duke of York, from 1716 to 1728, and Mr. Walcott may refer to him. Any information connected with his residence would, I am sure, be acceptable to all your readers, and would be acknowledged gratefully by your inquirer,

J. DORAN.

WANTED THE NAME OF A POET, ETC.—When inspecting the MS. library of Trinity College, Dublin, some years ago, I recollect my attention being called to a Hebrew parchment; the burden of which was a copy of a poem, indited by an undergraduate of that university, on the occasion of the baptism of the Prince of Wales, when it was presented to His Royal Highness Prince Albert. I either forgot or was never told the name of the poet. Can you or any of your knowing contributors enlighten me on the subject? Are there any other copies of that poem in existence? Is there one in the British Museum? H. F.

Queries with Answers.

DAGGER SCENE.—In reading the *Histoire de la Révolution Française*, par M. Thiers, I lit upon this paragraph:—

"Burke, déclamateur véhément, était chargé d'énumérer ces crimes (de la France réformée), et s'acquittait de ce soin avec une violence absurde; un jour même il alla jusqu'à jeter de la tribune un poignard, qui, disait-il, était fabriqué par les propagandistes jacobins."—*Convention Nationale*, chap. xix.

Now, I perfectly recollect, though I cannot affix the precise date, to have taken up the daily newspaper at the breakfast-table, and, looking at the debates in the House of Commons of the previous evening, to have read the following announcement of what had occurred there:—

"Here Mr. Burke drew from his breast-pocket a dagger, and, brandishing it furiously about, dashed it violently on the floor of the House, vociferating in the most enraged manner: 'There is French fraternity for you! such is the poignard French Jacobins would plunge in the bosom of our sovereign!'" &c., &c.

This exhibition entailed upon itself much ridicule, and being considered wholly as a burlesque affair, may have sunk into perfect oblivion. Still being matter of fact, undoubtedly, — will some reader of "N. & Q." so far oblige me as to

[* Is it so? Rhedycina is the Latinised form of the ancient British name for Oxford, *Rhyd* signified a ford, and *yehen* of oxen. See "N. & Q." 2^d S. x. 335. 436, and *Gent. Mag.* for Dec. 1800, p. 1136.—Ed.]

give me the exact date, and some particulars of this extraordinary performance? RETINENS.

[Burke's Dagger Scene took place during the Debate on the Alien Bill, Dec. 28, 1792. (See *Parliamentary History*, xxx. 189.; and Prior's *Life of Burke*, ed. 1854, p. 367.) "The history of this dagger," says Sir Charles Montolieu Lamb, "is, that it was sent to a manufacturer at Birmingham as a pattern, with an order to make a large quantity like it. At that time the order seemed so suspicious, that instead of executing it, he came to London and called on my father at the Secretary of State's office, to inform him of it and ask his advice: and he left the pattern with him. Just after, Mr. Burke called, on his way to the House of Commons, and upon my father mentioning the thing to him, borrowed the dagger to show in the House. They walked down to the House together, and when Mr. Burke had made his speech, my father took the dagger again, and kept it as a curiosity." (Twiss's *Life of Lord Eldon*, i. 218.) The daggers, however, were permitted to be made by the government, who took care to place spies over the party that bespoke them, who never left him, till they saw them embarked and carried more than half way across the Channel. *St. James's Chronicle*, Jan. 17—19, 1793.]

HENRY DE BLOIS. — Can you tell me what were the arms borne by Henry de Blois, Bishop of Winchester, the founder of the Hospital of St. Cross?

P. S. CAREY.

[“Az, a bend A., double cotised, each cotise potente on the inner side, O” MS. Brit. Mus. Addit. 12,443., quoted in Bedford's *Blazon of Episcopacy*, p. 101. See also *Gent. Mag.* for Sept. 1887, p. 238.]

QUOTATIONS — Can any of your readers inform me where the following quotations are to be found?—

“Heart within, and God o’erhead.”

“The right divine of kings to govern wrong.”

J. BOUCHIER.

[The first line will be found in Longfellow's *Psalm of Life*:—

“Trust no Future, howe’er pleasant!

Let the dead Past bury its dead!

Act—act in the living Present!

Heart within, and God o’erhead!”

The second line occurs as a quotation in Pope's *Dunciad*, book iv. line 188., and has already been discussed in our 1st S. iii. 494.; iv. 125. 160.; vi. 564. We shall be very pleased to hear whence Pope derived it.]

HENRY VI., ETC. — The Rev. Dr. Valpy of Reading published an alteration of Shakspeare's *Henry VI.*, as performed at Reading School, 8vo. 1795, ed. 1812. Also an alteration of *King John*, 8vo. 1803. Could you give me the names of the performers?

A. Z.

[*The Roses; or King Henry the Sixth. Dramatis Personæ*:—King Henry VI., Mr. Daniell. Edward, Prince of Wales, Mr. James. Edward, Duke of York, Mr. Jenner. George, Duke of Clarence, Mr. Glead. Richard, Duke of Gloucester, Mr. Deane. Duke of Somerset, Mr. Thorold. Earl of Warwick, Mr. Hendy. Earl of Oxford, Mr. Craig. Lord Clifford, Mr. Sheldon. Lord Hastings, Mr. T. Jolliffe. Humphrey, Mr. Montagu. Sinklo, Mr. Jolliffe. Son, Mr. Straker. Messengers, Messrs. Davis, Jemmet, Cator, &c. Queen Margaret, Mr. Willes. *King John. Dramatis Personæ*:—King John, Mr. Jol-

liffe. Arthur, Mr. A. J. Valpy. Earl of Pembroke, Mr. Ames. Earl of Salisbury, Mr. Tucker. Earl of Essex, Mr. Pellet. Hubert du Bourg, Mr. Bright. Falconbridge, Mr. Joy. Philip II., Mr. Dobree. Lewis, Mr. Valpy. Duke Austria, Mr. Brazier. Card. Pandulph, Mr. Stevens. Melun, Mr. Loveday. Chatillon, Mr. Gledstanes. Governor of Angers, Mr. Loring. Constance, Mr. Charratie. Blanche, Mr. Eyre. This play was also acted at Covent Garden.]

DARBY AND JOAN. — Can you, or any of your readers, enlighten me as to the origin of that notorious couple, “Darby and Joan”? N.

[This popular ballad has been attributed to Henry Woodfall, the first printer of that name, a man of wit and humour. He served his apprenticeship to John Darby of Bartholomew Close, who died in 1730. (Nichols's *Lit. Anec.*, i. 300.) Dunton, that oddest of all odd scribblers, has left us a graphic notice of Joan, the wife of John Darby: “His wife,” he says, “is chaste as a picture cut in alabaster; you might sooner tempt a votary, or move a Scythian rock, than shoot a fire into her chaster breast. Sir Roger [L'Estrange], on his bended knees, could not prevail for so much as a wanton look.” (*Life and Errors*, i. 247., ed. 1818.) This ballad is printed in the *Gent. Mag.* for March, 1785, p. 153.; is any earlier version known? as the Rev. James Plumptre, editor of *A Collection of Songs*, 4to., Cambridge, 1805, states, that “this pleasant old ditty is attributed to Matthew Prior.” See “N. & Q.” 1st Ser. iv. 196.]

Replies.

EARL OF ANGUS: EARL OF KYME.

(2nd S. xi. 133. 217.)

I am much obliged to E. C. for the very useful clue he has afforded me. There are, however, one or two points that it may be as well to fill in. I find that the Earldom of *Angus* was not, as I had supposed, a Scottish title, but one which (though not included by Nicolas in his *Synopsis of the English Peerage*) was conferred on an Englishman by a king of England. I quote from *Dugdale*, under the head of *Umfravill*:—

“In 2^o Edw. I., this *Gilbert* being constituted Governor of the Castles of *DUNDE* and *FORFARE*, and of the whole Territory of *ANEGOS* in Scotland, King Edward sent his precept,” &c. . . . “And shortly afterwards, viz. in 23 E. I., [he] was summoned to Parliament amongst the Barons of this Realm; but not by the title of Earl of Angus till 25 Edw. I. At which time it is said our Lawyers of England were somewhat startled, and refused in their Breves and Instruments to acknowledge him Earl, by reason that Angus was not within the Kingdom of England, until he had openly produced the King's Writ and Warrant in the face of the Court, whereby he was summoned by that Title.”—*Baronage*, vol. i. p. 505.

This *Gilbert de Umfravill*, Earl of Angus, dying in 1308, was succeeded by his eldest son Robert, who married, 1st, Lucy, the heiress of the baronial House of Kyme, mentioned by E. C., and a second wife whose name was Eleanor. By the heiress of the House of Kyme he had one son, Gilbert. This Gilbert de Umfravill, Earl of Angus, died in 1381, and was not (as E. C. supposes) the Gilbert

who fell at the battle of Baugé. It is stated by Nicolas, that after his death none of the family were ever summoned to Parliament.

This Gilbert, third Earl of Angus, left Eleanor, his sister's daughter (wife of Henry Talboys), his heir of the whole blood, and Thomas, his brother of the half-blood, styled by Nicolas his next heir male. Eleanor, as heir general, succeeded to the bulk of his property; but *Harbottle* and *Otterbourne* devolved on Thomas by virtue of a special entail. What became of the Kyme property I do not find; but it is to be observed that Thomas, being the son of Eleanor the second wife, had no Kyme blood in him; nevertheless his grandson Gilbert (the one who was slain at the battle of Baugé) was, as Dugdale informs us, called *Earl of Kyme* by some historians.

From all this it appears that *Gilbert de Umfravill*, the last of his name, being the fourth in descent from Gilbert the first Earl, was the person spoken of by Sandford as Earl of *Angus*, and by Smedley as the Earl of *Kyme*. The rank of Earl was probably deemed to have devolved upon him as heir male of Gilbert, who was created Earl of Angus. This, however, was a mere titular dignity, without any lands attached to it. He could not by any possibility have succeeded to the Barony of *Kyme*. Still, from his having (at least in popular usage) the title of Earl of Kyme, we are led to infer that he was, in point of fact, possessed of the Kyme estates; but, if so, it was probably under something in the nature of a settlement.

Is not E. C. mistaken in supposing that any Earl of Angus of the family of Umfravill was ever Regent of Scotland? MELETES.

MERCHETA MULIERUM.

(2nd S. xi. 224.)

The notice of G. A. SALA on the existence at the present time of a manorial *droit de mariage* in Jersey, and his explanatory remarks on the supposed origin of the *Mercheta mulierum*, bring to my recollection a passage from the notes of a recent edition of an ancient customal of France, called the *Fors de Béarn*, which I bought some years ago in that country.

MR. SALA is probably aware that, although the preposterously indecent and improbable origin of some manorial customs of this kind has met with some countenance among writers and historians of this and other countries—Sir W. Blackstone being among the latest of them—Dalrymple (Lord Hailes) has long ago investigated and, as it seems to me, satisfactorily explained these customs which, under the various names of “mercheta,” “amoby,” “droit de jambage,” “de culage,” “jus primæ noctis,” &c., are detected in the unwritten local law or usages of some states

and districts in Europe. His authorities will be found in the Appendix (No. 1.) of his *Annals of Scotland*; where the legislative impudicities of the imaginary King Evenus, some 2000 years ago, are treated in a manner which ought to have settled all doubts.

It is, however, certain that the opinion or tradition of a revolting seigneurial claim of this kind has prevailed very widely, and even influenced the proceedings of grave judicial officers down to a very late period. I think it will be found that the alleged exercise of the offensive claim was a matter of inquiry in the *Grands Jours*, or royal inquests, of France as late as the fifteenth and sixteenth centuries.

That any custom or claim of this kind should have been ever publicly authorised or recognised in any European code, however early or barbarous, is wholly incredible; nor has any authentic record of its existence, in the form of a local law or usage, been yet produced; though it is not difficult to conceive that instances may have occurred, in which some obscure and insolent village despot may have asserted some such pretence of right for the mere purpose of extorting money from an ignorant and submissive rustic serf. Perhaps this consideration may help to explain the documents to which the learned editor of the *Fors de Béarn* refers in the words which I quote from his notes (pp. 171, 172.) of the quarto Pau and Paris edition:—

“Nous avons sous les yeux un dénombrement (a survey or census, I presume,) du Seigneur de Lobier dans lequel ces droits revoltants, que beaucoup seraient porter à regarder comme fabuleux, sont stipulés avec un bien honteuse niveté. . . . Le seigneur dénombre neuf familles sous sa dépendance, dont les individus sont quetaux, c'est à dire, serfs.”

He then proceeds to specify some of the usual liabilities of personal servitude, followed by these words in Béarnais patois:—

“Item. Quant auguns de tals maisons se mariden, dabant que conexer lors molhers, son tengutz de las presentar per la prumèra noeyt audit senhor de Lobier per far à son plaser, o autrement lou valhar cert tribut.”

The eldest male child born afterwards was said to be “franc de droit”.

“Per so qui poeyre star engendrat de cas obras deudit senhor en ladite prumèra noeyt, et de sons susditz plasers.”

The editor mentions another like document of a Seigneur de *Bizanos*, near Pau, testifying the same right; but alleging that it had become a mere fiscal “redevance,” by consent of his ancestors.

The above appear to be documents of the sixteenth century! It is however observable that they are compiled by the officers of the lord alone, and do not show either acquiescence or recognition by the serfs or tenants; nor have they any counten-

ance from the ancient custom itself, though of a very early date—eleventh century—which is quite free from any distinguishing features of this nature.

I am, therefore, by no means disposed to ascribe to them any great weight as proofs of even an admitted claim; still less, of a seigniorial right. They may amount to nothing more than an unwarranted statement of the lord's opinion, then commonly current as we know, that the ordinary fine or customary payment in respect of the marriage of his serf's daughter really had its origin in this disreputable compact or claim. The "cert tribut," mentioned in the Lobier survey, seems to indicate that the commutation was then a fixt one, as in the *Bizanos* survey. It was analogous to the "*certum lela*" of our own common manorial presentments at a court baron or leet.

E. SMIRKE.

ALEXANDER SELKIRK.

(2nd S. xi. 246.)

The history of Selkirk, after his arrival in England in 1711, is so meagre that I think it would be gratifying to many individuals as well as to the public, if Mr. HART would communicate full details of the "new fact" he has been so fortunate as to discover in the career of the intrepid sailor who is so much bound up with our early associations of *Robinson Crusoe*. I believe that most people are prepared to hear in his character more of the "fortiter in re" than of the "suaviter in modo," and that even an "assault," or something else a little uproarious, is not at all likely to frighten him out of their good graces.

That he may be supposed to have been of rather a hasty temper, and somewhat ungovernable, I may quote an instance from a work entitled *Providence Displayed, or the Remarkable Adventures of Alexander Selkirk*, by Isaac James, Bristol, 1800, wherein it is stated (pp. 156-7.) as follows, premising that this author pretends to deal only in facts:—

"His (Selkirk's) stay at *Largo*, according to Mr. Oliphant (Minister of that place), was but short. Mr. Ewing (Congregational Minister in Glasgow) says a few years. I am sorry to close his History with an anecdote by no means to his credit, but it is my province to relate what he *was*, and not, like too many monumental inscriptions, what he *ought* to have been.

"A boy who had been bringing water to his house in two earthen vessels accidentally broke them, and *Selkirk* beat him so unmercifully that his life was despaired of. Whether any allowance may be made for him, considering the rough manners of seafaring people, especially privateers, I leave to the reader's consideration. The boy, it seems, did not die, but Mr. *Selkirk* was challenged by the Kirk Session of the parish, and ordered by them to appear before the congregation, on the place of public penitence, that he might be rebuked for his inhumanity. Not choosing to submit to such discipline, and as I should hope touched with remorse, he immediately disappeared

from *Largo*, and his friends never saw him afterwards. They understand he was much about *Bristol* and *Liverpool*, and some of his connections of the same name were lately employed in the slave trade from one of those places. 'I suppose,' says Mr. *Oliphant*, 'the widow of a Capt. James *Selcraig*, who several years ago was destroyed on the coast of *Africa*, is now living in *Bristol* or *Liverpool*.'

"Some considerable time, perhaps several years, after his absconding to avoid the mortification of penance, an *English* woman, who asserted that she was his widow, instituted a prosecution against his relations at *Largo*, in order to recover his portion of patrimony. The process was attended with so much expense that they were obliged to sell most of their property in that place. I know not how it ended, but surely if she had not been his widow it is not likely she could have maintained her claim so forcibly."

It is probable that the *process* here mentioned was conducted before some one of the Scotch Law Courts, and were a search made in the Records of Court, I have no doubt but that many curious and important particulars with regard to the latter part of the life of Selkirk would be revealed, as the documents of process would necessarily set forth much biographical narrative in the discussion of the widow's claim. I throw out this hint to those who may have opportunity for investigations.

So far as I am aware, it is not known *when* or *where* he died, and it would be extremely interesting if these points could be ascertained. It may reasonably be conjectured that he "cast anchor," or, in other words, terminated the voyage of life, either at *Bristol* or *Liverpool*, and perhaps in such worldly circumstances, like the true British tar in general, as to verify his own remark to Steele, "That he was never so happy as when he was not worth a farthing." G. N.

Alexander Selkirk was brought from the island of Juan Fernandez by two *Bristol* privateers called the "Duke" and "Duchess." An account of this may be seen in "Providence Displayed," a pamphlet reprinted in *Hartleian Miscellany*, edit. of 1745, vol. v. 403. Z.

WHITTINGTON AND HIS CAT.

(2nd S. xi. 206. 253. 291.)

If you are not already tired of this subject, permit me once more to reply to Mr. KEIGHTLEY in the friendly spirit in which he challenges me in your last number.

I will quite agree that cats were known in some parts of Northern Africa, in Egypt for instance, where they had divine honours paid them; but whether on account of their rarity, or their valuable qualities, or a combination of both, I am not informed; neither can I say whether they were domesticated in that country. In all my re-

seiches, however, in various works on voyages and travels, I have not been able to ascertain the existence of domestic cats in the north-western or western parts of Africa, or in the islands off their coasts — though of the prodigious number of rats there is ample evidence. See Purchas's *Pilgrims*, vol. i. p. 573., &c.; vol. ii. p. 6.; vol. v. p. 216.

I cannot agree with Mr. KEIGHTLEY that the author of the article on Madeira, in Rees's *Cyclopædia*, gives no authorities for his statements; neither that the discoveries of Macham are a false romance, nor that, if true, they have nothing to do with the question. Allow me to quote from Rees, the romantic, but not therefore necessarily the less true, story of Machin's discovery (not Macham, as erroneously written in Hackluyt's *Voyages*): —

"One Machin, an Englishman of obscure birth, had fallen in love with a young damsel called Anne d'Arset, of exquisite beauty and of a noble family; which disdaining so low an alliance, though Machin had gained her affections, obtained a warrant from the king to keep him in prison until the lady was persuaded to marry a nobleman, who took her immediately to his seat near Bristol. Machin, being some time afterwards released, found means to convey the lady on board a vessel provided to carry them to France. When they were far at sea, a storm arose, and they were tossed for thirteen days on the waves out of sight of land. At length they perceived something that appeared like an island overgrown with wood. The ship soon came to anchor; and Machin and the lady, with a few attendants, went on shore. In the course of the night a tempest drove the vessel from her anchor, and carried her to the coast of Barbary, where she was wrecked, and the seamen made captives by the Moors. The lady, affected by this disaster, died in a short time, and Machin through grief soon followed her. Their attendants, rendered desperate by the loss of their conductor, quitted the island; and betaking themselves to their open boat, put out to sea, without knowing what course to steer. After a series of adventures, they fell in with a Spaniard, who, delighted with their story, communicated it to Gonzalves Zargo, sent out by the King of Portugal on a voyage of discovery, and prevailed upon him to sail in search of the island, who in a little time found it.

"This story, though unnoticed by De Barros*, the Livy of the Portuguese, is not only authenticated by a contemporary historian, but after a very minute inquiry of the late Rev. Mr. Roberts, we are assured stands on as fair a foundation as any other historical fact. The gentleman we allude to being a clergyman of the Roman Catholic persuasion, and a native of Oporto, had the most favourable opportunities of ascertaining the fact, which diligence, knowledge of the languages, and access to every library, could afford him, and he expressed his firm persuasion that the legend of Machin was, if not in all, at least in most respects true. At Macheco, a town in the eastern extremity of the island, a small chapel was shown, of which the following was the history given by the inhabitants. That the Englishman (Machin), on the demise of his wife, had erected a cross, with an inscription, requesting, that should hereafter any Christian by chance resort to the island, a chapel might be built in which masses should be performed for the soul of his Anne: that the

above chapel was erected on the spot, and the cross, made of cedar, was preserved near the altar. This chapel had certainly greater marks of antiquity than any other building in that town."

In Baudrand's *Geography*, folio, 1682, Madeira is said to have been discovered and colonised, in 1419, by John Gonsalvo Zargo and Tristan Vaz, but that it had been previously discovered by Robert Machin, an Englishman.

With regard to the Canary Islands we read, in Harris's *Voyages*, that —

"The Infant Don Henry, Count de Visco, was a Prince endowed with all the great qualities that distinguish heroes from other men. He had shown his courage in his youth in the wars against the Moors. . . . He resolved, therefore, to make himself master of the Canaries, which were then in the hands of *Maciot de Betancourt*; who held them under a grant from the King of Castille (this grant we learn elsewhere was made in 1348, before Whittington was born), and who for a valuable consideration made over his right to the Prince Henry, about the year 1406."

I must still, therefore, adhere to my view, that these islands and the opposite coast were known and traded to by our countrymen before Whittington's time. And as the tale does not pretend to point out the exact spot of the cat adventure, we have the whole of the coast of Barbary, Morocco, the Western Islands, Madeira and the Canaries, open for our speculation: the latter having been known to Pliny, who says they were called Canaries from *canis*, a dog — there being an immense number of dogs in the island (he is silent on the subject of cats). I am not aware that the tale describes the exact type of black man, over whom the renowned king reigned. I am not, therefore, limited to negroes, as Mr. KEIGHTLEY would limit me; nor am I bound to show, as he suggests, that English ships reached *Senegal* at that early date, as I have said nothing about that country. The tale says the king of the country, to which Fitzwarren's ship traded, was black: and so he would have been, whether he were an inhabitant of Barbary, Morocco, Madeira, or the Canaries, the degree of blackness not being stated; they were all more or less black, if not of the negro type. The Machins are a very old Gloucestershire family, still resident in the county, some in affluence, others in a humble sphere still living in the neighbourhood of Bristol — the scene of Robert Machin's elopement; some of them on the very property which at that period belonged to the Fitzwarrens. It would be interesting to trace whether Hugh Fitzwarren sent his venture out on hearing of his neighbour's discovery. We read, in Rymer's *Fœdera*, that John Maykyn, or Machin, was Captain of one of Edw. III.'s ships in 1352. Robert was, possibly, his son.

In reply to your correspondent A. A., I need only say, that if he had read *The Model Merchant*, he would have seen in p. 43., and note thereto, an account of the engraved portrait of Sir Richard

* De Barros, doubtless, did not wish the credit of the discovery to belong to any but the Portuguese.

Whittington, to which he alludes. I fear I have tired your patience; and though I don't hope to change MR. KEIGHTLEY's opinions, I am anxious that the public should judge between us. The cat story is, after all, but an episode in Whittington's life; and one is sorry that even the semblance of a fable should for so many years have caused the biography of so noble a man to appear like a myth. I have done my humble endeavours to rescue him from that position, and I rejoice to find that my labours have been generally well received by a discerning public. SAMUEL LYSONS.
Hempsted Court.

RICHARD, SEVENTH EARL OF ANGLESEY.

(2nd S. xi. 74. 235.)

The account given by S. S. differs in many particulars from what is to be found in Debreit and elsewhere; but from the whole tenour of the communication it is clear that the Lord Anglesey therein spoken of was Richard, the sixth Earl, who died in 1761; and I find nothing in any part of the statement to countenance the supposition that this sixth Earl had a son Richard by any wife of his, whether lawful or otherwise.

It would be very satisfactory to have some further information respecting the three daughters of Anne Simpson, some of whose descendants are stated by S. S. to be still in existence. On the 11th June, 1765, Lady Juliana Annesley was married to Frederick Flood, but, from her name, it is probable that she was daughter of Juliana Donovan, the mother of Arthur Annesley.

This Arthur, son of the sixth Earl by Juliana Donovan, was admitted by the Irish House of Lords to sit as eighth Viscount Valentia. He also claimed to be seventh Earl of Anglesey in England, and on the 10th of May, 1767, he married Lucy, daughter of George, first Lord Lyttelton. His claim to the earldom was disallowed by the House of Lords; but the statement of S. S., that on hearing the result of the inquiry Lord Lyttelton fell down dead, appears to require confirmation.

1st. In the first place, this statement necessarily supposes that Lord Lyttelton's death followed close upon the heels of the decision. When the case was decided I do not exactly know, but I presume it must have been while Parliament was sitting. Now Lord Lyttelton died on the 22nd of August, 1773, and at that time Parliament had been prorogued upwards of six weeks.

2nd. Besides which there has fortunately been preserved an account of Lord Lyttelton's last illness, written by the physician who attended him (Dr. Johnson of Kidderminster), in a letter addressed to Mrs. Montagu, from which I extract the following passage:—

"On the evening when the symptoms of death came

on, he said, 'I shall die, but it will not be your fault.' When Lord and Lady Valentia came to see his lordship, he gave them his solemn benediction and said, 'Be good, be virtuous, my Lord; you must come to this.' Thus he continued giving his dying benedictions to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening, and he continued dying, but with very little uneasiness, till Tuesday morning, August 22nd, when between seven and eight o'clock he expired, almost without a groan."
—*Collins's Peerage*, by Brydges, vol. viii. p. 355.

How different (not in circumstance only, but still more in character and complexion) is the account thus given at the time by an eye-witness, from the statement which, after the lapse of more than fourscore years, is now put forward by S. S.

The correspondence of Lord Lyttelton during the last few years of his life, if preserved, would probably throw further light on the Annesley question. MELETS.

PRONUNCIATION OF COLERIDGE.

(2nd S. xi. 178. 233.)

Although it is most probable that the Coleridge family derived their name from Coleridge in Devon, yet it is by no means certain that the place itself was not first named from them; for inasmuch as the German *reich*, *ric*, frequently changes into *ridge*, the surname may be derived from the German name Waldrich, "powerful ruler." If, however, "Coleridge" is a local surname, it is most probably from Waldrich, "the woody ridge." The O.-G. *wald*, *sylva*, *walt*, *potens*, *validus*, *dominans*, *imperans*, *præfectus*, *administrator* (*walten*, *posse*, *regere*, *dominari*, *administrare*), in composition and otherwise, assumes the several forms of *cald*, *cold*, *colt*, *cole*, *could*, *gal*, *gaud*, *gould*, and *wood*; thus Waldrich is the same with the O.-G. *Goldericus* or *Goldric*, whence Goldridge, Coldridge, Coudrey, Coudry. Fr. Gaudry. From the like root are the names Colt, Gold, Gould, Gault, Goult, Goultie, Waldie, O.-G. Waldo, and the It. diminutive Goldoni. There is also Waldwin, "powerful warrior," whence Walwyn, Walwin, and Goldwin; Walfrid or Galfridus (the inverse of Frithwald), "powerful protector," or "rich in peace."

Augustin de Lara gives the following anecdote on the name Calderon. He says:—

"The Calderons received this name in the thirteenth century from the circumstance that one of the family, who was prematurely born and was supposed to be dead, was only ascertained to be alive from being unceremoniously thrown into a cauldron (*calderón*) of warm water. As he proved to be a great man, and was much favoured by St. Ferdinand and Alfonso the Wise, his nickname became a name of honour, and five cauldrons were, from that time, borne in the family arms."

I take it, however, that the name Calderon is the same with the O.-G. Waldrun, variously written Goldrum and Coldrum, signifying "power-

ful friend." This derivation from the German is confirmed by the fact that the mother of the illustrious dramatist was of a noble family from the Low Countries. Again, the local name Goldhanger (Essex) has no reference to the metal, but is rather a corruption of Wald-hanger, *i. e.* wood-hanger, and Cold-harbour is doubtless from *wald*, harbour. Farther, the words *wood*, *wald*, *weald*, *wold*, *coal*, and the N. *coet*, *coed*, are probably merely different orthographies of the same word. We have at least 2000 surnames from this root, *wald*, *walt*.

R. S. CHARNOCK.

CARY'S "RELATION OF FRANCE" (2nd S. xi. 307.)

—Sir George Cary's "Relation of France" (a very valuable paper) was published by Dr. Birch as an Appendix to his

"Historical View of the Negotiations between the Courts of England, France, and Brussels, from 1592 to 1617; extracted from the Papers of Sir Thomas Edmondson, 8vo. Lond. 1749."

The manuscript from which Birch printed is now Additional MS., British Museum, 4460., art. 4.

i. b.

SONNET, "WHAT IS OUR LIFE?" (2nd S. xi. 226.)—This is contained, with the music, in Orlando Gibbons's *First Set of Madrigals and Motets of 5 Parts: apt for Viols and Voyces*. 4to. London, 1612; reprinted (in score) by the Musical Antiquarian Society, folio. London, 1841. As there are several variations between the poem as there given and the copy sent by your correspondent, I have thought it worth while to transcribe it:—

"What is our life? A play of passion;
Our mirth? the musick of diuision:
Our mothers' wombes the tyring houses be
Where we are drest for this short Comedy:
Heauen the Iudicious sharpe spectator is
That sits and markes still who doth act amisse:
Our graues, that hide vs from the searching Sun,
Are like drawne curtaynes when the play is done.
Thus march wee playing to our latest rest,
Only wee dye in earnest—that's no Jest."

A copy will also be found at page 278. of Oliphant's *Musa Madrigalesca*, 8vo. London, 1837. Who was the author? W. H. HUSK.

DR. JOHNSON'S WORKS (2nd S. xi. 269.)—Had MR. GREAVES's explicit statement called for any confirmation, it is in my power to afford it, but he has named correctly the gentleman who superintended the edition of Johnson's *Works*, published in 1825, in eleven 8vo. volumes. I possess a memorandum given me by the late Mr. Pickering, one of the publishers of this edition, in these words—"Edited by Francis Walesby, M.A. of Lincoln College, Oxford, Anglo-Saxon Professor." This note is preserved on the title-page of the first volume. It was on my sugges-

tion that the editor inserted amongst the poems Johnson's fine lines on music—a translation from the *Medea* of Euripides:—

"The rites deriv'd from ancient days,
With thoughtless reverence we praise;
The rites that taught us to combine
The joys of music and of wine," &c.;

and also Dr. Joseph Warton's imitation of the same passage, "Queen of every moving measure."* It is strange that Johnson's translation should not have been previously admitted into his *Works*. It was originally given by Dr. Burney in the 2nd vol. of his *Hist. of Music*, who states that he was "obliged to a learned friend for this elegant translation." It appeared also in a periodical work, Savage's *Librarian* (1808), where both the original Greek and the translation are engraved as specimens of Porson's exquisite penmanship. The most trifling criticism of that scholar is worth attention, I therefore give two lines as he has transcribed them:—

"Nor } call'd them to the gloomy cells
Or }
Where want repines, and vengeance swells."

Nor is given by Burney.

In reply to your correspondent's Query, "Whether Talboys ever published Boswell's *Life of Johnson*?" I may mention that an edition of this work, published by Pickering, Talboys, and Wheeler, in four vols. 8vo., appeared in 1826.

J. H. MARKLAND.

Bath.

CARDONNEL FAMILY (2nd S. x. 239. 456.)—The following extract, from Dr. Carlyle's amusing account of himself and his times, will be interesting to some of your correspondents, who have made inquiries respecting this family:—

"The other person was Mansfelt Cardonnel, Esq., Commissioner of the Customs. His father, Adam de Cardonnel (for they were French Protestants by descent), had been secretary to the Duke of Schomberg, who was killed at the battle of the Boyne at the age of eighty. He had been affronted the day before by King William not having entrusted him as usual with his plan of the battle, as Adam de Cardonnel told his son. Another brother, James, was secretary to the Duke of Marlborough, and had made a large fortune. His daughter and heiress was Lady Talbot, mother of Lord Dynevor. My friend's mother was a natural daughter of the Duke of Monmouth; and as he was by some other line related to Waller, the poet, he used to boast of being descended from the usurper as well as the royal heir. He was not a man of much depth or genius, but he had a right sound understanding, and was a man of great honour and integrity, and the most agreeable companion that ever was. He excelled in story telling, like his great-grandfather Charles the 2nd; but he seldom or ever repeated them, and indeed had such a collection as served to season every conversation,—on a very limited income he lived very hospitably. He had many children, but only one

* There is an error in the last line: for "Sooth" we should read "Smooth the brow of dumb despair."

son, a doctor, remained. The son is now (1805) Adam de Cardonnel Lawson of Chirton, close by Shields; a fine estate that was left him by a Mr. Hilton Lawson, a cousin of his mother's, whose name was Hilton, of the Hilton Castle family, near Sunderland." — Carlyle's *Autobiography*, p. 218.

E. H. A.

FOX'S BOOK OF MARTYRS (2nd S. viii. 221. &c.)—At the recent meetings held in Edinburgh to commemorate the Tricentenary of the Reformation in 1560, there was exhibited, amongst other interesting memorials, a copy of the fifth edition of this work, possibly forming one of the "1200 copies printed."

It was in folio, with the original wooden boards, the title-page inscribed,—

"Now againe as it was recognised, perused, and recommended to the studious reader,
by the Author, Maister Iohn Foxe,
the fift time newly imprinted.

Anno 1596. Mens. Iun.

Apoc. vii.

Salus sedenti super thronum & agno.

At London:

Printed by Peter Short, dwelling in Bread Streete hill,
At the signe of the Starre—the assigne of R. Day.*

Then, followed the Kalendar, Prayer, and Dedication complete.

In the Univ. Lib. St. Andrews, there is a copy of the eighth edition, London, 1641.†

At the sale of the curious and extensive library of the late Christopher Anderson, Edin., April, 1852, a copy of the first edition was sold.

"Foxe, Rerum in Ecclesia et Martyrum Historia 1563."

There were of other editions:—

"Fox's Acts and Monuments of the Church, 3 vols. bl. letter, fine copy in calf, 1641."

"Fox's Book of Martyrs, vol. i. 1641.

— another edition, 3 vols. imperfect."

Also a copy of

"The Whole Workes of the Faithful and Constante Martyr, William Tyndall, collected by John Fox, bl. letter. Lond. Daye, N.D."

WILLIAM GALLOWAY.

HISTORY OF THE COUNTY OF DOWN (2nd S. xi. 266.)—The late James Miles Reilly, Esq., of Scarvah, compiled large collections for a History of the County of Down; but his death, in 1834, suspended their publication. His son, John Reilly, Esq., Deputy-Keeper of the Rolls, author of a very useful and valuable work in relation to the practice of the Court of Chancery, has been for some time engaged in the completion of what his father had so zealously commenced, and the History in question will be shortly given to the

* It will be observed, the latter part of the title in this copy varies from that given viii. 533.

† In this library are also copies of Stephen Jerome's *England's Jubilee*, Dub. 1625 (xi. 217.), and of the *Accompt of Scotland's Grievances* (xi. 187.)

public. It will be found, no doubt, a valuable addition to the ancient history of his native county.

If other gentlemen of literary taste and position would apply themselves to publications of a similar nature, we would not have to deplore the want of local histories in Ireland; depending, as they do, partly on the exposition of ancient records, and partly on the perpetuation of historical traditions peculiar to the locality. JAMES MORRIN.

Rathmines.

LEARNED CRUSADERS (2nd S. xi. 249.)—Mrs. Hemans cannot mean to apply the term *learned* to the Crusaders generally, but specially and by way of distinction, to a few of them: for the Crusaders as a body, leaders as well as followers, were more remarkable for their contempt of learning than for their clerkship. By "the hymns the learned Crusaders sang," she refers to the clerical portion of them, such as Robert of Gloucester mentions in describing the crusade under Pope Urban:—

"Of byssopes, and prestes, and men of relygion,
And clerkes that there were myd god deuocyon,"

Hearne, p. 406. (Bagster's ed.)

"Of bishops, and priests, and men of religion,
And clerks that there were with good devotion."

Had Mrs. Hemans said—

"And the hymns the scholar Crusaders sang
Have died in Galilee,—

her meaning might possibly have been less ambiguous. T. J. BUCKTON.

Lichfield.

BOLSTER'S "QUARTERLY MAGAZINE" (2nd S. xi. 248.)—Mr. John Windele, our eminent local historian, has kindly furnished me with the following particulars of the contributors to this Magazine:—P. J. Meagher, the author of *Zedekias*, &c., now "Times' Correspondent" at Paris. John A. Shea, author of *Rudekhi*; *The Lament of Hellas*, &c.: subsequently emigrated to the United States, where he lately conducted the *Tribune* newspaper. Jeremiah J. Callanan, the distinguished author of the *Recluse of Inchedony*; *Donald Com*, &c.; his poetical works were published by Hurst, Chance, & Co., London, 1829. J. B. Simmonds, a friend of Lady Blessington's, and one of the few invited to attend the funeral of Campbell at Westminster Abbey. Joseph Snow: this gentleman is now a member of the English Bar: he published, under the name of George St. George, *A Saunter in Belgium* in 1835; and in 1838, *The Rhine, its Legends, Traditions, and History*, 2 vols., London. R. Shelton Mackenzie, LL.D., editor successively of the *Liverpool Journal*, the *Liverpool Mail*, and a Shrewsbury paper; in 1843, he published an historical novel, entitled *Titian, a Romance of Venice*, in 3 vols. The Ven. Archdeacon M. B. O'Shea. M. F. McCarthy (as Denis Delany). James Reardon

(Meclans Rock). Henry Bennett (Steam Boat). And though last, not least, J. W. (John Winlele), O's and Macs, &c.

I shall feel happy to afford J. INGLIS any further information he may require. R. C. Cork.

DETRUS, AN EARLY PAINTER (2nd S. xi. 209.)—If W. J. T. will again examine the old picture, I think he will find the unknown artist's name to be "Petrus," *Peter* somebody. JAYDER.

THE PENDRILL FAMILY (2nd S. x. 306.)—I have just stumbled on the following notices of some of the descendants of this family, which may perhaps be acceptable to your querist. They are possibly contained in the notes to Mr. Hughes's reprint of the *Boscobel* volume, which I regret to say I have not seen.

"On Friday, Dec. 26, 1784, was married at the Collegiate Church, Wolverhampton, Geo. Richards, Esq., late of Poland Street, London, to the relict of the late Mr. Shaw, and a descendant of the family of the Pendrills; who preserved the life of Charles II. after the battle of Worcester, from which she now enjoys a handsome pension from his Majesty."

This is, I believe, copied from the *Worcester Journal*.

John Pendrill, a carpenter and joiner, residing at Birmingham in 1817, was in the receipt of 48l. yearly. He left a son, a printer; who, I believe, enjoyed a similar pension after his father's decease.

Richard Hill, clerk in a brewery at Birmingham in 1817, who claimed descent from the Pendrills in a female line, received a yearly annuity from the government of 70l.

In December, 1815, died at Gresley Green, the residence of the Rev. G. W. Kempson, near Wolverhampton, in the eighty-second year of his age, Mr. Thomas Pendrill Rock, of Brewood, surgeon. The name of Pendrill was given to him as a descendant of the loyal Staffordshire yeoman.

EDWARD F. RIMBAULT.

YORKSHIRE WORDS (2nd S. xi. 49. 117.)—"Gare," or rather "gar," "signifies to make or cause" in Scotch.

"He [auld Nick] screwt the pipes, he gart them skirl,
Till roof and rafters baith did dirl."

Tam o' Shanter.

Halliwell gives "gar," as well as "gare." "I'll gar ye" is one of the most common threats at this day, e. g. to a boy who refuses to do something. J. P. O.

MAITLAND OF GIGHT (2nd S. xi. 249.)—

"The eldest cadet of this family [Maitland] now extant, is Maitland of Pitreiclie, descended of Robert Maitland, a younger son of Robert Maitland of Thirlstain, in the reign of Robert III., who married the heiress of Schives, alias Gight, in Vice-com. de Aberdeen, where the family continued for many years, and were designed

Maitlands of Gight; but since having purchased the Barony of Pitreiclie, have now their designation from it.

"Sir Richard Maitland of Pitreiclie, Baronet, sometime one of the Senators of the College of Justice, caused matriculate his arms, in the Lion Register, thus, Or, a Lion rampant gules, couped at all joints of the field, within a border chequé, argent and azure. Crest, a lion's head, erased, gules. Motto, Paix et Peu."—Nisbet's *Her.* i. 298.

Vide also Douglas's Peerage, under "Maitland, Earl of Lauderdale."

P.S.—SIGMA THETA will find the Rev. James Smith of Kincardine mentioned as a correspondent of Macculloch of Cambuslang, in the *Christian Instructor* for 1839. WILLIAM GALLOWAY.

CURIOUS REMAINS AT NORWICH (2nd S. x. 446.; xi. 38. 168.)—There appears to me to be a great air of probability in the conjecture of Δs, that the jars formed part of an ancient warming apparatus, and I therefore hope that MR. DAVENEY, or some other correspondent, may be prevailed upon to answer the inquiries of MR. CAREY, which appear to have been made chiefly with a view to some such hypothesis. MEMOR.

BURNS: "THE WHISTLE" (2nd S. xi. 232.)—N. N. will find in R. Chambers's *Life and Works of Burns*, 8vo. edition, full proofs as to the date of the affair of the whistle, and that the poet was present. I believe it is admitted that the bard was in error in speaking of the original Danish possessor of the whistle as one who came over with the Princess Anne in 1590. The likelihood is, that the family tradition misdated the occurrence, and that the real Scandinavian in question was one belonging to the suite of Prince George when he came over to marry the Princess Anne, daughter of the Duke of York, in the reign of Charles II. Prince George's own love of the bottle is well known. R. R.

CAIVACAMP (2nd S. xi. 276.)—I cannot help thinking that SENEX has drawn rather a wide deduction from the passage that he has extracted from *Gallia Christiana*. As far as regards the point under consideration, the passage runs as follows:—

"Toenio qui locus est prope Gallionis Castrum, haud procul a Sequanâ ex quo Toeniorum seu Toteniorum Stirps originem duxit."

From this passage I collect simply that Toeny, from which the Toeni family derived its origin, was near the Castle of Gaillon, not far from the Seine; but I cannot discover any intimation of the Castle of Gaillon ever having been the seat of the family. Indeed, I should rather infer that the writer knew nothing of any seat of the family before it was settled at Toeny.

It is stated by Stapleton, in his *Observations on the Rolls of the Norman Exchequer* (tom. i. p. cxlii.), that Gaillon was included in the territory

ceded by Richard Cœur de Lion to Philip of France, and it appears to have been at that time a place of some consequence as a border fortress. I am not acquainted with its earlier history; I would, however, beg to inquire what ground there is for supposing that its name could ever have assumed the form of *Gullo-camp*? P. S. CAREY.

THOS. FARNABY (2nd S. xi. 310).—See letters to and from him in *G. J. Vossii Epistole*. (Consult both indexes.) He corresponded with Cuneus (*Cunai Epistole*, p. 318.) See also *Clarorum Virorum ad G. J. Vossium Epistole*, p. 125., b. In a letter dated Lug. Bat., 20 Aug. 1629 (*Barlæi Epistole*, p. 292.), we read:—

“Queris de Farnabio. Vixit in Londini in Anglia, ubi honestis artibus ac disciplinis nobilium procerumque liberos imbut, magno rei familiaris compendio. Ni fallor, desit vivere et scribere.”

More may be learnt from Whear's *Charisteria*, 130., and from the same author's *Epist. Eucharist.*, number 50., p. 77. J. E. B. MAYOR.

St. John's College, Cambridge.

HAS EXECUTION BY HANGING BEEN SURVIVED? (2nd S. xi. 260.)—In *Reynolds's Miscellany* of the 13th instant appears an article illustrative of this subject, which, if the account be true, is a more extraordinary and interesting case than those which have already appeared in “N. & Q.,” but which, from its length, can only be referred to. The article is copied from the *New York Ledger*, and purports to be reprinted from the *Vermont Journal* of November 4th, 1789. It is entitled—

“Revivification of Joseph Taylor.

“A remarkable and extraordinary narrative of the revivification of young Joseph Taylor, who was supposed to have been hanged to death (in company with that notorious highwayman, pick-pocket, and housebreaker, Archibald Taylor) on Boston Neck, on Thursday, the 8th of May, 1788, for a violent assault and robbery on the highway, committed on the person and property of Mr. Nathaniel Cunningham, butcher, in October, 1787.”

The narrative is contained in a letter addressed by the hero of it to his friend Mr. Phelim Donance, in Boston, and dated “Egg Harbour, mouth of the Delaware, May 12th, 1789.” Can any of your Transatlantic correspondents afford information as to the truth of the narrative? and has there not been recently an asserted case of the revivification of a criminal after execution by hanging in America? WILLIAM KELLY.

Leicester.

Often. One of the best authenticated cases is recorded in a tract entitled *News from the Dead*. It is the case of Ann Green, who was hung at Oxford on the 14th of December, 1650. W. C.

ANONYMOUS DRAMAS (2nd S. xi. 88.).—*Conrad*, a tragedy, was written by the late Mr. Alfred Bunn, who was manager of the Birmingham theatre about the year 1817. I happened to be

present at the theatre at Birmingham the first night of its performance. Mr. Conway, the actor, then in his zenith, performed the principal character. As far as my memory serves me, it was a dull heavy play, and only ran a few nights.

AVUS.

COLOUR OF SERVANTS' LIVERIES (2nd S. xi. 170.)

—By far the greater number of existing liveries are modern inventions, selected probably from mere fancy, and on no principle. But liveries took their origin from feudal times, when every baron had his retainers, who wore his badge and his colours, both in war, and in their attendance on him in peace. How far the colour of each chief corresponded with that of his shield is a curious question, which might be partially solved by comparing the arms of such of our old families as still exist with the colours of their liveries; provided the latter are hereditary, and have not been changed in modern times.

I can remember when the carriages of families were painted uniformly with their liveries, and when the absence of such uniformity was supposed to denote the *parvenu*; but this custom seems but little adhered to at present. STYLITES.

PLURAL OF MEMORANDUM (2nd S. xi. 151.).

—As it was “some years ago” that P. S. C. read the anecdote respecting which he inquires, I think it more than probable that he alludes to one which is quoted by Croker (*Int. Life of Johnson*, p. xii.), in which, however, *testimonia* and not *memoranda* is the word which provokes the remark he cites. Croker says, “Mr. Boswell endeavoured indeed to fill up these chasms as well as he could with letters, *memoranda*,” &c., and adds in a note—

“On the use of this Latinism, I venture to repeat a pleasant anecdote told by Bishop Elrington. The late Lord Avonmore, giving evidence relative to certain certificates of degrees in the University of Dublin, called them (as they are commonly called) ‘*Testimonia*.’ As the clerk was writing down the word, one of the counsel said, ‘Should it not be rather *testimonia*?’ ‘Yes,’ replied Lord Avonmore, ‘if you think it better English.’ This pleasantry contains a just grammatical criticism; but *memoranda* has of late been so generally used as an English plural, that I have ventured to retain it.”

ST. SWITHIN.

FARTHER AND FURTHER (2nd S. xi. 206.).—The following extract from Latham's *English Grammar*, p. 75., on the subject of “farther” and “further,” may be interesting to F. C.:—

“FURTHER. This means *more in front or more forward*. It is derived from the word *fore*, as found in *foremost*. Besides the change of the vowel from *o* to *u*, there is the addition of the sound of *th*. This sound was inserted in an early stage of language. It occurs in the old High German forms *vor-d-aro*, *for-d-oro*, *vor-d-ero*, *for-d-ar*, *fur-d-ir*, and in the A.-S. *forth*, and English *forth*.

“FARTHER. This means *more far, or more distant*. It is derived from the word *far*, which appears in the following different forms: *fairra*, Maeso-Gothic; *vērro*, *vēr*, *fēr*, Old High German; *feor*, Anglo-Saxon; *fjarri*, Old

horse. The proper comparative is found without the *th*; as *vèrr-ër*, *vèrr-ëro*, Old High German. In the English word *far-th-er*, the *th* is inserted, either because *far-er* is disharmonious, or from the word being confounded with *far-th-er*."

E. A. B.

ARMS OF BRYAN (2nd S. xi. 266.)—These I take to be those in Burke's *Armoury*, as of Devonshire and Gloucestershire, a argent three piles azure. The same valuable authority gives, Bryan of Ireland, argent three piles gules. There is little doubt but that the Bryans of Wales were offshoots of the baronial line, Guy de Bryan being Governor of the Castle of Hereford West, 4th Edward III., whose father, Guy (a rebellious baron), in the reign of Henry III. was located in the marches of Wales, and received command to assist the Earl of Gloucester against the Welsh. These arms, slightly modified, were about the same period borne by John le Scot (son of David, Earl of Huntingdon, and Maud, sister of Ralph de Blundeville), who became Earl of Chester on the death of the said Ralph, and who died, *sine prole*, 1237, 21st Henry III. His bearing was, or, three piles gules. Burke also gives *Bryan* of Torven, county of *Ches-ter*; sable, an eagle displayed argent. SENEX.

DAUGHTERS OF ADELA, COUNTESS OF BLOIS (2nd S. xi. 266.)—In addition to the daughter Maud, or Matilda or Lucia, as she was sometimes called, who was drowned, the Countess Adela had a daughter of her own name, given in marriage to Milo de Brai, Lord of Monthlery, and Viscount of Troyes, but, on the ground of illegality, the marriage was annulled. (Archb. Suger, *Bouquet's Recueil*, vol. xii. pp. 36. 41.) There are also two other daughters named in *L'Art de Verifier* (8vo. edit. vol. xi. pp. 362, 363.) Alice, said to have been the wife of Reynald III., Earl of Joigni, and Eleanor, wife of Raoul, Earl of Vermandois. The reference in Burke will be to the latter of these two, though the name of her husband was not Herbert. M. A. E. G.

BROCAS (2nd S. xi. 188.)—This is a common name in Surrey for any rough marshy field near a running stream. I suppose the word is derived from the Anglo-Saxon *brocca*, a brook; or, as Somner renders it, *rivus, rivulus*. A. A. Poets' Corner.

SOMETIMES (2nd S. x. 66. 97.)—In the sixteenth and seventeenth century, not only was *sometime* often used (= the one time, the other) for the modern *sometimes*, but the pleonastic *sometimes* was used for *sometime* (= one time, once, formerly.) A couple of examples will be sufficient:—

"In which the majesty of buried Denmark

Did sometimes march."—*Hamlet*, Act I. Sc. 1.

"*Made whole*, therefore, sometimes a diseased creature."

—Chr. Sutton, *Learn to Die*, 1600. Reprint, London, 1848, p. 110.

"Take the Prophets, saith Saint James, for an example of suffering: if we will rejoice, as they now rejoice, we must live as they sometimes lived, and suffer as they suffered."—*Id.* p. 146.

GEORGE STEPHENS.

Cheapinghaven, Denmark.

YNYR (2nd S. xi. 235.)—Ynyr is reputed to have been a king or prince of Gwent, who lived a little before the Norman Conquest, and whose daughter and co-heiress Morvydd married Gwaethvod, the Cromwell ancestor. The Lewises have never regarded her as an heiress, and have never quartered her arms, nor do the Cromwells appear to have done so until the heralds ransacked Oliver's pedigree, and extracted the arms of Morvydd ferch Ynyr. DRYT.

BIOGRAPHY OF PRINCESSES (2nd S. xi. 287.)—HERMENTRUDE will find nearly all she requires in Agnes Strickland's *Lives of the Queens of England*. Of course she will have to travel over eight volumes, (edition 1854, the best and most interesting of this valuable publication). S. REDMOND. Liverpool.

MR. C. BROUGHTON (2nd S. xi. 69. 300.)—This gentleman was a Member of the Society of Writers to the Signet in Edinburgh, and died in 1823. He practised latterly as an accountant in that city. G. J. Edinburgh.

TO-FALL (2nd S. xi. 286.)—P. S. C. will find the word "To-fall" in Dr. Jamieson's *Dictionary of the Scottish Language*. According to this authority it has more than one meaning: "A building annexed to the wall of a larger one;" "a small building adjoining to and with the roof resting on the wall of a larger one," or "the roof of which rests on the wall of the principal building." G. Edinburgh.

The term "*teea-fa*," the vernacular for "to-fall," is very commonly used in Westmoreland as descriptive of minor erections with one-sided roofs, abutting against superior buildings, and supported thereby at this juncture. Clearly synonymous with the word "lean-to." J. BURTON. Preston.

THE DUKE OF WELLINGTON CALLED "THE BEAU" (2nd S. x. 268. 313.)—

"If our army had been all British, the day would have been soon decided, but the Duke or, as they call him here, from his detestation of all manner of foppery, the Beau, had not above 35,000 British. All this was to be supplied by treble exertion on the part of our troops. The Duke was everywhere during the battle, and it was the mercy of Heaven that protected him when all his staff had been killed or wounded round him."—Walter Scott to Joanna Baillie, dated Paris, 6th Sept. 1815, *Lockhart's Life*, iii. p. 864.

E. H. A.

Miscellaneous.

NOTES ON BOOKS, ETC.

St. Paul in Britain: or, the Origin of British as opposed to Papal Christianity. By the Rev. R. W. Morgan. (Parker, Oxford.)

The Introduction of Christianity into Britain: an Argument on the Evidence in favour of St. Paul having visited the extreme Boundary of the West. By the Rev. B. W. Savile, M.A. (Longman.)

That portion of our ecclesiastical history which relates to the primitive Church of Britain, as an independent branch of the great Christian family, is a subject of peculiar interest to every English student, and one which has frequently engaged the attention of some of our most learned prelates. No fact is more clearly asserted by Bede, than that on the arrival of St. Augustine (A.D. 596.) to convert the Anglo-Saxons, he found a British Church in the remote fastnesses of Wales and Cornwall, with its archbishops, bishops, priests, and monastic orders. These are events familiar to most persons; but the point especially advocated by the authors of the above works is, that St. Paul was personally the original founder of the Church of Britain—an inquiry which should not be relinquished without a careful examination; but one still beset with difficulties which it is to be feared are insurmountable. Some of our most learned antiquaries, such as Camden, Ussher, Stillingfleet, Cave, and Burgess, are disposed to believe in the visit of the great Apostle of the Gentiles to this country; but as their writings are not generally available, the works of Mr. Morgan and Mr. Savile will be found to contain an admirable digest of their elaborate collections on this particular matter of history. We can, therefore, strongly recommend these volumes to the notice of our readers.

The Practical Angler; or, The Art of Trout Fishing, more particularly applied to Clear Water. By W. C. Stewart. Fourth Edition, revised and enlarged. (A. & C. Black.)

Haleon; or Rod Fishing with Fly, Minnow, and Worm. To which is added a short and easy Method of dressing Flies, with a Description of the Materials used. By Henry Wade, Hon. Sec. to the Wear Valley Angling Association. With Eight coloured Plates, containing 117 Specimens of Natural and Artificial Flies, Materials, &c. (Bell & Daldy.)

As we are not of the "grave serious men who pity anglers," the present little volumes, produced at so seasonable a moment, are right welcome to us. Of Mr. Stewart's excellent little book, bearing as it does upon its title-page the words, "fourth edition," we need say little more than we are glad to find that our favourable opinion has been confirmed by the public. Mr. Wade's claims a little more notice, and deserves it, for it is a thoroughly practical and common-sense treatise; and holding as we do that *Piscator nascitur non fit*, the fact that we have here the results of the experience of half a century of the writer and the members of his own family, this treatise, by one who may be said to be fish-born, justifies us in recommending it as a trustworthy and intelligent guide to an Art which has this advantage, that it can only be studied with effect—

"By pleasant rivers, to whose falls
Melodious birds sing madrigals."

MISCELLANEA: comprising, I. *The Works and Letters of Denis Granville, D.D., Dean of Durham.* II. *Nathan Drake's Account of the Siege of Pontefract Castle.* III. *A Brief Memoir of Mr. Justice Rokeby.* (Surtees Society.) 1861.

This volume of "Miscellanea" will be found a valuable contribution to the biographical history of England. The

first and longest article consists of the Works and Letters of Dr. Granville, the deprived Dean of Durham, who is only known from summary notices in Wood's *Athenæ*, Surtees' *Durham*, and the *Life of Kettlewell*. As one of that sincere and single-minded body of men, the English Nonjurors, the biography of the Dean of Durham will now take its place on the same shelf with those of Ken, Kettlewell, and Nelson—three admirable specimens of a Christian bishop, a Christian presbyter, and a Christian layman. During the reigns of Charles II. and James II. Dr. Granville's efforts were especially directed to the revival of the use of the Bidding Prayer, the Weekly Communion, and Daily Prayer in parish churches. At the Revolution he threw up all his great preferments (the Deanery of Durham, a golden stall and Archdeaconry in the same cathedral, and the Rectory of Sedgfield), and preferred before these splendid possessions inviolate loyalty to a fallen, and, in this instance, an ungrateful master.—The second article is Nathan Drake's amusing "Diary of the First and Second Sieges of Pontefract Castle"—a castle so memorable for its connexion with the most interesting periods of English history.—The concluding paper is "A Brief Memoir of Mr. Justice Rokeby," that "famous and excellent judge," as Ralph Thoresby styles him, comprising his Religious Journal and Correspondence. The editors have ably performed their respective tasks, and enriched the volume with many curious notes of much learning and research. The work, upon the whole, is no unimportant addition to the biographical records of the two last centuries.

An Introduction to the Study of Gothic Architecture. By John Henry Parker, F.S.A. Second Edition, revised and enlarged. (J. H. & J. Parker.)

This admirable little guide, which is well described by Mr. Parker as one of facts and not of theories, is certainly by far the most complete and compact book on the subject which we know of. It is as rich in illustrations as it can well be, for it contains no less than 172 admirable woodcuts: and is certainly a little book which no archaeologist—we were going to add, no tourist—ought to be without in his future excursions. With Mr. Parker's *Introduction* in his hand, the age of every church may be easily ascertained.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the persons by whom they are required, and whose names and addresses are given for that purpose:—

NARRATIVE OF A CAPTIVITY IN FRANCE, &c., by Capt. Edw. Boys, R.N.
Wanted by P. S., 10, Paddington Green.

THE ILLUMINATED MAGAZINE.

Wanted by Miss Armytage, Woodhouse, Huddersfield.

Notices to Correspondents.

Amongst other articles of interest which will appear next week, are Contributions to English Roman Catholics on the Continent; Sir John Davies' Mathematical Bibliography; Singular London Custom, by Mr. J. G. Nichols; Kinkell Church, &c.

CHOICE NOTES BY WILLIAM OLDFY. This series, which has given so much satisfaction, will shortly be renewed. We are preparing some Notes on the Biography of this worthy, and shall be glad of references to any indelible sources, and by the loan of any Oldfy's letters.

C. D. LAMONT. The "Sonnet in Praise of a Solitary Life," by Robert Kerr, Earl of Ancrum, is printed in Walpole's Royal and Noble Authors, by Park, vol. v. p. 100, ed. 1806, together with a biographical notice of the Earl.

"NOTES AND QUERIES" is published at noon on Friday, and is also included in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the half-yearly Index) is 12s. 6d., which may be paid by Post Office Order in favour of Messrs. BELL and DALY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS for the EDITOR should be addressed.

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(Continued from 2nd S. ii. 489.)

I. CAPEL BERROW. I have before me a quarto volume thus entitled: —

"THEOLOGICAL DISSERTATIONS, by CAPEL BERROW, A.M., Rector of Rossington; Northamptonshire; Lecturer of St. Bennet's and St. Peter's, Paul's Wharf; and Chaplain to the Honourable Society of Judges and Sergeants in Sergeants' Inn. ΕΚΔΟΣΙΣ ΕΝ ΤΩ ΙΔΙΩ ΝΟΙ ΠΛΗΡΟΦΟΡΕΣΩ, Rom. xlv. 5. London, Printed for J. Dodsley in Pall Mall, M.DCC.LXXII."

The quarto contains Six Treatises separately pagged, viz.: —

1. "Remarks on the Rt. Rev. Dr. Sherlock's Discourses on the Use and Intent of Prophecy; in a Letter formerly sent to his Lordship. — Pp. 22.
2. "On Predestination, Election, Reprobation, and Future Punishments. — Pp. 65.
3. "A Few Extracts from a Discourse concerning Origin, and the Chiefest of his Opinions. First printed in the Year 1661. — Pp. 36.
4. "Observations on the End and Design of Christ's Death. — Pp. 31.
5. "Deism not consistent with the Religion of Reason and Nature. — Pp. 86.
6. "A Lapse of Human Souls in a State of Pre-Existence, the Original Sin, and the Ground Work of the Gospel Dispensation." — Pp. 170.*

* Berrow is omitted by Lowndes.

Mr. Capel Berrow is "fully persuaded in his own mind" respecting, and stoutly maintains, a number of extravagant and wildly heterodox notions, which require no small amount of ingenuity (and disingenuity, too,) at once to defend on their own merits, and to reconcile with the writer's position and profession.* It must be added, that the ability and learning displayed in this volume are worthy of a better cause. In "A List of Subscribers" prefixed to the *Dissertations*, we have the names of three or four bishops, and a long array of beneficed clergy and dignitaries of the Church and Universities, and also the revered name of "Dr. Samuel Johnson."

As some notes on the Pre-existence of Souls have appeared in "N. & Q.," 2nd S. ii. 453. 517.; iii. 50.; iv. 157. 234.; v. 303.; vii. 319., and, as Berrow's treatise is noticed in it, at the first reference, I shall give a passage from Berrow on the subject: —

"The doctrine of a Pre-existence of Human Souls took root in the earliest ages of the world, and flourished among men most eminent for learning, speculation, and philosophic reasoning, and became a principal branch of Heathen Theology. It spread not only among the Gymnosophists and others most renowned for wisdom in that nursery of sciences, Egypt, but among the Bramins of India, and the Magi of Babylon and Persia. It made a part of the Cabala of the Jews, which is usually ascribed to Moses, and was a reigning hypothesis among the following illustrious Philosophers — Zoroaster, Pythagoras, Epicharmus, Empedocles, Cebes, Euripides, Plato, Euclid, Philo, Virgil, Marcus Cicero, Plotinus, Jamblicus, Proclus, Boethius, Psellus, and others.

"Among the modern defenders of the doctrine, there is the great Dr. Henry More, his ingenious and learned disciple, Mr. Glanville†, the sagacious Dr. Cheyne, and that very learned and ingenious divine, Dr. Butler, the late Bishop of Durham.

"To the above may be added some letters in the *Turkish Spy* and some papers, if I mistake not, in the *Rambler*. But together with Dr. H. More, and Mr. Glanville, I would in a particular manner recommend to the reader's perusal the following Tracts — *A Letter of Resolutions concerning Origin, and the Chiefest of his Opinions*, printed 1661, a scarce but most valuable work. Dr. H. More's *Philosophical Poems*. The Chevalier Ramsay's *Philosophical Principles*.‡ A very curious little tract, intitled *The New Practice of Piety*, wrote in imitation of Dr. Brown's *Religio Medici*, an ingenious production by one of

* Cf. Ch. viii. of the last Treatise: "The Article of the Church of England concerning Original Sin and the Depravity of Human Nature considered and explained."

† "Vide Mr. Glanville's *Lux Orientalis*, in which the subject is considered so copiously as to have left room for little or nothing now to be added, excepting what arises from its being considered the ground-work of the Gospel Dispensation."

‡ Who was the Chevalier Ramsay? I subjoin the titles of some of his books: —

"Philosophical Principles of Natural and Revealed Religion Unfolded in a Geometrical Order. Edinb.: Printed by Foulis, 1748." — 2 Vols. 4to.

"Travels of Cyrus; and Discourse on the Theology and Mythology of the Pagans. (Edinb.?), 1780." — 2 Vols. 8vo.

the authors of the *Athenian Oracles*, printed 1704; and Mr. Chubb's *Farewell to the Public*. There is likewise a very elegant Poem, wrote professedly on the subject, not unworthy the learned reader's perusal, to be met with in Dodsley's Collection, and rendered into very elegant Latin by Dr. Ralph Schomberg of Bath.

"These are the principal advocates for the doctrine of a Pre-existence of Human Souls. — That a *Lapse* likewise of Human Souls in that supposed state of Pre-existence, was the opinion of the learned in general, those ancient Philosophers quoted above, abundantly evince. Authorities from Scripture likewise upon the point will arise as we go along, and the next chapter will prove it to have been the opinion, not only of the Greek and Latin Fathers, but of several eminent writers of a more modern date."*

What are we to think of the mental condition of a writer who tells us that the Greek and Latin Fathers, as well as Bp. Butler, maintained his doctrine of the *Lapse* of Human Souls in a Pre-existent State! Among the "writers of a more modern date" to which he refers, we find Luther, Grotius, Dr. Edes†, Laurentius Surius, and Dr. Isaac Barrow!

Our author, speaking of the degradation of Nebuchadnezzar, has a very curious passage on the Brute Creation: —

"Now whether there was, or was not, an actual Transformation of the Monarch into the form of a Beast, it is not essential to the point in question to determine; it being sufficient to observe that his *Heart*, or the state of his *Mind* was changed from a *Man's heart*, and a *Beast's heart* was given him; and, without any apparent consciousness either of his Degradation, or the Guilt for which it was the destined punishment, a proper Remorse for his former Pride, Vanity, and Self-sufficiency, was the happy consequence. And I am in no kind of doubt but that a *retrospective Scene* of past transactions, will hereafter, in consequence of a consistent preconceived plan, be laid open to all those who have travelled through this Vale of Misery, *irremissible* of the Country from which they came, which will be productive at last of every desirable advantage.

"This Transfiguration of Nebuchadnezzar for former crimes, seems intended to shadow out to us the nature and circumstances of the BRUTE CREATION.

"That Brutes are endowed with some degree of Reason and Reflection, and a sensibility of Pain, as well as Pleasure, there is no kind of doubt with men of reason and reflection. Nor is it less evident that the latter, viz. Pleasure, is frequently overbalanced by the former. What exquisite, what affecting Tortures, do many of them, that most excellent and serviceable one the Horse, in particular, endure from some merciless callous-hearted monster, a master! How frequently to the pangs of hunger, and a distempered body, are added the most cutting stripes and scourges, most liberally and oftentimes most wantonly dealt out by an inhuman driver, or some human brute its rider! — and all this, perhaps, for not effecting impossibilities? But wherefore all this wretchedness? Wherefore all these agonizing pains and miseries heaped on an helpless offspring of Divine Providence? Are they not flesh and blood? Do they not, as well as we, know what sorrow means? And were they brought into a painful existence for nought but the service, or rather, for little else than to gratify the pride, the wantonness, the cruelty of Man? — What! one being created under

the foreseen certainty of its being made miserable, solely for the use or pleasure of another.

"I consider them, in short, as creatures labouring under a severer stroke of Divine Justice than the Human Race experiences, in consequence of their having brought upon themselves an heavier load of guilt, among the Apostate Powers, pre-ordained, however, to make their appearance, sooner or later, on some stage of moral agency, probationary, of course, for future felicity, as is the present state of Man. That such a procedure of Divine Providence will take place, I have not the least shadow of doubt. Nor can the present unfavourable partiality of Providence towards them be accounted for but upon that hypothesis.

"Should it be urged, that the assigning Souls to one part of the Brute Creation will reduce us to the necessity of supposing the like to actuate the most minute species of vital nature also; I would wish the speculative and philosophic part of mankind to consider, that there is discernible to the microscopic eye as just and due proportioned disposition of organs, fibres, &c. in the one as in the other. — That again, the Soul has the power of self-contraction to an infinitesimal degree, as well as that of self-dilation. — That supposing, in the next place, every organized body, as well in the Brute Creation as in the Rational, to be an allotted temporary Prison for a pre-delinquent Soul, it is easy to conceive how, and why, some may be made prisoners here more at large, as we say, and entrusted with privileges and faculties more numerous, extensive, and exalted than others; and that, lastly, it is impossible to say into how many different kinds of vehicles a Soul may transmigrate, ere its Plastic Faculty be refined enough to inform one wherein to perform the functions of an intelligent and rational life. But St. Cyprian's observation upon the point is, methinks, no bad one: 'Should I deny,' says he, 'that Flies, Beetles, Wood-lice, Glow-worms, Mites, Moths, are the work of THE ALMIGHTY, it will not necessarily be required of me to say who made them, who appointed them. I may, without offence surely, say that I know not from whence they came.' — St. Cyp. *Advers. Gent.*, l. ii. p. 34. He does not, however, take upon him to say they are not animated beings." — *A Lapse*, &c., pp. 87-89.

Berrow makes no mention of a writer immediately preceding him, who takes the same view of the Brute Creation, but who (unlike Berrow) deals with the subject in a tone of disagreeable levity, flippancy, and irreverence: viz. the Jesuit, G. H. Bougeant, author of the *Amusement Philosophique sur le Langage des Bestes*. A translation of this curious tract appeared in 1739, and a "Second Edition corrected" in 1740. I give the title of the latter: —

"A Philosophical Amusement upon the Language of Beasts and Birds. Written originally in French by Father Bougeant, a famous Jesuit; now confined at La Fleche on account of this Work. London, 1740." — P. 66.

Hildrop's *Examination of Father Bougeant's Philosophical Amusement* was published in 1742. Berrow's *Lapse* was first published, I believe, in 1762; another edition came out in 1766.

What is known of Capel Berrow?*

[* In addition to the works noticed above, the Rev. Capel Berrow published the following: — "The Providence of God over Christian Kingdoms and States, consider'd and apply'd, by way of thanksgiving for the suppression of the late Rebellion. A Sermon on 2 Chron.

* *A Lapse of Human Souls*, &c., pp. 7-8, 17-18.

† Dr. Edes is not mentioned in Lowndes.

II. RICHARD BROCKLESBY. This writer seems to have had a great influence on the mind of Berrow, who thus speaks of him :—

"This Mr. Brocklesby was a man of a most prodigious reading, and of an uncommon share of penetration in matters relative to the Christian Theology. Singular indeed he is in his opinions, and often singular, and seemingly uncouth, at first sight, in his phraseology, owing to a reach of sentiment not to be expressed by common language. He is emphatical, and greatly so, but not elegant; I mean, deals not in that kind of elegance (the only captivating sort of composition now) which carries the admiring reader so glibly, so smoothly, so enchantingly on the glassy surface of a gently flowing—*Nothing*. It is not to be wondered, therefore, that a work of this great man, the fruit, as he expresses himself, 'of much time and thought, of anxious contemplation, and great labour,' though abounding with speculations of the utmost importance (if matters relative to the Gospel Dispensation may be deemed such), is scarce to be met with but under a load of useless lumber. The work to which I allude, is *An Explication of the Gospel Theism, and the Divinity of the Christian Religion, containing the True Account of the System of the Universe, and of the Christian Trinity*, printed 1706, Large Folio. A Work to which I am greatly indebted for references to authors who have wrote on the Doctrine of Pre-existence; from whom, together with those extracts which I have myself made, I have given the reader many as they lie in Mr. Brocklesby's page."—*A Lapse*, &c., p. 14.

By the way, how aptly Berrow's words apply to our own times, and how graphically does he hit off the popular literature and periodicals of the present day (courtesy, of course, excludes all reference to "N. & Q." and its correspondents), when he says, that the age "deals in that kind of elegance (the only captivating sort of composition now) which carries the admiring reader so glibly, so smoothly, so enchantingly on the glassy surface of a gently-flowing—*Nothing*!"

Any information about Richard Brocklesby and his Works will be very acceptable.

III. DR. RUST, BR. OF DROMORE. The third Dissertation in Berrow's book, and also the Appendix to his *Lapse*, contain extracts from a remarkable work by Bp. Rust, viz. a defence of Origen and his opinions. It was reprinted in the well-known collection of Tracts called *The Phoenix*, and is entitled: "A Letter of Resolution concerning ORIGEN and the Chief of his Opinions. Written to the learned and most ingenious C. L., Esq., and by him published." Another of Bp. Rust's treatises, viz. *A Discourse of Truth*, was published (with Annotations by Dr. H. More) along with the second edition of Joseph Glanvill's *Lux Orientalis*, in 1682. Glanvill prefixed "A Letter concerning the Subject and the Author," in which he says :—

"The Author was a person with whom I had the honour and happiness of a very particular acquaintance;

a man he was of a clear Mind, a deep Judgment, and searching Wit: greatly learned in all the best sorts of Knowledge, old and new, a thoughtful and diligent Enquirer, of a free Understanding and vast Capacity, joyned with singular Modesty, and unusual Sweetness of Temper, which made him the darling of all that knew him. He was a person of great Piety and Generosity; a hearty Lover of God and Men. An excellent Preacher, a wise Governour, a profound Philosopher, a quick, forcible, and close Reasoner, and above all, a true and exemplary Christian. . . . He was bred in Cambridge, and Fellow of Christ's College, where he lived in great esteem and reputation for his eminent Learning and Vertues," &c.

Bp. Rust was one of the Latitudinarian Divines, mostly Cambridge men, the chief of whom were Whicheote, Cudworth, Wilkins, More, and Worthington. His *Remains collected by Henry Hallywell*, were published in London, 1686, 4to. As I have never seen this collection of Dr. Rust's *Remains*, I should be glad to know what other works it contains beside the two already named, and also where one could get more information about Dr. Rust? * ETRIONNACH.

(To be concluded in our next.)

CONTRIBUTIONS TO ENGLISH ROMAN CATHOLICS ON THE CONTINENT.

I send you the following description of a very curious MS. recently discovered in the University library (Cambridge), which is interesting as showing the manner in which contributions were made in this country in the reign of Charles I. towards the support of the English Roman Catholic colleges and convents established on the Continent after the suppression of religious houses in England, and the precautions taken to maintain secrecy.

The MS. is a small quarto of 14 leaves, measuring $8\frac{1}{2} \times 6\frac{1}{4}$ inches, without title, and is a note-book of gifts and bequests made to the English convent of Franciscans at Douay, and to some other English Roman Catholic establishments on the Continent, from 1630 to 1649.

Each entry contains the date of the benefaction, the name of the donor (in cipher), the establishment to which it was given (also in cipher), the amount and the interest to be received from it

[* George Rust was a Fellow of Christ College, Cambridge. He was deputed into Ireland by Bishop Jeremy Taylor, ordained Deacon and Priest on the same day, 7th May, 1661, and instituted to the deanery of Connor on Aug. 31 of the same year. In 1662 the Crown presented him to the rectory of Island Magee. In 1664 he was rector of Lisburn; and in 1667 raised to the bishopric of Dromore, where he died in December, 1670, and was interred in the choir of the cathedral of Dromore, in the same vault containing the remains of his friend Bishop Jeremy Taylor. His works are enumerated in Ware's *Writers of Ireland*. Consult also Cotton's *Fasti Eccles. Hibernice*, iv. 253. 281.; Worthington's *Diary*, i. 135. (Chetham Soc.); and *European Mag.*, xlix. 418.]

xi. 9." 4to. 1746. Another Sermon on 2 Chron. xxxii. 8., preached on account of the Rebellion in Scotland. 4to. 1746. Mr. Berrow died on the 5th of October, 1782.]

(generally 8 per cent.), with a reference to some other book for the manner of its investment. In some instances a condition is attached that a certain number of *masses* (this word written in cipher) shall be said for the benefactor. The names of persons and establishments, the words *priests* or *monks*, are throughout written in cipher, for which the Roman numerals are used. In the last entry the name of *Mr. John Jennings* was inadvertently written in full and afterwards erased, but incompletely, and the cipher written above. This Jennings (*al. Gennings*) revived the Order of the English Franciscans at Douay, and became their first Superior about the year 1617. (See Hon. E. Petre's *Notices of Eng. Coll. and Conv. on the Continent*, edited by F. C. Husenbeth, 4to., Norwich, 1849, p. 44.) The total amount of benefactions recorded in this MS. is 10,131*l.* 19*s.* 8*d.* Each entry is headed with a numbered letter of the alphabet, each letter being numbered up to 10, beginning with A. 1. and ending with I. 6., the last entry being a slip of paper pasted on. Under some of the letters no entry is made.

To render this description more complete I transcribe a few extracts:—

A. 8.

100*l.* "Anno 1634, Mr. xviii gave to (ii) two hun-
rent 16*l.* dred pounds for ever.
26 Dec. 8.
29 Ju. 8.

This money was put out as N^o 6. p^a 3*a*.

B. 9.

100*l.* "Anno 1635, May 2. Mr. xxi gave one
rent 5*l.* hundred pounds to (ii), reserving the rent to
1 May 4. himself during life, and after to (ii).
1 No. 4. xxi
(ii).

This money was put out as N^o 10. p^a 6*a*.

C. 3.

400*l.* "Anno 1639, May 1^o. Mr. xxix gave to (ii)
rent 3*l.* four hundred pounds towards the maintenance
May 1. 16. of two viii in iiiii.
No. 1. 16. xxi
(iii).

200*l.* of this was put out as N^o 5. p^a 2*a*.

100*l.* as N^o 28. p^a 11*a*.

100*l.* as N^o 41. p^a 18*a*.

C. 6.

300*l.* "Anno 1636, May 1^o. Mr. xxx gave to (ii)
rent 24*l.* for the use of V. three hundred pounds, oblig-
xxx. ing V. to performe three IX. every weeke for
V. ever.

This money was put out, vid.

100*l.* as N^o 14. p^a 7*a*.

200*l.* as N^o 43. p^a 14*a*.

E. 9.

500*l.* "Anno 1637, 7^{ber} 25. xlii att his death gave
rent 40*l.* five hundred pounds to (ii) for the maintenance
xlii. of two xi for ever in V., the one out of North
V. the other out of South Wales.

This money was put out as N^o 31. p^a 12.

F. 2.

200*l.* "Anno 1638, Ju. 13. xliiii gave two hun-
rent 16*l.* dred pounds to (ii), which were left by xlv.,
xliiii. and is to be a foundation for Poors VI in Lxx
VI. as (ii) shall appoint after the death of xliiii.

This money was put out as N^o 38. p^a 13*a*.

E. VENTRIS.

KINKELL CHURCH.

Having recently visited the ruined church of St. Michael and all Angels, Kinkell, I conceive that a few Notes upon one or two objects of interest to the student of Christian antiquities, which still remain there, may not be uninteresting to your readers.

The Church itself is in a state of utter ruin. Only the north wall remains. Towards the west end a building like an out-house has been put up over a burial place of some persons named Gordon. The west window, the broken mouldings of which are evidently early Third Pointed work, is almost entirely destroyed. In the north wall, adjoining the ancient sanctuary, is a most remarkable Tabernacle; I should imagine, almost unique. It was not simply an Easter sepulchre, but a permanent receptacle for the Holy Sacrament. It consists of an aumbry or deep rectangular recess in the wall, on either side of which, as well as above and below, are a series of sculptured ornaments. The bas-relief above is altogether gone. No traces of it or its subject remain. But two crocketed finials on either side, of a close-grained freestone, are almost perfect. Below are the remains of what was evidently the sculptured representation of an *ostensorium* or monstrance, for the Blessed Sacrament, with adoring angels on either side, and underneath is some boldly-sculptured foliage, with a shield in its centre, charged with a lion rampant crowned. A label on either side of the recess contains the following legend: *HIC EST SVTVM CORPVS DE VIRGINE NATVM.* (*Hic est servatum Corpus de Virgine natum*—Here is reserved that Body which was born of the Virgin Mary.) The letters A. G. occur twice, once disjointed, and again united by a knot into a monogram. So, too, the device of a rose. The date "A.D. 1528" also remains, as well as the inscription "memorare" on a label below.

Secondly, there is an incised slab, two-thirds of which only now remain, representing a knight in armour. The figure is very similar to that of Sir Thomas Massingberde, represented in Mr. Boutell's *Monumental Brasses* (London: Bell and Daldy.) Upon the surcoat and on a shield above the figure are represented the following arms: A chevron, between two water bougets in chief, and a hunter's horn in base. That portion of the inscription which remains runs as follows: "*Hic jacet nobilis armiger Gilbertus de Gr. . . . Anno Dommini M. CCCC. XI.*"

But the most curious object of interest is a bas-relief, in a more westerly portion of the north wall, evidently of the same age and workmanship as the tabernacle. It appears to be a representation of Christian worship, and may have been a memorial monument of one of the clergy of the parish. Underneath the representation of a depressed arch is a crucifix, the figure of which is still compara-

tively perfect. Below is a vested altar, with antependium and fringed superfrontal. Upon the former appear the letters "A. G." To the right of the altar is seen the remains of the figure of a priest in his Eucharistic vestments. Upon the centre of the altar stands the chalice, and on the left the open missal and stand. On the left side of the altar runs a legend—*IN HOC SACRAMENTO*, possibly *preces sanctorum*, for both below and above the band on which the legend is sculptured are represented four heads, signifying the saints at rest, or the souls of the martyrs under the celestial altar. On the right side of the figure of our Blessed Lord upon the cross, which rises from a Calvary above and behind the altar, is a very beautiful representation of an angel carrying the Oblation to the Eternal Father. The angel holds a chalice, out of which springs a small figure of the Redeemer, and so is realised the meaning of the ancient most beautiful prayer: "Supplices Te rogamus, omnipotens Deus; jube hæc perferri per manus sancti Angeli Tui in sublime altare Tuum, in conspectu divinæ Majestatis Tux," &c. (We most humbly beseech Thee, O Almighty God, to command these oblations to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy Divine Majesty.) To the left of the figure of our blessed Saviour remains a representation of the blessed Virgin with Her Divine Son. The latter figure is almost entirely destroyed; but the remains are visible to the careful observer. In the spandrils of the arch the letters "A. G." are again repeated, together with the rose.

No doubt these two ornaments, the tabernacle and this bas-relief, were erected under the direction of Alexander Galloway, who was (we are informed) Vicar of Kinkell in the early part of the sixteenth century, and a prebendary of the cathedral of Aberdeen. If any of your readers can throw further light upon these most interesting objects, no doubt you will be most pleased to admit their communications. F. S. A.

"AUTOBIOGRAPHY OF DR. CARLYLE."

In the *Autobiography of Dr. Carlyle* (Edinburgh, 1860, 1 vol. 8vo.), there is a description of the march of a regiment of loyalist volunteers from Edinburgh, against the Pretender's army, in the rebellion of 1745. It is stated that the appearance of the volunteers excited different feelings in different parts of the town. In one street there was a row of windows, full of ladies, who treated the march of the volunteers to danger with much levity or mirth. The account proceeds thus:—

"In marching down the Bow, a narrow winding street, the scene was different, for all the spectators were in tears, and uttering loud lamentations; inasmuch, that Mr. Kinloch, a probationer, the son of Mr. Kinloch, one

of the High Church ministers, who was in the second rank just behind Hew Ballantine, said to him in a melancholy tone: 'Mr. Hew, Mr. Hew, does not this remind you of a passage in Livy, when the Gens Fabii [Fabia] marched out of Rome to prevent the Gauls entering the city, and the whole matrons and virgins of Rome were wringing their hands, and loudly lamenting the certain danger to which that generous tribe was going to be exposed?' 'Hold your tongue,' says Ballantine, 'otherwise I shall complain to the officer, for you'll discourage the men.' 'You must remember the end, Mr. Hew, omnes ad unum perierunt [periere]. This occasioned a hearty laugh among those who heard it.'—P. 116.

It is not unnatural that Mr. Kinloch's memory should have been deficient in accuracy at so critical a moment. The account of the march of the 306 Fabii from Rome to the Cremera, is given in Livy, ii. 48—50.; but nothing is said of the lamentations of the women at their departure; they are described as followed by a crowd of kinsmen and companions, who offer up prayers for their safe return. The expedition of the Fabii was wholly unconnected with the advance of the Gauls upon Rome; which event it preceded by nearly ninety years. The latter part of Mr. Kinloch's reference is correct: "Fabii cæsi ad unum omnes," are Livy's words. L.

MATHEMATICAL BIBLIOGRAPHY.

(Continued from p. 81.)

A translation of the *Lilawati* had long been a desideratum (Taylor, *Lilawati*, Introduction, p. (3)). Taylor procured a copy of Fyzi's version from Mulla Firoz, a learned Parsi. In the library of William Erskine there was a translation of the *Lilawati* into the language of Marwar. This translation, bearing date 1762, Taylor examined and, in consequence of the close affinity between the Marwari and Sanscrit languages, found it in general very literal, although not without important omissions (Taylor, *Lilawati*, Intr., p. 2).

Most material assistance was derived from three commentaries which Taylor had the good fortune to obtain. Two of these were procured for him at Nagpore by the exertions of George Sotheby, assistant to the British Resident at that place. The rules and examples of the *Lilawati* are contained in two of the commentaries (*Lilawati*, Intr., pp. 3—4).

Taylor possessed three different copies of the original text. One of these copies was written in Guzerat in Samvut 1729, which corresponds with the Christian year 1673. The other two copies, without dates but evidently not so old as that from Guzerat, were written in the Deccan (*Lilawati*, Intr., p. 4).

It is stated by Taylor that he had an opportunity of consulting actually five copies of the original work; and that all these corresponded with a degree of accuracy which he had rarely

found to exist in different copies of Sanscrit books (ibid.). The five to which he alludes are 1. The Guzerat copy: 2. The two Deccan copies: 3. The text contained in two of the Commentaries. So that if we add to these 4. Erskine's Marwar copy: and 5. The Persian version by Fyzi, we see that Taylor had no less than seven different sources of information as to the text of the Lilavati. The Guzerat copy being that from which he translated, it was sent to England in order to be placed in the Library of the East India Company (ibid.) It was written in the year 1673 of our era (Lilavati, p. 140, footnote A).

Colebrooke in translating the Lilavati consulted 1. Three copies of the original work (Algebra, Dissertation, p. iii) contained, possibly, in complete copies of the Siddhanta-siromani: 2. The Persian version by Faizi [Fyzi or Fyzee] (Algebra, Notes and Illustrations, p. xxviii): 3. The commentary by Gangadhara son of Gobardhana and grandson of Divacara, inhabitant of Jambusara, a town of Gujrat (Gurjara) 28 miles north of the town of Broach (Algebra, p. xxv): 4. The *Ganitamrita*, a gloss by Suryadasa (ibid., pp. xxv—xxvi): 5. The *Buddhivilasini*, a commentary by Ganesa (ibid., p. xxvi): 6. The *Manoranjana*, a commentary by Rama-Crishna deva, son of Sadadeva, surnamed Apadeva (ibid., p. xxvii).

In the translation of the Vija-ganita Colebrooke consulted 1. Three copies of the original (Siddhanta-siromani?) work (Algebra, p. iii): 2. The Persian version (ibid., p. xxviii) by Ata Ullah Rashidi [Ata Allah Rusheedee]: 3. A portion of Gangadhara's commentary, which, though confined to the Lilivati, expounds and consequently authenticates a most material chapter of the Vija-ganita (ibid., p. xxv): 4. The *Surya-pracasa*, a gloss by Suryadasa (ibid., pp. xxv—xxvi): 5. The *Calpalatavatara*, a gloss by Crishna, son of Ballala, and pupil of Vishnu, the disciple of Ganesa's nephew Nrisinha (ibid., p. xxvi): 6. The *Vija-prabodha*, a commentary by Rama Crishna, son of Lachsmiana, and grandson of Nrisinha, inhabitant of Amaravati (ibid., p. xxvii).

The *Ganita-caumudi* (ibid., pp. xxvii—xxviii) on the Lilavati is only known by the quotations of the commentators. But Colebrooke has subjoined to the Lilavati various extracts from Ranganatha, whose gloss on the Vasana or demonstratory annotations of Bhascara is (ibid., xxvi—xxvii) entitled *Mita-bhashini*.

From comparison and collation of these documents it appears that the work of Bhascara, exhibiting the same uniform text, which the modern transcripts of it do, was in the hands of both Mahomedans and Hindus between two and three centuries before 1817, numerous copies of it (the Siddhanta-siromani) having been diffused throughout India at an earlier period. And Colebrooke, after a careful collation, pronounces the genuine-

ness of the text of the Lilavati and Vija-ganita to be established with certainty (ibid., p. iii).

At p. 69 of the Introduction to Bagster's "Comprehensive Bible" (London, 1826 or 1827?) Dr. Pellet (see N. & Q. 2nd S. vol. x, pp. 232 and 309) is mentioned as the donor to Eton College of a copy of the Hebrew Bible printed at Naples in 1487.

Professor Lee, at p. 17 of his "Grammar of the Hebrew Language," &c. (London, 1827) remarks that "in order to distinguish between *o* and *a*, it was necessary that some variation of form should take place: and this could not be done better than by lengthening out the point a little, so as to become a straight line, thus (—)." Perhaps Prof. Lee's hypothesis as to the origin of the system of vowel points gives additional probability to Professor DE MORGAN's suggestion (*Arithmetical Books*, p. 19) that "in the first instance the Hindoo dot was elongated into a bar, to signify subtraction, addition having no sign."

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BARBADOS v. BARBADOES.

Whence derived?

"From the Portuguese," says Poyer, "the island obtained the name of *Las Barbadas*; in allusion, as some writers have supposed, to the barbarous, inhospitable state of the country. The learned author of the *Natural History of Barbados*, however, with much greater probability, conjectures this appellation to have signified *The Bearded Island*, from the vast number of Indian fig-trees with which it abounded."

The Rev. Griffith Hughes, F.R.S., the naturalist here referred to, says for himself that "*Cousa Barbada*, in the Portuguese language, signifies any thing *bearded*;" but as he might be supposed to take a sort of scientific interest in the fig-trees, we will only accept his etymology for what it may be worth.

There is reason to believe that this island was known to navigators as far back as 1520, and it figures in the old maps under the various names of "BARBATA," "BARBADA," "BARBUDA," "BARBOUDE,"—as "*La Barbada*" in a map by Gio. Franc. Camocio, dated 1560, Venice—as "*S. Barduda*," Zalterius, 1566, *il disegno del Discoperto della Nova Franza*,—as "*Barbudos*" (with a kind of belt drawn partly round it) in a map by Paulo di Forlani, Verona, 1566,—in another map, 1570, Venice. *Totius Orbis Descriptio*, as "*S. Barbados*;" in De Bry, 1592, either as "*Baruodos*" or "*Y. S. B.*"—probably, by a mistake, both these titles were intended to represent it. In Wytfliet 4to. (first edition, 1592) "*Y. B.*" Wytfliet, 2nd edition, folio, 1598, as, "*Barbados*." The "*S.*" of course, stands for Santo or Santa, and the fact that almost all the

West India islands were named after some saint, seems to cast a doubt upon Mr. Hughes's dendrine etymology. Is it possible to discover, in the ample catalogue of Spanish or Portuguese Saints, a name corresponding to that of the island in question? Then as to Barbados or Barbadoes in the plural — why so? for it is shown that at first it was Barbada or Barduda in the singular, — how came it plural at all? Probably from the circumstance of several islets having been observed close to the land. Remember that "sort of belt" described in Forlani's map, 1566 (see above). Also in Wytfliet, folio edition, 1598, where three islets are drawn to the N. and N.W., submerged at an early time. Also in Ligon's map, 1653, two other islets noted to the S. and S.W., one with a building on it (supposed to have been a church) to show that it was inhabited. These also submerged at a later date.

Taking this fact into consideration, we can account, I think, for the plural Barbados. On the other hand, the very early navigators who did not pass sufficiently near to observe the cluster of islets, were accustomed to use the singular, Barbada; and again, if they did not come near enough to see the islets, they certainly could know nothing about the "bearded fig-trees." The two questions proposed, then, are, Whence came the original name? if from a saint, what saint? and may we account for the different modes of spelling Barbados and Barbadoes by referring the one to the Portuguese, the other to the English form of the plural?

ROBERT REECE.

Minor Notes.

BISHOP HURD'S LETTERS. — The purchaser, at Mr. WALLER's, bookseller, in Fleet Street, of two quarto MS. volumes, from the library of the late Mr. Dawson Turner, containing some unpublished Letters of Bp. Hurd, is respectfully requested to communicate his name and address to the Rev. T. KILVERT, *Claverton Lodge, Bath*.

DEERHURST CHURCH. — Your archæological readers may be glad to know that operations for the restoration of Deerhurst church, near Tewkesbury, have commenced. The workmen have already exposed to view many parts of the ancient structure, of a very peculiar and possibly unique kind, which confirm the opinion of its genuine Saxon origin.

F. S.

AUGMENTATIONS OF ARMS GIVEN BY SOVEREIGNS TO STRANGERS. —

"*Pat. 12 Edw. IV.* — Lewis de Bruse, a Burgundian Seigneur de Greutheuse, prince of Steenhuse, Seigneur d'Aneulghien, of Spiers of Aemstede and of Oestamp, was created Earl of Winchester, the 12th Ed. IV. And shortly after the same King, for an augmentation of honour, gave him these arms, viz. D'Asure dix mascule d'or

enorme d'un canton de nostre propre armes d'Angleterre.

"*Hen. VIII.* — The family of Guildeford had an augmentation of honor added to its owne armes by the King of Spaine, viz. in a canton argent, a pomegranate proper, having relation to Granado.

"*8 K. James I.* — Nicholaius de Moline ex patritia Venetiarum familia creatus miles, and added to his proper armes, which was the wheele of a watermill, in a field asure, the wheele or. K. James, by way of honor, gave to his former coate, in a canton, a demy rose and burr, party per pale.

"*K. James I.* — Georgius Justinianus made knight, with a testimony thereof under the Great Seale of England, with an augmentation to his proper armes: a lyon of England, holding the burr of Scotland in a cheife.

"*8 K. James I.* — Jacobus Alb'tus of the towne of Brill, in Holland, had by way of augmentation, in a canton, gules, an anchor or, within a bordure argent, the burrs of Scotland.

"*18 K. James I.* — Volcardus de Overlander de Pomerland, in Holland, had added to his proper armes, by way of augmentation, in a canton, argent, a cross, gules.

"*K. James I.* — John van Hesse, Dominus de Peirshall, had an addition of honor to his proper armes, viz. a canton argent, a red cross, between 4 thistles of Scotland."

ITHURIEL.

SHAKSPEARE'S BEQUEST OF HIS BEST BED TO HIS WIFE. — Many remarks have been made as to this bequest, and it has been explained as a custom of the time. It is not generally known, however, that such custom prevailed till within a century ago. On turning over some old family papers I find two wills, one dated 1766, and one as late as 1773, both of which begin by bequeathing, first the best bed and bedstead, then the china, then the rings and other jewellery, and then the property.

A. A.

Poets' Corner.

INTERMENTS WITHOUT COFFINS. — This practice, three or four centuries since, appears to have been much more prevalent than is generally supposed. Lewis, in his *History of Thanet*, gives a note by the vicar of St. John's respecting his fees, which are set forth as under: —

	s.	d.
For marriage and banes	-	3 6
For burial in a sheet only	-	0 6
For churching a Woman, but must com- pound with Facecloth	-	1 0
Poorer sort to pay only	-	0 9

This is dated, A.D. 1577. Again, from the same authority, we find recorded the fees for Birching-ton and Ville of Woode, A.D. 1638, as under: —

The great Bell for a Kneel	-	4 4
Second Bell	-	3 0
Little Bell	-	2 10
A Coffin'd grave	-	0 8
Noe Coffin'd grave	-	0 6

The recent discovery at Canterbury of an ancient cemetery adjoining the site of the nunnery of St. Sepulchre, whence a number of skeletons have been exhumed, with little or no evidence of any remains of wood, has caused me to bring this

subject before your readers. Beneath this graveyard was a Roman cemetery, from whence have been taken, within the last few weeks, numerous mortuary urns, and domestic vessels of pottery of different patterns. The locality abuts the Old Dover Road (Watling Street), the Roman iter to Dover and Lympne, establishing the existence of a second Roman burying-place without the city; the first being at St. Dunstan's on the high road to London. JOHN BRENT.

Canterbury.

HAMMOND THE POET'S MOTHER.—Turning over the *Gentleman's Magazine* for 1796, I found on p. 466., the following extracts from "Tunbridge Parish Register":—

"Mr. Anthony Hamman and Mrs. Jane Clarges were married, by licence, Aug. 14, 1694."

The transcriber adding:—

"N.B. These were the father and mother of James Hammond, the elegiac poet."

In the edition of the *Poetical Works* of Hammond, before me, his mother is called "Susanna," and his birth referred to 1710, sixteen years after the above-named marriage. Curiously enough, the same correspondent, a few paragraphs lower down transcribes and notes an entry from the "Register of Bishopbourne, Kent," thus:—

"Oct. 15, 1621, married 'Thomas Stanley, Gent., and Mary Hammon,' the father and mother of the poet of that name."

Here the delectable love-poet is affiliated on parents with new names on both sides; and eighty-nine years interposed between their marriage and his birth! Surely Mr. Urban's correspondent must have been greatly mistaken—assuming "the poet of that name" to mean Hammond, and not Stanley. Anthony, the father of the author of the *Love Elegies*, was himself a poet. Was the Mary above-mentioned his mother? D.

Queries.

THE WHITE QUEEN.

In the

"Abridgement of the notable Worke of Polidore Vergile conteyngning the deuises and first finders out, as well of Actes, Ministeries, Feactes, and ciuill ordinaunces, as of Rites and Ceremonies commonly vsed in the Church; and the originall beginnyng of the same, compendiously gathered by Thomas Langley, printed by Grafton, 1546, 8c."

I find the following sentence, Book vi. fol. cxxvi., on "Diriges or Exequies":—

"Numa Pompilius assigned Oblations to the infernall goddes for the ded, and did inhibite that a childe under the age of three yerres should bee bewayled, and that the elder should bee mourned no mo monethes than he had liued yerres. But commonly the longest tyme of a widowes mourning was but tenne monethes, and if any

were maryed within the space agayne, it was coumpted a greate reproche. Wherefore Numa ordainyd that suche as had mourned vp afore the daie limited, should offer a Cowe that was great with Calfe for an expiation. Nevertheless, if that rite were vsed now a daies, and namely in England, we should haue small store of Yeales, there be so many that mary within the tyme prescribed. Plutarche writeth that the Women in their mourning laied aparte all purple, golde, and sumptuose apparell, and were clothed bothe they and their kinsfolke in white apparell, like as then the ded body was wrapped in white clothes. The white colour was thought fittest for the ded because it is clere, pure, and syncere, and lest defiled, and when the time of their wepyng was expired, thei putte on their other vestures.

"Of this ceremonie (as I take it) the Frenche Queenes toke occasion after the death of their housebandes to weare only white clothynge, and if there bee any suche widowe, she is comonly called *The White Queen*."

Can any of your readers give further references to the history of the usage here mentioned? *Couleur du Roy* was in old time "a title due only to purple." See Cotgrave. E. H.

ARMS WANTED.—On a shield, two lions passant, counter passant, within eight crescents, in orle; the upper lion to the dexter. *Crest.* A pelican in her nest, vulning, and feeding her young. *Motto.* "Crescit vulnere virtus." To what family do the above belong? They partly resemble, in figure, the arms of Glegg of Irbie and Backford, co. Chester. Is there any other family of that name to whom they appertain? C. J.

ANIANUS, BISHOP OF ST. ASAPH.—In a manuscript collection of papers relating to the church and parish of Alton, or Alveton (the Elveton of Doomsday Book), made by a former vicar, I have found the following memorandum:—

"Anno MCLXVII, Ecclesia de Alvetone dedicata est Kal. Junii a fratre Aniano Asaph. Episcopo."

Can "N. & Q." inform me of any particulars respecting Brother Anianus: Of what Order was he a member? When was he made bishop, and how came he to officiate in the diocese of Lichfield and Coventry? The Abbey of Croxden, near Alton, to which Alton church was appurtenant, belonged to the Cistercians. If the bishop were a Cistercian, it would seem to account for his consecrating Alton church.

WILLIAM FRASER, D.C.L.

Alton Vicarage, Staffordshire.

THOMAS BARLOW, BISHOP OF LINCOLN.—I am much interested to discover to whom the daughter of Dr. Thomas Barlow, Bishop of Lincoln, was married, and shall feel indebted to any correspondent of "N. & Q." who will kindly give me the information. Bishop Thomas Barlow was consecrated 1675, and died 1691. He was great-grandson of the celebrated Dr. William Barlow, the first Protestant Bishop of Chichester, who died 1568-9. S. T.

JOHN BRIGGS.—There was published *Remains of John Briggs*, Editor of the *Westmoreland Gazette*, 12mo. 1825. As the book is a provincial production and scarce, would any of your readers who may have seen it, give any account of the contents of the volume? Mr. Briggs published a volume of *Poems* in 1818. I would be obliged by receiving any information regarding the author's works, poetic or dramatic, published or unpublished.

A. Z.

CAPITULAR PROCTORS IN THE IRISH CONVOCATION.—Where can any evidence be obtained respecting the presence of chapters of cathedral churches by their proctors in the Convocation of the Church of Ireland?

The movement which is now going on in the sister Church, for the revival of the synodical assemblies, renders all information that can be obtained on the subject of the construction of the Irish Convocation, and its mode of doing business, peculiarly valuable; while at the same time, it is peculiarly hard to be arrived at. Are the synodical acts of former Irish Convocations preserved? And if so, where? **WILLIAM FRASER, D.C.L.**

Alton Vicarage, Staffordshire.

CHATTERTON'S PAPERS.—In the morning upon which Chatterton committed suicide, he left Brook Street with a bundle of MSS., which he told Mrs. Russell he was going to put in some place of safety, as they were a treasure to any one.

I cannot find that any search was made for these papers, either by Warton or Sir Herbert Croft. Can any of your readers inform me if they were ever recovered?

It is noteworthy that he obtained some money while he was out. But as no one would be likely to advance anything upon "Rowley," I presume it was obtained by the sale of one of his books. **F. REGINALD IZARD.**

DRAWING THE LONG-BOW.—A well-known orator the other day quoted an old saying that, "rhetoric is like the long bow; the force of the arrow depends on the strength of the arm that draws it; while argument is like the cross-bow, the force of the bolt is the same whether discharged by the finger of a child, or that of a giant." From whom is this expression taken, and is it the origin of the phrase "drawing the long-bow," which is so often applied to those who exaggerate? **A. A.**

Poets' Corner.

ELEME FIGS.—I can find nobody able to tell me the district and country from which the *Eleme figs* are brought. At this season every shop window, where fruit is to be found, exhibits this name; and one is led to wonder where this fig-bearing region is to be found. **SYCOPHILUS.**

FILACE.—In the *Liber Niger Domus Regis An-*

glia, treating of the office of the King's Secretary, it is said:—

"The Secretary and his Clerks pay for their carriage of harneys in court, except a little coffer, in which the King's warrants and bills assigned, and other letters and remembrances be kept upon a *filace*."

Filace from *fil*, a thread or slight string; and from *filace*—*filacer*, or as it was latterly, and still is, written *filazer*"; from *fil*, also our word *file*, verb and substantive: the latter indicating a pointed piece of wire, which perforates whatever is filed. I have, however, a remembrance of having somewhere seen at its duty a genuine *filace*: a string with a sharp tag, the tag being used to perforate, and the string to hold the documents filed, and also in its superfluity to bind round them. Can any one tell me where the *filace* is so in use at this day? Query. Is not the word *lace*, as used in boot-lace, stay-lace, &c., where there is a tag, an abbreviation of *filace*—as 'bus of omnibus, 'van of caravan, &c.? **J. K.**

ROYAL PAPER COPIES OF THE "GENTLEMAN'S MAGAZINE."—How far did the Royal Paper copies of the *Gentleman's Magazine* extend? In the "Autobiography of Sylvanus Urban" (*Gent. Mag.* August, 1856, p. 134.), it is noticed that Cave offered copies "on Royal Paper, finely bound in Morocco, and properly Lettered," as some of his prizes for poetry. I have seen (in perhaps the best private library in the City of London) a set of the *Magazine*, which, commencing in Royal Paper, has been always bound in boards of corresponding size, the demy paper having uneut edges. In that copy the larger sized paper does not continue after the nineteenth volume; but this is not decisive upon the question I ask, because vols. xi.—xvi. are on demy paper, as well as xx., and all after. **N.**

ROBERT HAMILTON.—Can any of your readers give me any information regarding Robert Hamilton, author of *The Sea-Nymph's Wake*, and other *Poems*, Liverpool, 1836? Mr. Hamilton would seem, from the preface to his book, to have also been the author of a play which was acted at Liverpool about this time, 1836. He afterwards went to New York, and was for some time editor of a periodical called *The Ladies' Companion*. The author, I believe, was a native of Scotland. **A. Z.**

NEWCASTLE POETS.—Wanted any biographical particulars relating to—1. Geo. Green, author of *The Fatal Pilgrimage*, a poem, 1824, privately printed; 2. James Davison, author of *Despair in Love* and other *Poems*, 1800, privately printed; 3. J. P. Dukett, of Newcastle, author of *The Pirate*, a *Fragment*, 8vo. 1821. **A. Z.**

[* The office of a *Filazer* is explained in our 2nd Ser. ii. 354.—ED.]

"MINE ELDER CHILDREN ROUND ME BLOOM." — About twelve years ago I read in some Scotch newspaper a little piece on the death of an infant, beginning thus: —

"Mine elder children round me bloom,
Lovely alike in smiles and tears;
My fairest sleeps within the tomb,
Thro' long and silent years."

I shall be obliged to anyone who can give me the whole piece, and tell me the author. H.

OFFICIAL DRESS: ITS ORIGIN AND VARIATIONS. — Would it not be a highly interesting and useful investigation to trace carefully the origin and antiquity of the varieties of official dress used in this country, noticing its alterations and modifications from time to time, and especially being careful to observe how far the sumptuary laws affected it? Some attention has been already given by "N. & Q." to this question, but it has been only partial and with regard to particular points; and the whole subject might be illustrated with great advantage. We have a very wide field. First, we have the official dress of the Sovereign, the Royal Robes at different periods of our history; the robes of the Temporal Peers; the Lords Spiritual; the Bishops in Convocation; the Lord Chancellor; the Judges; the Speaker of the House of Commons; the Bar; the Clergy; the Chancellors, and other Members of Universities; the Orders of Knighthood; the Court; the Army and Navy; Mayors and Common Councilmen; Solicitors and Attorneys; Proctors in Ecclesiastical Courts; Vergers, Beadles, &c.

I have been led to believe that in most cases what is now the official habit was at one time the ordinary everyday dress of the persons who held the office or performed the duties of the position to which it is now assigned, as an official distinction; in fact, that almost every official dress is the fashionable dress of one particular period, crystallised and fixed. I do not now add any exemplifications, but will endeavour to do so if the subject be taken up by those more competent to handle it.

WILLIAM FRASER, D.C.L.

Alton Vicarage, Staffordshire.

"POPULAR LECTURES." — Can any of your Edinburgh readers inform me who wrote a very clever dramatic satire on the popular lectures of Professor Leslie, entitled *Popular Lectures, or College Scenes* in 1827, Edinb. 1827? R. INGLIS.

"THE REVOLUTION." — Can any reader of "N. & Q." name the author of the following: —

"The Revolution; or Britain Preserved. A Poem in 12 Cantos, 4to., pp. 50. Edin.: Creech, 1791. The Same, in 10 Cantos, 8vo., pp. 247. London: Scott, 1800."

The first is dedicated "To Lord Chanc. Thurlow," and ends its great promise with Canto i. The second contains the same Preface, slightly

modified to fit "The King"; and, like the first, stops short, ending with Canto vi., when the unconstitutional measures of the infatuated James culminates in "Britannia's call for Nassau's aid." The text, with large historical notes, to include the biographies of the eminent men who pass in review, was to follow in a second volume; which I venture to say never appeared. J. O.

REYNOLDS (GEO., LL.D., ARCHDEACON OF LINCOLN.) — Can either of your correspondents oblige by saying, was the archdeacon ever married; and if so, what were his wife's maiden, Christian, and surnames? W. P. A.

STEPNEY CHURCH. — Can anyone inform me when the old church of St. Dunstan's, Stepney, was erected? I have been told that the period is unknown. I have searched several authors, but can only find it recorded that there was a church here as early as the Saxon times, of the name of All Saints, *ecclesia omnium Sanctorum*. Later in date Stepney is recorded in the Domesday Book, under the name of Stibenhede, which the Bishop of London held for thirty-two hides. The oldest dated monumental tablet on the exterior of this church is of the year 1617; and the perusal of other curious tablets and inscriptions in the interior, as well as the exterior thereof, will well repay the lover of antiquities for a visit. Any notes relative to when the present church was built, and at what period it was dedicated to St. Dunstan, will oblige

T. C. N.

TYBURN TICKET. — Can any of your readers furnish me with a copy of a "Tyburn Ticket;" its former and its present value, and any further information respecting its history and availability?*

J. H.

URQUHART FAMILY. — James Urquhart of Knockleith, Aberdeenshire, 1690, had two daughters, Margaret and Anna. Who did the latter marry? In the registers of Old Machar, I find Mr. William Smith and Anna Urquhart, his spouse, had a daughter, 1692; witnesses Dr. Patrick Urquhart and Mr. William Urquhart, merch^t at Bethelnie. Can this be the same Anna, or were these two witnesses connexions of the Knockleith family?

SIGMA THETA.

MOTTO OF WINCKLEY FAMILY. — What is the motto of the Lancashire family of Winckley of Preston and Brockholes, of which the Dowager Lady Shelley is the present representative? V.

TO WONDER. — Travelling in France with a native of that country who was very familiar with the English language, I was asked by him whether it was correct to say, "I wonder when we shall arrive at Paris;" "I wonder whether the hotels

* A notice of the Tyburn ticket will be found in our 2nd Ser. vi. 529.—ED.]

are full;" in short, whether that verb was properly applicable to speculations on the future. The corresponding verbs in French, he told me, such as *je m'étonne*, *j'admire*, could be used only in reference to the past; for the future, one must say, *je voudrais savoir, qui sait si*, &c.

I told him that usage justified the employment of our verb in the manner specified, although that sense was certainly distinct from that of "admire," or "regard with awe," which is the primitive meaning of the words "to wonder" and "to wonder at." But I added that, in both cases, there was a feeling of "inability to comprehend," of "being puzzled," which might account for the common use of the verb in the two senses.

On subsequently consulting Dr. Johnson, however, I find that he ignores the sense of *wonder* questioned by the Frenchman. Is then the use of the word in that sense colloquial and trivial only? STYLITES.

Queries with Answers.

MOTTO OF THE COOKE FAMILY.—What was the motto, or was there a motto at all, appertaining to the coat of arms of the Cookees, who lived in the sixteenth century at Giddea Hall, in Essex,—one of the family, as I have heard, Sir Anthony Cooke, being Lord Mayor of London in Queen Elizabeth's reign? C.

[The arms of Cooke of Giddea Hall, co. Essex, are: Or, a chevron checky, gules and azure between three cinquefoils of the third. *Crest.* A unicorn's head or, wings endorsed azure. (Harl. MS., 1542.) There was a Sir Thomas Cooke, a Mayor in 1462; but no one of that name temp. Queen Elizabeth.]

THE BOOK OF PROVERBS.—What are the best critical commentaries on the Hebrew of the Book of Proverbs? And what translations of that Book from the Hebrew into either Latin or English are there, valuable for their literalness and accuracy? WILLIAM FRASER, D.C.L.

Alton Vicarage, Staffordshire.

[Of fourteen Commentaries expressly referring to the Book of Proverbs, and enumerated by the Rev. T. H. Horne in his *Introduction*, the one which he most decidedly recommends is *An Attempt towards an Improved Translation of the Proverbs of Solomon from the original Hebrew, with Notes, Critical and Explanatory, and a Preliminary Dissertation.* By the Rev. George Holden, M.A. London, 1819, 8vo. We are not acquainted with any Latin version from the original Hebrew of the Book of Proverbs, which we can recommend as super-excellent.]

ROYSTON CROWS.—In an account of the town of Royston in *Magna Britannia et Hibernia*, occurs the following passage:—

"The Cambridge Scholars, at their first coming, take much notice of a sort of Crows called Royston Crows, having some white about their breast and wings, which is not usual in other countries; and the Oxonians have a

Proverb, viz. 'A Royston horse and a Cambridge Master of Arts, are a couple of creatures that will give way to nobody.'"

Can you inform me whether Royston crows have still that peculiarity, and suggest any origin for the above quaint proverb? NONE-SUCH.

[These crows (*Corvus cornix*) are abundant about Royston from October to March, and are also numerous on some of the western islands of Scotland, where they are resident throughout the year. It is conjectured that the greater part of those which visit England come from Sweden, Norway, and other countries situated to the north-east, and usually arrive here with the first flight of woodcocks, which birds always take advantage of a north-eastern breeze for their journey. The beak of the Royston crow is two inches long, and shining black; the head, cheeks, throat, and neck in front, shining bluish black; wings and tail the same; nape of the neck, back rump, and all the under surface of the body smoke grey the shafts of the feathers dark slate grey; legs, toes, and claws, shining black. A pair of these birds had for some years frequented the same spot, when one season the female was shot, and the male almost immediately disappeared, remaining absent for the space of three or four days, when he returned with another partner, and the business of nidification was carried on as before. A vignette of the Royston crow is given in Yarrell's *History of British Birds*, ii. 86., ed. 1856.—The quaint proverb has been noticed in our 1st Ser. vi. 303., where it is given in a quotation from Soone's letter to Bruin as follows: "When they [the Masters of Arts] walk the streets they take the wall, not only of the inhabitants, but even of strangers, unless persons of rank. Royston is a village that supplies London with malt, which is carried up on horseback."]

QUOTATION WANTED.—

"Were I so tall to reach the Pole,
Or grasp the Ocean with my span,
I must be measur'd by my Soul:
The mind's the standard of the man."

FUIT.

[See Dr. Watts's *Horæ Lyricæ*, book ii., poem entitled "False Greatness."]

ANONYMOUS.—Who is the author of—

"Patience and its Perfect Work under sudden and sore
Tryals," 12mo., Lond. 1666. "Meditated and written
that week the deplorable Fire was at London, and upon
that occasion."—P. 1.

SENNOKE.

[By Thomas Goodwin, a Nonconformist minister, who attended Oliver Cromwell on his death-bed. Anthony Wood considered Goodwin and Owen the two Atlases and Patriarchs of Independency.]

ORDER OF THE GOLDEN FLEECE.—Motley, in his *Dutch Republic*, several times refers to the badge of this Order as if it represented the Lamb of God, and thence takes many an occasion "to point a moral." Is not the real reference exclusively to Jason? Monstrelet refers it to Jason, and the form of the emblem seems to speak for itself. P. P.

[May not this Order have been instituted on account of the immense profit which Philip the Good made by wool? Mr. Hugh Clark, in his *Concise History of Knight-*

hood, ii. 163, thus notices its origin:—"This Order," he says, "was instituted at Bruges in Flanders on the 10th January, 1429-30, by Philip, Duke of Burgundy. The occasion of its institution is a subject of controversy among antiquaries; but it appears most probable, that having determined to institute an Order of Knighthood, he chose for the badge of it the material of the staple manufactures of his country, which was the Fleece; and this emblem might have been the more agreeable to him from the figure it made in the heroic ages of the world, when the Argonautic expedition was undertaken for it.]"

Replies.

SINGULAR CUSTOM OF THE CITY OF LONDON.

GROCCERS' HALL USED FOR THE LORD MAYOR'S FEAST AND FOR THE MANSION HOUSE; AND SPOONS PRESENTED BY THE LORD MAYOR TO HIS GUESTS.

(2nd S. xi. 289.)

MR. ORFON has written under a misapprehension in supposing that Sir William Ashurst was a member of the Company of Grocers. He was a Merchant-Taylor. And he became Lord Mayor in 1693, not 1692. The entertainment of which John Dunton partook was that on Lord Mayor's day, the 29th of October: for which Grocers' Hall, and not Guildhall, was then generally employed. I made the following remarks upon this point of civic history in a volume which I compiled many years ago:—

"They dined [in 1682] not at Guildhall, but in the hall of the Grocers' Company. This was the first time, as far as I have seen, that the City Feasters deserted Guildhall on Lord Mayor's day. It appears to be attributable to the perturbed state of politics. It is remarkable that Grocers' Hall should be preferred to that of the Merchant-Tailors, although the Lord Mayor [Sir William Pritchard] belonged to the latter Company, and the spaciousness of their hall is well known. The choice of Grocers' Hall was probably directed by its convenient situation. It was used annually for the feast from this time [1682] till 1695, with a few exceptions, when the King came or was expected. In 1695, and two following years, Skinners' Hall was employed. Then Guildhall till 1708; in which, and the two following years, and perhaps more, Drapers' Hall was adopted."—*London Pageants*, 8vo. 1831, p. 118.

Drapers' Hall, in Throgmorton Street, had long been the usual rendezvous on Lord Mayor's day, according to the poetical program of the show repeated in many of Jordan's *Pageants*:—

"Selected Citizens at th' morning all
At seven o'clock do meet at Drapers' Hall."

And in much earlier times the feast had been held there, until some new kitchens were completed at Guildhall in 1501.

I have not means readily at hand to trace further the locality of the Lord Mayor's feast after 1705; but at the period previously in question, in the reigns of Charles II., James II., and William, Grocers' Hall was in fact the mansion-house, or residence of the Lord Mayor during his year of office. I do not find this circumstance occupy so much space as

might have been expected in the handsome volume entitled *Some Account of the Grocers' Company*, privately printed by John Benj. Heath, Esq., F.R.S. and S.A.; but he distinctly states at p. 31. (second edition, 1854,) that after the hall had been repaired and considerably enlarged, subsequently to the Great Fire of 1666, Sir John Moore, who had contributed the sum of 500*l.* towards the cost, "was the first Chief Magistrate who [in 1681] kept his Mayoralty at Grocers' Hall [but his feast at Guildhall], and he paid the Company a nett rent of 200*l.* for the use of it. It continued to be let for the same object for many years; and in 1735, as the Company's circumstances had much improved, it was ordered by the Court of Assistants, that the hall should not, for the future, be let but to a Lord Mayor attached to the Company."

But the year 1735 is not the date of the cessation of the occupancy of Grocers' Hall as the mansion-house; for it had been converted forty years before to a purpose which some will esteem still more important. On the 4th Oct., 1694, it was demised for eleven years to the Bank of England, then first established; and it continued to be so employed during forty years, until the Bank removed to Threadneedle Street in 1734: so that the resolution of the Court of the Grocers' in 1735, above quoted from Mr. Heath, was consequent upon the repairs of their hall which ensued after it was vacated by the Bank of England, not by the Lord Mayors.

Some other correspondent of "N. & Q." may be able to state where the Lord Mayors resided from 1694 until 1753, when Sir Crisp Gascoigne first took possession of the present Mansion House.

The Grocers' resolution of 1735, and other difficulties in lodging the Chief Magistrate, had evidently induced the erection of the Mansion House; the foundation of which was laid so early as 1739, though it was not finished until 1753—the latter a fact unnoticed by Mr. Cunningham in his *Handbook for London*.

With respect to the more immediate subject of Mr. Orfon's inquiry, that of the Lord Mayor providing for each of his guests "a noble spoon" which they might take home to their wives, I do not at present recollect any other notice of such a custom, except that I believe it is still usual in some of the Companies for a spoon and fork of bone to accompany the service of dried fruit and confectionary provided for the same purpose.

JOHN GOUGH NICHOLS.

SIR JOHN DAVIES.

(2nd S. xi. 209. 277.)

The following incident in Sir John Davies's early life, extracted from Foss's *Judges of Eng-*

and, vol. v. p. 435., may possibly interest your two correspondents F. R. D. and Mr. D'Alton:—

"While the masters of the bench and the other members of the Society [of the Middle Temple] were sitting quietly at dinner on February 9, 1597-8, John Davies came into the hall with his hat on his head, and attended by two persons armed with swords, and going up to the barristers' table, where Richard Martin was sitting, he pulled out from under his gown a cudgel, 'quem vulgariter vocant a *Bastinado*,' and struck him over the head repeatedly, and with so much violence that the bastinado was shivered into many pieces. Then retiring to the bottom of the hall, he drew one of his attendants' swords and flourished it over his head, turning his face towards Martin, and then hurrying away down the water-steps of the Temple, threw himself into a boat. For this outrageous act he was immediately disbarred and expelled the house, and deprived for ever of all authority to speak or consult in law. After nearly four years' retirement, he petitioned the bench for his restoration, which they, knowing his merits and believing in his penitence, accorded on October 30, 1601, upon his making a public submission in the hall, and asking pardon of Mr. Martin, who at once generously forgave him."

Mr. Foss cites *Archeologia*, vol. xxi. p. 107., where, in a communication from Lord Stowell, further details are given from the Middle Temple records. He then proceeds thus:—

"The offence, which is unrecorded, was probably some witty sarcasm by Martin on Davies. Both had been notorious for the lightness of their early lives; yet both lived to hold considerable stations in the world. Martin became Recorder of London and a member of Parliament; and Davies not only filled the office of Attorney-General of Ireland and Speaker of the Irish Parliament, but, having been knighted in 1607, advanced so high in reputation as to be designated in 1626 Lord Chief Justice of England on the very day of his death. His poem of *Nosce teipsum* established his literary character, and was followed by several other works, poetical, political, and legal."

The ordinary meaning of *bastinado* is beating with a cudgel; is there any other instance of the word being used for the cudgel itself? LEGALIS.

Sir John Davies, the Attorney-General for Ireland from 1604 to 1616 was *not* the same person as Sir John Davies the Knight Marshal of Connaught. I possess ample information respecting him. He was of Chisgrove, Tisbury, Wiltshire, and Englefield, Berkshire. His arms were those of the Tisbury Davieses, viz. sa. a fess ermine between three cinquefoils argent, 2 and 1.; and in 1604 he obtained from Ulster Office for crest, on a mount vert a Pegasus or, winged gules.

The arms borne by the descendants of the Knight Marshal, viz. Davys of Kill, Kildare; Davies of Cloushanville, co. Mayo (where they are carved on the old tombs in the abbey); Davies of Knocklallymore, co. Fermanagh; Davies of Hampstead (extinct), and many other branches, are, Sa. on a chevron argent, three trefoils slipped vert; crest, a dragon's head erased vert; motto, "Sustenta la Drecura."

These arms, with the addition of two tigers

proper guardant and coward, were also borne by the Viscounts Mount Cashel. Title extinct in Edward Davys, 3rd Viscount, who died s. p. 1736.

I therefore repeat my Query, Who was Sir John Davies, Knight Marshal of Connaught, temp. Elizabeth? If of Welsh origin, of what family? and is there any tradition to account for the adoption of a Spanish motto, and the unusual supporters?

There is some little ground for believing that the Knight Marshal was from Shropshire.

F. R. D.

Porth yr Aur, Carnarvon.

SUCCESSIVE SONS BEARING THE SAME CHRISTIAN NAME.

(2nd S. xi. 244.)

Your correspondent seems unaware of the most extraordinary instance of *homonymy* (if I may coin a word) which is afforded by the Princes of Reuss, in their branches of Reuss-Greiz and Reuss-Schleitz, and the cognate family of Reuss-Schleitz-Koestritz, with its three branches. All the males without exception are Henry, and Henry with the only addition of a numeral. That the present head of the elder branch is Prince Henry XXII. of Reuss-Greiz, who succeeds his father Henry XX. The head of the 2nd branch is Prince Henry LXVII., who succeeds his brother Henry LXII.

The reigning Prince of Reuss-Schleitz-Koestritz is Henry LXIX., son of Henry XLVII., and the following Henries were all living when the Gotha Almanac for the present year was published:—XXIII. XIX. XIV. XXVII. XLIV. LX. LXIII. (IV. VII. XII. XIII. XV. XVII. brothers) XXIV. LXXIV. IX. (XXIII. XXVI. brothers) XXV. (XVIII. XIX. and XX. brothers).

The history of the family is to be found in the above-quoted *Almanac de Gotha* for 1832, p. 45., and 1848, p. 65. The numbers run up to a certain limit (I forget what), and after that recommence and fill up vacancies. The princesses of these families have various names; but though several of them are Henriette, there seems to be no one who is Henriette only.

Had J. R. G. been conversant with the said Gotha Almanac, he would also have been aware that the present King of Prussia is *Frederic William Louis* (not William only, as he stated), his son is *Frederic William Nicholas Charles*. Should he or any other of your readers refer to the *Almanac de Gotha*, it may be useful to observe that in all these cases of compound names, the one or more given in Italics is the designation (or "short title") by which they are known in daily life. Thus, the present King of Prussia (then only heir

presumptive and regent) is styled Prince Frederic William Louis, and was known as Prince William simply. This is an arrangement which deserves to be followed; and I would commend it to the notice of the editor of the *British Almanac* and other such publications. How else should the uninitiated know how to speak of the King of Portugal's brother, Don *Louis-Philippe-Maria-Fernando-Pedro-d'Alcantara-Antonio-Miguel-Raphael-Gabriel-Gonzago-Xavier-Francisco-d'Assise-Jean-Auguste-Jules-Volfando-de Bragance-Bourbon*, or any of his brothers or sisters, uncles or aunts? for he is by no means unusually provided for by his godfathers and godmothers.

For my own part, however, I am disposed to think that if all the kings of England had been of one name, like the Henries of Reuss and the Pharaohs, it would have been at least as much help as hindrance to historical students.

When I learnt dates, at least, I used to feel much obliged to the two Williams, three Edwards, three Georges; and the Conqueror and his successor did not in my mind enjoy less individuality than *Cœur de Lion* and John Lackland. The Germans, be it observed, have always nicknamed their emperors.

J. P. O.

All the Barons Abercromby have been *Georges*; all the Lords Albini (of Belvoir) were *Williams*; the Barons Fitz-Alan (of Arundel) were all *Johns*; the Barons Astley (of Reading) were alternately *Jacob* and *Isaac*, like so many Danish kings, who have been alternately *Christian* and *Frederick*. All the Bagots have been, hitherto, *Williams*; and every one of the Bassets (of Drayton) were *Ralphs*, which name, with that of *Simon*, alternated among seven of the eight Bassets (of Sapcote). Of the eight Bassets (of Weldon) *Ralph* or *Richard* has been the Christian name of seven. All the Barons of Basingbourne were *Humphreys* save one. All the Bathursts, save the first, have been *Henrys*. *William* and *Walter* have been the sole Christian names of the Beauchamps (of Elmley); and all the Dukes of Beaufort except the fourth have been *Henrys*. All the Earls of Chesterfield but the present one have been *Philips*. All the Barons Fitz Payne were *Roberts*. The first nine Fitz Warines were *Fukes*. All the Barons Foley, all the Barons Pelham, and all those of Ribblesdale, have borne the name of *Thomas*. All the Barons Langdale (of Holme) were *Marmadukes*; all the Latimers, one only excepted, were *Williams*. *Peter* was the baptismal appellation of the seven Barons de Manley; *Nicholas* that of the De Meinils. Five successive Earls of Plymouth bore the Christian name of *Other*. Seven of the eight Pouletts (of Hinton St. George) have been *Johns*. All the Ravensworths have been *Henrys*, the last seven Dukes of Richmond *Charleses*, and all the Earls of

Shaftesbury, with one exception, were christened *Anthony Ashley*.

Perhaps the most singular instance of the prevalence, rather than the succession, of the same name in a family is that of a male name given, in addition to other baptismal appellations, to the daughters of that family. The name *Arthur* is given to the four sons and nine daughters of Lord Valentia, and one of these ladies, the present Mrs. Robinson, has two male names among her baptismal *prænomena*, *Arthur* and *Henry*. This, I believe, is an unique instance of a girl being christened under two male appellations.

This is but a small, but it is some, contribution towards the instances asked for by your Dublin correspondent.

JOHN DORAN.

P.S. Walpole, writing to Mann, Dec. 5, 1746, says, "My nephew, Captain Cholmondeley, has married a player's sister." This was Mary, sister of Peg Woffington. Debrett says the so-called "Captain" was "in holy orders, rector of Hertingfordbury and St. Andrew's, Hertford." Was the husband a captain or a clergyman, or successively both? The marriage carried the Woffington blood into two or three very good families.

This is perhaps more interesting in what is *entirely* of the past, than in connection with what is of the present, where it has been in the power of a living or recently living person to add materially to it, as is the case with the Bells and certainly the present Earl of Aylesford. His son should hardly be brought in. Heneage Finch, too, first Earl of Aylesford, was *second* son of Heneage, first Earl of Nottingham. He cannot well be included in a direct line from eldest son to eldest son. This somewhat affects two out of the number. In the case of the Snaggs (not an aristocratic sound) four only seem reliable.

A family of the name of Reay, of "The Gill," still belongs to this county (Cumberland), the ancestor of which, according to tradition (as stated in Hutchinson's *Cumberland*, 1794, vol. ii. p. 301.), received the estate of "The Gill" from William the Lion (ob. 1214), for a deed of prowess performed. From that period, as a supposed condition of tenure, the name of William was successively borne, it is said, from father to son to the middle of the last century, when the then proprietor substituted that of *John* for his son, as the first instance of a break. He thought it right, however, to take legal advice first, as to the propriety of his doing so! The family, though respectable landed proprietors, not holding the position of county gentry, there is no absolute record of this doubtless; the received tradition, however, is nearly as authentic. I may mention also the case of my own family as an instance. At p. 505. of the same volume, in the pedigree then published (1794), nine Williams

appear in regular succession, from father to son, down to the time of Edward IV. The six next succeeding generations also regularly alternate with the names of Thomas and Leonard. I should state that the pedigree recorded in the *Heralds' College* (I believe Visitation 1665) gives only seven Williams; but an old MS. pedigree in my possession, professing to have been drawn up in the time of Elizabeth, gives the nine as in the *History of Cumberland*.

FRECHEVILLE L. BALLANTINE DYKES.

Dovenby Hall.

The singular attachment peculiar to many families for an adopted Christian name must be a positive proof of some exclusive paternal reverence, or, if unassociated, it must bear evidence of a feeling not very generally appreciated.

Amongst other family peculiarities, the attachment to some particular school is no uncommon or unenviable bias, and is well instanced in the Dolben family; few, comparatively speaking, are the years which pass without old Westminster being entrusted with the education of one or more of their junior branches.

The following example of a direct succession of name bears out the position taken by your correspondent J. R. GARSTIN, and extends the *prænomens* affection to a veneration for the place of sepulchre:—

Henry Daveney, obt., buried at Colton, 1600.
 Henry Daveney, obt., buried at Livermere Mag., 1662.
 Henry Daveney, obt., buried at Colton, 1675.
 Charles Daveney, obt., buried at Colton, 1730.
 Henry Daveney, obt., buried at Colton, 1752.
 Henry Daveney, obt., buried at Colton, 1771.
 Henry Daveney, obt., buried at Colton, 1852.
 Henry Daveney, living.
 Henry Daveney, living.

H. DAVENEY.

In my own family there has been a remarkable succession of the same names in the possessors of the family-property. In eighteen generations, there have been no less than seven Roberts and nine Richards, the sequence of whom has been as follows:—

Robert.	Robert.	Richard.	Robert.
Robert.	Richard.	Robert.	Robert.
Richard.	Robert.	Robert.	Richard.

Then came a John, who died without male issue; was succeeded by a younger brother, Strode, and then by five more generations of Richards.

One can scarcely wonder that the village gossips should begin to deem the latter name an inevitable passport to the inheritance. C. W. BINGHAM.

The Wrights of Kelvedon Hall, Essex (whose pedigree is in *Burke's Landed Gentry*), afford a remarkable instance of this. There have been no

less than twelve eldest sons of that family in succession who have borne the name of John. It is also to be remarked with regard to this family, that the family estates have for more than three centuries, descended in a direct line from father to son. The only exception (if, indeed, exception it can be called) is in the case of the present proprietor, John Francis Wright, who succeeded his grandfather in 1826, his father having died in 1822. Probably there are but few families in which such a lengthened period of direct succession in the family estates can be shown to have existed. A SUBSCRIBER.

In answer to MR. J. R. GARSTIN's desire of being informed of the same Christian name being borne in succession by several generations, that of John has been so in my family for ten, as I can prove from deeds in my possession; and the tradition in the family and neighbourhood is, that my late uncle John was the nineteenth who had the name of John, consecutive proprietors of an estate at Sibford Gower, Swalcliffe, co. Oxon.

D. D. HOPKINS.

Weycliffe, St. Catherine's, near Guildford.

BIOGRAPHY OF PRINCESSES (2nd S. xi. 287.)—Will the Editor allow me a little corner to thank MR. REDMOND for his answer, and to add that the answer itself shows me, that in endeavouring to be as brief as possible I have failed to explain my object sufficiently. I do not want short notices of these ladies, such as exist (of some) in the *Lives of the Queens of England* (an extremely familiar and favourite work with me). I am collecting materials for *Memoirs of the Princesses* in question, and my object in putting the Query was to obtain information of scarce English or foreign works bearing on the subject, or MSS. in private collections. I will just add that my studies concerning Isabel of Gloucester convince me that Miss Strickland was labouring under a mistake when she penned the two lines in which she has dismissed this least known of English queens, the notices of whom in ordinary histories are little better than a series of misstatements.

HERMENTRUDE.

YULE TREE (2nd S. x. 363.)—This is not an original Scandinavian custom. It has crept in from Germany, perhaps within the last hundred years or less, and is even now almost confined to the large towns. GEORGE STEPHENS.

Cheapinghaven, Denmark.

ALEXANDER HAMILTON (2nd S. xi. 285.)—Your correspondent, MR. W. H. WILLS of Bristol, asks for information respecting the last hours of Alexander Hamilton, the eminent American statesman. In *Didot's Nouvelle Biographie Générale*, there is

a long and interesting memoir of this remarkable man (who has been eulogised both by Talleyrand and by Guizot); and it is based on the *Memoirs of Hamilton* by his son, John C. Hamilton, published in 1834: a work of which only the first volume is in the Library of the British Museum. Describing the duel forced on Hamilton by Aaron Burr, the *Biographie Générale* says:—

"The rencontre took place some miles from New Jersey, in New Jersey (*dans le Jersey*). Burr aimed carefully, and fired. Hamilton fell; and as he fell, his pistol went off. He was carried to the house of a friend, where he expired, after twenty-four hours of intense suffering."

FRANCIS ESPINASSE.

West Dulwich, Surrey.

Lines by Southey? (2nd S. xi. 266.)—Southey's handwriting was "small and very neat." I have several books with his name on the title-page, but none in which he has written more. The lines are an inadequate translation from Sophocles;—

"Τὰ γὰρ περιστὰς χιόνιντα σώματα
Πίπτειν βαρείαις πρὸς θεῶν δυσπραΐαις
Ἐφαίχ' ὁ μᾶντις, ὅστις ἀνθρώπων φύσιν
Βλαστῶν, ἐπειτα μὴ κατ' ἀνθρώπων φρονεῖ."

Ajax, v. 758.

H. B. C.

U. U. Club.

PARIS TESTAMENT OF 1662 (2nd S. xi. 189.)—DR. NELIGAN asks, "Does anyone know of another copy of this edition?" As no one has replied to his repeated Query, I would direct his attention to the *Elenchus Chronologicus Bibliorum excusorum* of Le Long, (part ii. p. 465,) where, among the Scriptures printed in 1662, he will find the following: "† Nov. Testam. Gall. Lovan. 24^e. Parisiis, L. 1." The † signifies that Le Long himself had seen the edition, and "L. 1." refers to the *Bibliotheca Lazariana*, Paris. I have no doubt, therefore, that the copy inspected by Le Long will be found in the present *Bibliothèque Impériale* at Paris, or at least in one of the public libraries of that city. There was another French edition of the whole Scriptures printed in that year at Lyons in folio, thus marked in Le Long's list: "† Biblia Gallica Lovaniensia, fol. Lugduni. O. 2.," in the library of the Oratorians.

JOHN WILLIAMS.

Arno's Court.

RAWLEY (2nd S. xi. 297.)—Sir Walter's name was not only thus written occasionally during his lifetime, but this mode of pronunciation is clearly proved by the pun which James I. made upon the name—"Rawley, rawly." JOHN WILLIAMS.

Arno's Court.

ROBERT BURNS (2nd S. xi. 307.)—In answer or response to RHYS, I beg to annex the touching sequel to "Willie brewed a peck o' maut" to which he refers, but misappropriates to certain Brothers Nichol. The verses were first published in *The Harp of Caledonia*, Glasgow, 2 vols. 1821,

an admirable and now scarce collection edited by John Struthers, the modest poet of "The Poor Man's Sabbath," &c. (See *Poetical Works*, with racy Autobiography, 2 vols. 12mo., Fullarton, 1850.) The sequel to "Willie" was written by Struthers:—

"The night it flew, the grey cock crew,
Wi' blythesome clap o'er a' the three;
But pleasure beam'd ilk morn'ent new,
And happier still they hop'd to be,
For they were na fou, na, nae that fou,
But just a drap in ilka e'e;
The cock might craw, the day might daw,
They sippl'd aye the barley bree.

"The moon, that from her silver horn
Pour'd radiance ower tower and tree,
Before the fast approaching morn,
Sank far behind yon western sea.
Yet, &c.

"And soon the gowden beams o' day
Ting'd a' the mountain taps sae hie,
And burnies' sheen with bickering play
Awoke the morn's wild melody.
But aye they sat, and aye they sang
'There's just a wee drap in our e'e;
And monie a day we've happy been,
And monie mae we hope to see.'

"The moon still fills her silver horn,
But ah! her beams nae mair they see;
Nor crowing cock nor dawning morn
Disturbs the worm's dark revelry.
For they were na fou, na, nae that fou,
But clay-cauld death has clos'd ilk e'e,
And, wae fu' now the gowden morn
Beams on the graves o' a' the three.

"Nae mair in barning Willie toils,
Nor Allan wakes the melting lay,
Nor Rab, wi' fancy-witching wiles,
Beguiles the hour o' dawning day.
For though they were na very fou,
That wicked wee drap in the e'e
Has done its turn—untimely now
The green grass waves o'er a' the three."

Prefixed as a motto are these words: "William Nicol and Allan Masterton did not survive Burns much more than a year." "These three honest fellows," says Currie, "all men of uncommon talents, were in 1798 all under the turf." The "Sequel" is also to be found in Whitelaw's *Book of Scottish Song*, 1857 (Blackie & Son), an eye-trying book which it were no common service to reprint in goodly 8vo. or 4to. I.

ASTRONOMICAL VERSES (2nd S. xi. 235.)—I can corroborate your correspondent's statement, having also a copy of this little *brochure*.

The widow of Mr. A. Blaikie resided for several years previous to her death at No. 10. Rankellor Street, Edinburgh. WILLIAM GALLOWAY.

NAMES OF GREEK HETÆRÆ (2nd S. xi. 195. 236.)—I am obliged to your correspondent L. for his correction, but the point alluded to was not the scope of my Query. Its object was to obtain information, if possible, as to the law, and the work-

ing of it. Its enactments could only have been carried out by means of informers, and I thought the investigation of the subject would throw a little more light on the question as to how far the *συναγωγὰς* interfered with *private* and *domestic* matters. We have abundant information as to the tricks of these pests of Grecian society with regard to *state* affairs. A. A.

Poets' Corner.

GEFFREY WHITNEY (2nd S. xi. 286.)—This old poet was certainly a native of Cheshire. One of his emblems (*A Choice of Emblems*, 1586, p. 177.) is inscribed "To my countrimen of the Nampwich, in Cheshire;" the woodcut represents a phoenix rising from the flames, and the lines underneath allude to the rebuilding of Nampwich, after a dreadful fire which happened in 1583, and consumed a great part of the town.

EDWARD F. RIMBAULT.

KNIGHTS OF MALTA (2nd S. xi. 172.)—The arms of the Grand Masters of the Order of Malta, inquired for by J. W., are given in *Monuments des Grands Maîtres de l'Ordre de St. Jean de Jerusalem*, as follows:—

"*Martin de Redin*, 1657—1660.—Armes: d'azur à la croix d'argent ou d'or bordée de gueules.

"*Anne de Clermont*, 1660.—Armes: de gueules à deux clefs d'argent en sautoir sur le chef, un croissant d'argent.

"*Raphael*, 1660—1663, and *Nicolas Cottoner*, 1663—1680.—Armes: d'or à la fleur de coton de sinople.

"*Raymond Perellos*, 1697—1720.—Armes: d'or à trois poires de sable.

"*Marc-Antoine Zondadari*, 1720—1722.—Armes: d'azur à la bande de même, bordée d'or, à trois roses d'argent.

"*Antoine Manoël de Vilhena*, 1722-36.—Au premier et troisième quartier, d'argent au lion d'or, mi-parti de gueules: au deuxième et quatrième, de gueules, au bras ailé d'or tenant une épée.

"*Raymond Despuig*, 1736—1741.—D'argent au rocher d'azur, surmonté d'une fleur-de-lis; ou de gueules à la montagne d'or couronnée d'une fleur-de-lis de même, et ayant une étoile de gueules au milieu.

"*Ferdinand de Hompesch*, 1797-99.—De gueules à la croix d'argent dentelée en sautoir."

C. M. L.

THE PIGFACED LADY (2nd S. xi. 266.)—M. A. should refer his question to Mr. D. P. Miller, 6. South Row, Golden Square, London. See Mr. Miller's *Life of a Showman*, published by Lacy of the Strand. W. C.

KING JOHN'S FIRST WIFE (2nd S. xi. 287.)—King John's first wife was the daughter of the Earl of Gloucester; but her name was not Isabel, as HERMENTRUDE states, but *Hawisa*, as we learn from Matthew Paris, the best authority, I think, on this point. They were related to each other in the third degree of consanguinity; the consequence was an interdict issued against John by Baldwin, Archbishop of Canterbury, against which John appealed to the papal legate, and succeeded in his appeal. When, however, he came to the

throne, he divorced himself from her on this very ground of consanguinity, and married Isabel, the daughter of the Earl of Angoulême.

"Eodem tempore," says Matthew Paris, "celebrato divortio inter Regem Anglorum et uxorem suam Hawisam, Comitiss Glouernie filiam, quæ quoddam affines erant in tertio gradu consanguinitatis, duxit idem Rex, consilio Regis Francorum, Isabel filiam Comitiss Engolismi, et Dominicæ proximâ ante festum S. Dionysii apud Westmonasterium consecratur in Reginam."—*Matt. Paris*, p. 192. ed. Tigur. 1589.)

In Rymer, vol. i. p. 134., there is a deed of settlement, by which John confers on Queen Isabel for her life a great amount of revenue derived from Exeter, "cum feriâ civitatis, Lestagium et Stallagium, et Listonam," &c.; from "Ilveleestre," in Somerset; from "Wilton, Maumesbir, Belesdun," in Wilts; from Chichester, in Sussex; from "Hatham Reginae," in London; from the town of Waltham, in Essex, held by the abbot and canons of Waltham as tenants; from "Berkhamsted," in Herts; "et in Normanniâ Kaleis et Danfront cum pertinentiis, Bonam Villam super Tokam, et preterea omnia alia quæ dilectæ matri nostræ A. Reginae Angliæ in dotem fuerint assignata, tam citrà mare quam ultra."

As to the mistake of the name, HERMENTRUDE errs in good company, for Dugdale also calls the first wife Isabel (*Baronage*, vol. i. p. 536.), and, what is rather surprising, refers in the margin to Matt. Paris, as one authority among others. The "Chronicle of Tewkesbury," however, which Dugdale inserts in his *Monasticon* (vol. i. p. 153. orig. ed.), calls her Isabel. The question, therefore, seems to resolve itself into this—Which is the better authority, Matthew Paris, or the Tewkesbury Chronicle? The chronicle was not written till the close of the fifteenth century, whereas Matt. Paris was nearly contemporary.

JOHN WILLIAMS.

Arno's Court.

FURMETY (2nd S. x. 388. 434.)—Perhaps the following old receipt, to make the famous dish, may not be unappreciated to some of your readers. It is extracted from a rare little volume, in my possession, entitled—

"The Compleat Cook: expertly prescribing the most ready Wayes, whether Italian, Spanish, or French, for dressing of Flesh, and Fish, ordering of Sauces, or making of Pastry. London: Printed for Nath. Brooke, at the Angel in Cornhill, 1662, (p. 59.):—

"To make Furnity.

"Take a quart of cream, a quarter of a pound of French barley, the whitest you can get, and boyle it very tender in three or four severall waters, and let it be cold; then put both together, put in it a blade of mace, a nutmeg cut in quarters, a race of ginger cut in three or five pieces; and so let it boile a good while, still stirring, and season it with sugar to your taste; then take the yolkes of four egges, and beat them with a little cream, and stir them into it, and so let it boile a little after the eggs are in; then have ready, blanchd and beaten, twenty al-

monds, kept from oyling with a little rose-water; then take a boulder strainer, and rub your almonds with a little of your *Furmy* through the strainer, but set on the fire no more, and stir in a little salt and a little sliced nutmeg, picked out of the great pieces of it, and put it in a dish, and serve it."

EDWARD F. RIMBAULT.

THE OLD DRAMATISTS (2nd S. xi. 261.): *Antony and Cleopatra*, Act V. Sc. 2.—Should not "If idle talk will once be necessary," be read as a parenthesis? Does not *Cleopatra* mean it as a scornful apology for condescending to declare her purpose to Proculeius? It may, I think, be illustrated by many other passages in Shakspeare; but I would rather quote in illustration of it the language of St. Paul when addressing the Corinthians (2 Cor. xii. 16–21.)

Measure for Measure, Act III. Sc. 1. — I suspect that in the lines quoted, "delighted" mean "deprived of light," "taken from this upper light." I do not contend for the propriety of such a formation, compounding a Teutonic noun with a Latin preposition, but I believe that "de-lighted" is occasionally, in the writings of the Elizabethan age, the epithet of the "luce privati."

Have your correspondents noticed, by-the-bye, that Cowley uses "belighted" to signify "being overtaken by the dawn of day"? W. C.

NUMISMATICS (2nd S. xi. 307.) — The medal of Cromwell is one of a series given to the purchasers of the early numbers of the *Sentimental Magazine*, which was commenced in 1773. Silver ones were also struck from the same dies, and given as prizes for the best contributions. See *Gentleman's Magazine*, June, 1797, pp. 469. 471.

I possess, in copper, what I believe to be the entire series, viz. Oliver Cromwell, George II., George III., Queen Charlotte, Duke of Gloucester, Duchess of Gloucester, Duchess of Cumberland, Lord Camden, Lord Chatham, Marquis of Granby, Alderman Beckford, David Garrick, and John Wilkes. J. C. WITTON.

WINCH (2nd S. xi. 267.) — The Saxon *wincel* (Dan. *vinke*, an angle), a corner, in composition of local names, will contract into Winch, as Wincheomb or Winchelcomb for Wincel-comb; but it is not so clear that it will do so when found otherwise. Nevertheless Winch or Uinic might be from the Celt. *anc*, a bending, from *ayn*, the root both of *aynulos*, *angulus* and *wincel*. Supposing the name to be from the Anc. Brit. I would offer the following etymologies: viz. from *uin-ic*, white dwelling; *uin-inch*, white island; *uin-inc*, white meadow; *uin-ish* or *itch*, white water; *guayn-ik*, the dwelling on the heath or down; *uain-ik*, the marshy dwelling. Parkin seems to think Winch may come from *Wininc*, "from being seated in a west meadow;" but *win* does not mean "west." The Sax. *win* is war; the Brit. *guin*, white; the Ir. *uinche*, a battle. We have in

England the following local names Winchfield, Winchmore Hill, Wincham or Winsham, Wincle, Winchton, Wincley or Winkley, Winceby, Winkton, Winksley, Winkfield, and Winkbourne.

R. S. CHARNOCK.

THE HOLYLAND FAMILY (2nd S. xi. 249.) — A family of this name resided for many years at Botcheston, a hamlet included in the parish of Ratby, Leicestershire. If your correspondent will consult Nichols' *Leicestershire*, Framland Hundred, under "Ratby," he will find several copies of tombstones erected in memory of the Holylands of Botcheston. The church register of Ratby was, I am informed, destroyed in a singular manner some years ago. The vicar, finding the register becoming exceedingly damp, took it home, and laying it before the kitchen fire at night, thought to find it much improved the next morning, when, to his dismay, he found it torn to tatters, a fine litter of puppies having, with the assistance of their maternal parent, made a bed or a plaything of the death-roll of the parish of Ratby.

If "STEMMATA QUID PROSUNT" will write to me as under, I will gladly furnish him with the means of obtaining more information about the Holylands of Botcheston, who, I have little doubt from his remarks, were connected with the Miss Holyland, "a Londoner from the city."

As I have had occasion to refer to Ratby, perhaps I may append, by way of note, that there is residing there a man who is a grandfather, and has himself a grandfather living: the elder living link of this chain having thus the unusual privilege of seeing his great-great-grandchild.

T. NORTH.

Southfields, Leicester.

Ladies have no crests, but Robson gives the arms of Holyland (no particulars as to county, &c.), as follows: — Per pale arg. and sab. in chief two mullets, in base a cinquefoil, counter-changed. Crest, a cross calvary entwined by a serpent; all proper. P. P.

WELSH PEDIGREE (2nd S. xi. 247.) — King Alfonso of Castille wished for old wood to burn, old wine to drink, old books to read, and old friends to talk with. W. C.

UNIBER (2nd S. xi. 308.) — *Uniber* is evidently another form of, or misreading for, *umber* or *umbrere*, the ancient name for the movable part of a helmet, which acted as a shade (*umbra*) over the eyes. The word occurs in the old romances, e. g.: —

"And for to see hyme with syghte,
He putt his *umbrere* on highte,
To byhalde how he was dyghte
That so tille hym spake."

Sire Perceval, 678-80.

So also v. 1522.; and *Morte Arthur*, f. 63.

J. EASTWOOD.

CHANCELS (2nd S. xi. 185.)—The communication of your correspondent, BREACHAN, contains a remarkably good statement of the symbolism theory. But I should be glad to know whether any traces of this theory are to be found in any authority as old as the buildings in which the deflection exists. If Mr. WILLIAMS, who kindly answered a former communication of mine respecting *orientation*, would do the like good office on the present occasion, I am persuaded that the problem would be solved.

I am surprised to see it stated that our Saviour's head drooped towards his shoulder on the right hand. If I relied on my own recollection, I should say that He is represented as drooping his head towards the left shoulder. The point is of some importance to the present purpose: a drooping towards the right shoulder, if symbolised in the chancel, would require a slant to the north; a drooping towards the left shoulder, would require a slant to the south.

May I beg of BREACHAN to point out some one or more instances of the peculiarity that he speaks of in the western window of the tower? MEMOR.

MEANING OF LAYMAN (2nd S. xi. 288.)—As in conventional language this designation implied, not simply a subordinate, but an *illiterate* person, for such the "lay-brothers" were, so I apprehend *layman* may be predicable of *any* one who is not a *professed* proficient in any particular art—a sense which seems applicable in the extract quoted by ALUMNUS; though I do not remember to have seen the speech alluded to by your correspondent. The Bishop of Oxford, though a learned *divine*, might choose to describe himself as unlearned in *law*,—in this *professional* sense of the term, a *layman*; though a learned *father*, he may yet be not a "learned brother." We find a corresponding distinction expressed by *παιδὴς* and *ιδιώτης* among the Greeks: *layman*, therefore, does not imply more than want of *professional* skill in, or acquaintance with, any particular department or branch of knowledge; in reference to which peculiar department, the most erudite and most profound *clerical* scholar may designate himself a *layman*.

F. PHILLOTT.

CANTIPRE (2nd S. xi. 313.)—In his quotation from Lipsius, FITZHOPKINS has mistaken the most important word. The correct reading of the passage is "*Cantipratum* pagus est in Cameracensi tractu, atque ibidem religiosorum cœtus cum Abbate." F. H. having written "*Cantipratunum*, which he renders "*Cantipratane*," says "I do not know the locality." The place intended by Lipsius is *Cantimpré* (sometimes spelt *Cantipré*) just outside the walls of Cambrai. Here there was an abbey of Augustinian Canons; but in consequence of the extension of the fortifications by Charles V. and its exposed situation during the revolt in the

Netherlands, the community abandoned it, and from about 1580 resided at a dependent priory a short distance west of *Halle*. The abbot appears to have retained his former title, and a seat in the States of the "Cambresis" as well as in those of Hainault. Thomas de Cantimpré, a writer of the thirteenth century, in whose works Dupin says there are many fables, styled himself "Thomas Cantipratanus," and similarly Lipsius calls the Abbot of Cantimpré, "Abbas Cantipratanus." P.

THE YORK BUILDINGS COMPANY (2nd S. xi. 291.)—You may add to your references to this great Joint Stock Company:—

"The Castle Builders; or, the History of William Stephens of the Isle of Wight, lately decd; a Political Novel." 8vo. 1759.

This strange work, although called a novel, apparently deals with the real events of Mr. Stephens's life, and relates many curious particulars regarding his proceedings while acting as the Company's agent in the North. J. O.

HERALDIC QUERY: ARMS (2nd S. xi. 227.)—There is a coat belonging to "Loftus" which strongly resembles that mentioned by J. A. Pn., the only difference being *trefoils* instead of *crosslets*; but these might be mistaken if the seal is small or much defaced. E. J. ROBERTS.

QUOTATION (2nd S. xi. 289.)—C. W. B. will find the quotation, "Tresses like the morn," in Milton's *Comus*, line 753. J. BOURCHIER.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of the Siege of Delhi. By an Officer who served there. With a Sketch of the Leading Events in the Punjab connected with the great Rebellion of 1857. (Smith & Elder.)

A very interesting narrative of this startling event, written from the MS. notes of the author, who was present during the whole of the siege operations, and was an eye-witness of almost every battle he describes. He went over the ground, into the batteries, talked with the soldiers, both European and native, and having sifted the accounts on the spot, spent all his spare time in realising and recording the great events in which he had been an actor. The author's hope that he will be supported by the public in what he calls the one innovation, of doing justice to the natives, will no doubt be justified. The personal sketches of the many gallant officers, whose names are associated with the suppression of the mutiny, give great interest to the present volume.

Manuel du Libraire et de l'Amateur de Livres. Par Jacques Charles Burnet. Cinquième édition originale entièrement refondue et augmentée d'un tiers. Par l'Auteur. Tome Deuxième, 1^{re} Partie. (Paris, Didot. London, Williams & Norgate.)

This work goes bravely on. The part before us, which extends from the article *Cicconius* to *Elia Levita*, occupies no less than 960 closely but clearly printed columns; while in the third edition, the only one to which we can

at present refer, the same portion occupied only 370 columns, each of which, on an average, contains only about two-thirds of the matter contained in a column of the present edition. We look forward anxiously for the completion of this invaluable Encyclopædia of Bibliographical Knowledge.

BOOKS RECEIVED:—

Observations on the Origin of the Division of Man's Life into Stages, with Illustrations. By John Winter Jones, Esq. (F. S. Ellis.)

This is a reprint from the *Archæologia* of the valuable Paper on this curious subject, which the learned Keeper of the Printed Books in the British Museum was led to write, in consequence of the Museum acquiring an extremely curious wood engraving of the *Seven Ages of Man*, executed about the middle of the fifteenth century. We need scarcely point out the interest of the Paper with reference to the well-known passage in Shakespeare, or how besides the poet the subject has occupied the attention of divines, physicians, moralists, and speculative philosophers. This impression is limited to 150 copies.

Essays on English Literature. By Thomas McNicoll. (Pickering.)

The ten *Essays* here reprinted were contributed by the author to the *London Quarterly Review*. The subjects are, *Auto-biographies*; *Sacred Poetry*—Milton and Pollok; *The Writings of Mr. Carlyle*; *Tendencies of Modern Poetry*; *Popular Criticism*; *Alfred Tennyson*; *Noctes Ambrosianæ*; *New Poems of Browning and Landor*; *Boswell's Letters*; and *The Terror of Bagdad*. The choice of subjects indicates Mr. McNicoll's general cast of thought; he reprints his criticisms because he still holds them to be substantially just, and manfully declares that he does not deprecate that free criticism of his own performances, which he has never scrupled to exercise on the works of other men.

A Brief Discourse on Wine, embracing an Historical and Descriptive Account of the Vine, its Culture and Produce in all Countries. (J. L. Denman.)

Apparently compiled with great care, this little volume is well-timed, and worth the reading of those who desire to know something of the wines likely to be introduced into more general use.

The National Portrait Gallery, one of the most recently established of our Institutions, is making rapid progress both in the object for which it was instituted, and in public favour. By the Fourth Report of the Trustees, which has just been issued, we learn that during the past year, the following portraits have been presented to the Gallery:—*Joseph Lancaster*, presented by Mr. Sharwood; *Dunning, Lord Ashburton*, painted by Reynolds, presented by Mr. T. Baring; *Robert Cecil, Earl of Salisbury*, presented by Mr. David Laing; *Sir Dudley Carleton*, and its companion picture, *Lady Carleton*, painted by Cornelius Janssen, presented by Mr. Felix Slade; and a drawing by Edridge of *Lord Auckland*, the gift of the President, Earl Stanhope. Busts make their appearance for the first time in the List of Portraits, Earl Granville having presented Nollekens's bust of *William Pitt*, and the Trustees having Christopher Moore's bust of *Tom Moore*, and Roubiliac's beautiful *Terra Cotta* bust of *Hogarth*. The sixteen portraits purchased by the Trustees during the past year are those of *Bruce*, the Abyssinian traveller; *Charles Diddin*, painted by T. Phillips; *Robert Dudley, Earl of Leicester*; *Hobbes of Malmesbury*; *King James I.*, by Van Somer, and a miniature of *Elizabeth*, by Hilliard; a very interesting whole-length by Jervas of *Pope*, attended by Mrs. Martha Blount, or his sister, Mrs. Rackett; *Sir Christopher Wren*, by Kneller; *John Locke*, by Brownsover; *Dr. John Owen*; *Horace Walpole*; a miniature of *Mrs. Fry*, by Drummond; a drawing of *Southey*, by Edridge; *Sir*

Eyre Coote; and *George IV.*, by Lawrence. The Trustees have lately dispensed with the use of tickets for the admission of visitors on Wednesdays and Saturdays.

The worthy Citizens of London are showing themselves alive to the interests of literature and archæology. The *Worshipful Company of Ironmongers* have issued cards for a *conversazione* at their Hall on Wednesday next, and the curiosities then to be displayed will continue on view during the three following days. While the *Gregory Collection* of rare Autographs, Plans, Drawings, Bills of Fare, Lists of Charities, and other Historical and Antiquarian Remains relating to the *Worshipful Company of Clothworkers* and the City of London generally, have been put by the Company into the hands of Mr. Rimmel of Oxford Street, to mount and inlay for the Company; and they have given him permission to offer them to the inspection of the curious in such matters, from the 1st to the 12th of May.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

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Wanted by W. J. Thoms, Esq. 40, St. George's Square, Belgrave Road, S.W.

DE FAUSTI, QUI IN GORTHII POEMATE OCCURRIT, IDEA, DE EJUS PACTO CUM Mephistophele, præcipue de itinere ad Sanctas Matres. Dissertatio philosophico-historica. Londini, 1844. 8vo.

Wanted by Thomas Fisher, M.D., 5, Appian Way, Upper Leeson Street, Dublin.

GILBERT'S HISTORY OF CORNWALL. 2 Vols. 4to. Many plates (Heraldry plates perfect.)

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PENNY CYCLOPÆDIA. Supplement, Part I.; of No. 1.

MITCHELL'S LIFE OF THE DUKE OF WALLINGFORD.

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Notices to Correspondents.

J. A. HARPER. The two *Sonnets* by Thomas Edwards are printed in his *CERONIS* of Criticism, pp. 323, 349, ed. 1765. "The last great work," is in allusion to Richardson's *Sir Charles Grandison*.

J. SANBORN. The story of the natural son of Richard III. has been noticed in our 1st S. vi. 456, 553, 615; x. 135. It is printed in extenso in Peck's *Desiderata Curiosa*, ii. 249, as well as in the *Genl. Mag.* xxxvii. 341, 400 pp. 468, 457, and 567, of the same volume, and vol. lxiii. 1199. Consult also Burke's *Patriarch*, iv. 68, and *Hasted's Kent*, iii. 202.

G. HAMMOND. The particulars of "Luke's Iron Cross" are given in our 1st S. ix. 57. George and Luke Dosa headed an unsuccessful insurrection against the Hungarian nobles at the commencement of the sixteenth century.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for SIX MONTHS forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BEAL AND DALRY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

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NOTES AND QUERIES RESPECTING CERTAIN THEOSOPIHISTS AND MYSTICS.

(Concluded from p. 343.)

IV. THOMAS TRYON. Having somewhere seen Tryon styled M.D., I gave him that title in my former Note; erroneously, however, for he was a merchant: the mistake may have arisen from his styling himself, in his *Treatise of Dreams*, "Tho. Tryon, Student in Physick." By the kindness of a correspondent of "N. & Q.," I have been able to purchase a copy of the Autobiography of this strange but worthy enthusiast since I last wrote about him, and I propose to give some account of it. The little book is thus entitled: —

"Some Memoirs of the Life of Mr. Tho. Tryon, late of London, Merchant: written by himself. Together with some Rules and Orders, proper to be observed by all such as would train up and govern, either Families or Societies, in Cleanness, Temperance, and Innocency. London: Printed and Sold by T. Sowle, in White-Hart-Court, in Gracious Street. 1705." Pp. 128.

Tryon was born "at a village called Bibury," in Gloucestershire, in the year 1634; and died in London in the year 1703, aged sixty-nine.* The

* A Portrait of Tryon "etat. 69, 1703," by White, is prefixed to his chief work, *The Knowledge of a Man's Self*, which was published in 1703. — Pp. 512, 8vo.

Autobiography ends at p. 56., and at the forty-eighth year of his age. The editor says: —

"We must here acknowledge that these *Memoirs* here published, are not what he intended for the press. . . . These *Memoirs* now spoken of were not to be found in the place where he assigned them to be; neither can we now, after eighteen months' search, find them out, which is the reason we now publish these." — Pp. 60—61.

Tryon's father was a poor man, "by trade, a tyler and plaisterer;" and "having many children, was forced to bring them all to work betimes."

When about six years of age our author had two dreams, suitable to the childhood of a Mystic, which he describes. At twelve or thirteen years, he became a shepherd, and soon after learned to read and write. At the age of seventeen or eighteen, he "began to grow weary of shepherdizing," and went to London. There, with three pounds he had saved, he bound himself apprentice "to a Castor-maker," or, as we should now say, *a hatter*. He proceeds: —

"My Master was an honest sober man, one of those called Anabaptists. After I had been with him about two years, I inclined to that Opinion; and was Baptized after their way, and admitted into a congregation among them, and continued in that Opinion about three years. In which time I was mightily addicted to Reading and Study." — P. 18.

Tryon does not tell us what "Opinion" he afterwards "inclined to," but it would seem that he became what has been called "a Christian unattached." Though engaged in a laborious trade, he applied himself with unwearied ardour and self-denial to the study of Theosophic, Hermetic, and Mystic works: —

"Besides Astrology, I read books of Physick, and several other natural Sciences and Arts. And, thus spending my time at hard labour in the day, and great part of the night in study, I arrived to near twenty-three years of age. About which time the blessed Day Star of the Lord began to arise and shine in my Heart and Soul; and the Voice of Wisdom continually and most powerfully called upon me for Separation and Self-denial; and through His great Mercy I was enabled to obey, retrenching many Vanities, and flying all Intemperance; for then I betook myself to Water only for drink, and forbore eating any kind of Flesh or Fish, and confining myself to an abstemious self-denying Life; . . . contenting myself with herbs, fruits, grains, eggs, butter, and cheese for food; and pure water for drink . . . I found this abstemious, clean way of living in Innocency, mightily to fit and qualifie me for the contemplation of our great Creator, and of His wonderful Works in Nature; for, by thoroughly cleansing the outward Court of the terrestrial nature, and thereby raising the power of the outward Senses, at the same time, as it were, it opens the Window of the inward Senses of the Soul; so that they become clear-sighted, and can discern and distinguish between the good and evil Principles, and prepares the way for the Voice of Wisdom, giving it power over the Adamical Father's Nature, to tincture the jarring, fierce, astrifying Forms thereof with its pure glance of Light and Love," &c. — Pp. 25—26, 29—31.

"Having in this manner engaged myself in Self-denial and Separation, I married a sober young Woman, but of a contrary sentiment to mine, as to Diet, and my method

of living. . . . About two years after my Marriage, I took a Voyage to Barbadoes, where I staid about a year; but in some little time after my return home, I went for Holland; but my errand there not succeeding to my expectation, I quickly returned home, and, after a short stay, went again for Barbadoes, where I continued about four years, making Beavers to success. . . . After this I returned for England, and settled for altogether with my Wife; and before my voyages, and after, had five Children: two Sons and three Daughters."—Pp. 39—42.

The Memoirs end abruptly with the forty-eighth year of his age; about which time, he tells us, he had "an inward instigation to write and publish something to the world :"—

"This Impression was upon my spirit to that degree, that I could not be satisfied till I had set down in writing several things the Lord had manifested to me, relating both to Divine and Natural Wisdom. . . . I write down several Mysteries relating to God, and His Government in the methods of Nature, which I had not by hear-say, nor borrowed from other Authors, but as they were impressed upon me by my good Genius through the Mercy of God," &c.—Pp. 54—56.

Tryon's "Principles, Maxims, and Laws," given at the end of the book, are very curious. Here are some extracts from his Laws :—

"1. Thou shalt not kill, oppress, hunt, hurry, nor offer any kind of violence either to Mankind, or any Creature, either of the Air, Earth, or Water . . . , for they are thy Brethren.

"2. Thou shalt not eat the Flesh, nor Fish, of any living Creature whatsoever, nor defile thyself with their dead Bodies.

"3. Thou shalt not boil, bake or prepare any sort of Food in the Vessels of those that eat any living Creature neither shalt thou sit down at table with those that eat Flesh or Fish.

"4. Thou shalt not drink any sort of strong Drink neither shalt thou chew or smoke Tobacco, or take Opium, &c.

"5. Thou shalt not use the Skins of any living Creature for Shoes, Gloves, Saddles, or any other thing whatsoever. Thou shalt not lie on Down or Featherbeds, nor on the Beds of such as eat Flesh or Fish, or drink strong Drink.

"6. Thou shalt not intermarry with such as do not strictly adhere to all the Rules of Innocency, Temperance and Cleanness,"

After these Laws, which amount to thirty, follow eighteen "proper for Women to observe :"—

"16. You shall Keep one Fashion in your Garments. . .

"17. All Women above the age of seven years shall be Veiled when they go abroad. . . ."

We are not informed how this worthy legislator reconciled his peremptory commandments with his trade of "making Beavers." Nor are we told whether he founded a Sect or not, though he speaks of the meetings of "the Society," and provides for the appointment of "the Governours and Heads of the Society."

Though Tryon seems not to have succeeded in founding a "Society," his writings seem to have had considerable influence, and he may be regarded as the Father of the MODERN PYTHAGOREANS.

Among the many varieties of these worthies, I may mention a singular Sect called The White Quakers, which sprang up in Ireland a few years ago, founded by one Joshua Jacob, a Tipperary man. I paid them a visit once, when they rented a house and demesne near Clondalkin, which formerly belonged to Lord Kilwarden. Not being allowed by the law to walk, as they wished, in the naked simplicity of their "Adamical Father," they adopted white garments as being next best. Everything with them was white; their house was white within and without, and they had even a white jaunting-car. They went bare-footed, but some I believe were allowed the indulgence of white shoes. They lived wholly on Vegetables, and professed to cultivate Silence extensively. They also cultivated Polygamy, however, (not very productive of *Silence*, one would think!) and were in many respects more like the Mormons than disciples of Tryon, who, though a fanatic, was an upright and honourable man. I shall not soon forget the White Quaker who kept the gate; he was a bare-footed man in white, with a red beard, and came slowly to open the gate, reading, as he came, a book in his hand, — then, silently he admitted me.

For another phase of Modern Pythagoreanism, I may refer to Mrs. Kely's curious and clever work entitled :—

"*Visiting My Relations, and its Results; A Series of small Episodes in the Life of a Recluse.*" 3rd ed. London, W. Pickering, 1853."

Chapter vi. contains "A Discussion on Diet." In it is quoted a passage from the *Aphorisms of Thomas Tryon, Student in Physick*, Lond. 1696. Chapter vii. contains a most ludicrous account of "A Model School," which the writer describes under the name of "Sedley House." *The Prospectus of Sedley House* given at p. 128. is obviously genuine, and at the same time inimitable. Let me quote a short passage from it :—

" Proceeding on the principle that there is a Divine Germ to be elicited from the Soul by the culture of Love, and perfect Health from the corporeal frame by the pursuit of a pure and simple Diet ; the most delicate attention towards the former on the part of Philosophical Minds, and a strictly Vegetarian Regimen as it respects the latter, will be the leading features in their Scholastic Administration."

Every description in this book is evidently a photograph from real life in some of its more grotesque and painful aspects. Query, the original of Sedley House ?

Compare with the above Prospectus, an extraordinary Advertisement postfixed to one of the greatest Curiosities of Literature it has ever been my lot to meet with—viz. *An Introduction to Theosophy*, published some six or seven years ago by "John Kendrick, 27. Ludgate St.,"* The

* There is no date on the title-page, but the preface is dated 1854.

book itself is simply a reprint of some of W. Law's Mystical treatises; but the Title, Dedication, Preface, Notes, Appendix, and Advertisement, are original. The Appendix will be found a valuable bibliographical help to students of Mystic lore. The editor is an earnest Wesleyan Mystic of the most advanced school.* In the preface he declares:—

"The presentation of such a course of Philosophy to the world as is necessarily implied in the Title . . . would more properly belong to a body of learned, devout, and highly regenerate men, constituting a Theosophic College, and located in some peaceful, secluded, rural, retreat,—(the primary object of whose association, was the Cultivation of the *Germ* or Principle of the Divine Life and Knowledge, in themselves and their selected pupils, to its highest maturity of development, by the appliances of sublime Magian Science and Art:—) rather than to a simple individual," &c. — P. xviii.

At the end of the book we find the following—

"ADVERTISEMENT. *To the Enlightened, Wise, and Loving Reader of this Treatise, who is Rich in this World.*

ACADEMIA CELESTIS.

"The EDITOR of this work, as he has in it and elsewhere abundantly explained himself, being desirous to raise up a generation of perfect christians, or true *divine men* on the earth, and to provide for the perpetuation of the same, proposes for these ends, the establishment of a THEOSOPHIC COLLEGE, and accordingly puts forward this announcement, signifying the want of ONE HUNDRED THOUSAND POUNDS for the foundation and endowment of such a Scheme," &c. &c.

Our mystic editor, after recommending TRON'S Works, further advises us—

"Here to read some judicious treatises on the necessity of pure Diets, or a pure fuel for the fire of life, and indeed for an universal cleanness, in order (in common with the spiritual exercises of earnest religion) to the regeneration, or purification and sublimation of the humanity, according to the true scope of the gospel. Also, to examine some works treating of high *Boodhist*, and other *Oriental*, *Druidic*, etc. religious science, virtue, and piety:— and likewise concerning the real *purificative* rites, and *inductive* physical and mental training of the ancient *vestal pythoneses, sibyls, priestesses*, etc. etc." — App. p. 498.

More than twenty years ago two Pythagorean Societies were started in America, both of which came to an untimely end. One was that of Brook Farm situated at West Roxbury, about eight miles from Boston. The other was the family at Fruitlands, a pretty place three miles from Harvard, and about forty from Boston. Some account of the Brook Farmers and Fruitlanders

* So much was Wesley in the rear of his disciple, that Hartley, in his *Short Defence of the Mystical Writers* (Lond. 1764), takes him thus to task: "What cause had Mr. J. Wesley for that obloquy he pours on those excellent men, the Mystical Writers? What is most excellent among the Methodists comes the nearest to what is laid down in their spiritual writings . . . He has taken pains to represent in a reproachful manner the Works of that wonderful man J. Behmen, which he never understood," &c. — Pp. 394-5.

may be found in a remarkable book entitled — "*Questions of the Soul*. By I. T. Hecker. New York: Appleton & Co. 1855." An account of Brook Farm was published in London, I think about a year or two ago; I remember seeing it advertised. I must now pass on from Modern Pythagoreans and Gnostics, to the revivers of pure Paganism in modern times.

V. THOMAS TAYLOR. As a supplement to my former notice of Taylor the Pagan, I may refer to an article in D'Israeli's *Curiosities of Literature*, on "Modern Platonism," by which term D'Israeli means, not Christian Platonism, but *bonâ fide* Heathenism. In it he notices Gemisthus Pletho, Hemon de la Fosse, and Thomas Taylor. Should the life of Taylor ever come to be written by a Christian Platonist — viz. one who follows the footsteps of St. Augustine, Abp. Leighton, and Norris of Bemerton — he would have to deal with the strange phenomenon of Modern Heathenism. On this subject see the Abbé Gaume's excellent work before referred to, — the English translation is entitled, —

"Paganism in Education. From the French of 'Le Ver Rongeur des Sociétés Modernes.' By the Abbé Gaume, Vicar-General of Nevers, &c. Trans. by Robert Hill. London: Dolman, 1852."

See also Burlamachi and Bartoli on SAVONAROLA and his Sermons; Rio's *Poetry of Christian Art*; and Jones of Nayland's *Reflexions on the Growth of Heathenism among Modern Christians*, London, Rivingtons, 1776.* EIRIONNACH.

PROLOGUE SPOKEN BY GEORGE III.

The *Foundling Hospital for Wit*, No. 6., published in 1749, contains a prologue and an epilogue, spoken by the Prince of Wales's children, on their performing the tragedy of *Cato*, at Leicester House. The parts were thus distributed: — Portius, Prince George, Juba, Prince Edward. Cato, Master Nugent. Sempronius, Master Evelyn. Lucius, Master Montague. Decius, Lord Milsington. Syphax, Lord North's son. Marcus, Master Madden. Marcia, Princess Augusta. Lucia, Princess Elizabeth.

The prologue was spoken by Prince George (who, in 1749, was eleven years old); and the following verses occur in it:—

"What though a boy, it may with pride be said,
A boy in England born, in England bred;
Where freedom well becomes the earliest state,
For there the love of liberty's innate."

It is probable that the speaker of the prologue

* Cf. also Cardinal Wiseman's *Letters to John Poynder, Esq., upon his Work, entitled "Popery in Alliance with Heathenism."* London. (Booker.) 1836.

Also, an article in the *British Critic* for Jan. 1843, on "Monumental Devices and Inscriptions."

recollected this passage when afterwards as king, he inserted in the first speech which he delivered from the throne, the well-known sentence—"Born and educated in this country, I glory in the name of Briton" (18 Nov. 1760.)

Lord Milsington, the eldest son of the Earl of Portmore in the Peerage of Scotland, is stated in Lodge's *Peerage*, to have been born in 1745, and to have died in 1823. The person here referred to must have been an elder brother, who was old enough to have acted in 1749.

Lord North, born in 1704, was appointed one of the Gentlemen of the Bedchamber to the Prince of Wales in 1730. He became governor to Prince George in 1750, and was created Earl of Guilford by George II. in 1752. He died in 1790, aged eighty-six. His eldest son Frederic was born in 1733, and was sixteen years old when he acted Syphax with Prince George, to whom as king he afterwards became minister.

WITTY RENDERINGS.

CHITTELDRÖOG has strung together some capital specimens. The extract from the *Art of Pluck* has plenty of Cambridge parallels, *ex. gr.* :—

"Cæsar captives sub corona vendidit."

"Cæsar sold the captives for less than five shillings,"

And again :—

"Est enim finitimus oratori poeta: numeris adstrictior panilo verborum autem licentia liberior."

"For a poet lived next door to the orator: too licentious in his language, but more strict than many."

Of similarly whimsical replies the University on the Cam has good store in other directions. Take for example the under-graduate, who, being asked about the Emperor Titus, replied, that he wrote the Epistle to Timothy, and that his surname was Oates. Or the still more felicitous respondent, who, being questioned as to which were the major and which the minor prophets; answered, that he declined to draw invidious distinctions.

The incumbent of a pleasant Devonshire parish made a good reply to the rural dean the other day. His picturesque church tower is completely overgrown with ivy, which the rural dean thought objectionable. After making his inspection, and having some luncheon, just before he stepped into his carriage, the dean returned to the charge :—

"Well, Doctor, what shall I say about the ivy?"
"You, can parody Cæsar, if you like," replied the rector; "and say—'veni, vidi, ivi.'"

MORTIMER COLLINS.

The epigram, on the return of Mr. Gully as member for Pomfret, was made under the following circumstances. At the first election, after the passing of the Reform Bill, great changes were made in the representation of many constituencies.

William Cobbett—just come back from America, bringing with him "Tom Paine's bones"—and Gully, were both returned. This gave rise to an epigram :—

"—— and —— are rejected;

Cobbett and Gully are elected.

Oh! rare effect of England's renovation,

When 'Bones' and 'Boxing' represent the nation."

The epigram to which your correspondent alludes is of a higher order. The name of Pomfret, or Pontefract, plainly indicates that it occupies Roman ground: "Ad Pontem Fractum"—"The Broken Bridge." The place is celebrated as one of the eyes of the North, from the strength of its position and of its castle, which stood three sieges in the Great Rebellion, of which a contemporary journal forms one of the publications of the Surtees Society for 1860. It is, therefore, no wonder that persons interested in the traditionary glories of the old town should have been indignant, when Gully was elected to represent it in Parliament, and even go so far as to assert that the place had disgraced its name and fame by making such a choice. In reply the following epigram appeared :—

"O say not, O think not, that Pomfret could sully

Her name, by returning to Parliament Gully:

'Tis that very name the reason discloses;

'Twas for breaking the bridges of so many noses."

I quote from memory only, but I believe this to be substantially correct. T. C.

The lines inquired after by CHITTELDRÖOG, (*anté*, p. 303.) are—

"Strange is it, proud Pontefract's borough should sully
Its fame by returning to Parliament Gully.
The etymological cause, I suppose, is,
His breaking the bridges of so many noses."

The lines were attributed to either Horace Smith, or Twiss, I am not certain which. J. H. L.

It may amuse some of your readers, as well as your correspondent CHITTELDRÖOG, to add two renderings more to those he has given us.

A late admirable writer, more read than known, for most of his productions were anonymous, was about to go into Italy, and telling a friend of his intention, added: "I shall write an account of my travels in short verse, like Drunken Barnaby; and as I mean to travel by diligence, take this for my motto:

"Diligentiâ usus, ivit in Italiam."

The late Bishop Burgess, it is well known, had a brother who kept the repository for saucers, hams, tongues, and cured meats—still in high repute under the same name—in the Strand. On some occasion, the question being debated before the bishop what motto his brother should adopt, to put under his arms on the panel of his carriage: "Pshaw!" said his lordship, "what can you want

with a motto? If you want one, I'll give you one:—

"Gravi jamdudum saucia cui"

Obris.

"QUID RIDES" (2ND S. xi. 303).—This motto was given by Sam. Foote, our English Aristophanes, on being solicited to give a motto to the arms of an eminent tobacconist. He replied, the most expressive he could think of would be—"Quid rides." W. WEST.

OLD EPITAPHS REMODELLED.

Epitaphs have been offered and admitted as legal evidence, with the presumption that they afford testimony *contemporary* with the deaths of the parties they commemorate: but, if viewed in that light, it is manifest that they ought not to be subjected to subsequent mutilations or alterations, any more than parish registers, or any other documents of record.

Towards the end of the last century there were two Aldermen of London, partners as Stationers, and brothers-in-law by marriage, Mr. Alderman Wright, who was Lord Mayor in 1785, and Mr. Alderman Gill, who was Lord Mayor in 1788.

In the first volume of Lysons's *Magna Britannia*, published in 1806, under the parish of Wyrardisbury in Buckinghamshire, is the following paragraph:—

"In the parish church are some monuments of the Harcourt family, and of Thomas Wright, Esq., and Thomas [this should be William] Gill, Esq., Aldermen of London, partners in a very extensive business as stationers, who died within a fortnight of each other, in the year 1798."

In the *Gentleman's Magazine* for January, 1816, are given at p. 13, the Gill epitaphs, then existing in Wyrardisbury church.

In Dr. Lipscomb's *History and Antiquities of the County of Buckingham*, completed in 1847, the last parish described is that of Wyrardisbury, under which is a pedigree tracing the family of "Gyll of Buckland and Wyddial Hall, co. Herts, Yeoveny Hall, co. Middlesex, and Wyrardisbury Hall, co. Bucks," from the Gylls of Cambridge-shire living in the reign of Edward I. In this vast sea of genealogy it is difficult to discover the Alderman; but at last we find the name of his partner, who was also his brother-in-law, and is duly entered as the husband of Anne Gill, under the name of "Thomas Wright, Esq., Lord Mayor of London 1785, ob. 9 April, 1798, æt. 76." With this assistance we are enabled to identify the name of the brother Alderman, who appears as an Alderman no longer, but is converted into a country gentleman as

"William Gill of Wyrardisbury House, co. Bucks, and Yeoveny Hall, co. Middlesex; ob. 17 March, 1798, aged 76."

This admits us into a secret. We are introduced into a family where civic honours are evidently at a discount: but still we are scarcely prepared for what we are to witness when we enter the church.

The Alderman's epitaph was thus printed in the *Gentleman's Magazine* for 1816:—

"Sacred to the memory of William Gill, Esq., Alderman of the City of London, who departed this life the 26th March, 1798, aged 74 years."

But in Lipscomb's *Buckinghamshire* we read as follows:—

"In Memory of William, son of George Gyll, Esq., who died 10 Aug. 1754, aged 68. Also his son William Gyll, Esq., of this parish, died 17 Mar. 1798, aged 74, of the family of Gyll of Wyddial, Herts. Also Mary, wife of William Gill, Esq., daughter of John Broome, Esq., of Ludlow, Salop, died 11 Mar. 1820, aged 88."

Again the Alderman is scarcely to be recognised. He is the second person here commemorated, but metamorphosed from Mr. Alderman Gill into "William Gyll, Esq., of this parish, of the family of Gyll of Wyddial, Herts." He still dies in March, 1798, at the age of 74, but on the 17th of that month instead of the 26th,—the latter having been the actual date of his death. One might justly refuse all credit to records that have been subjected to such treatment!

The lady last-named was the Alderman's widow.

Nor is this the only monument in Wraysbury church that has suffered at the same hands. One of them, according to the *Gentleman's Magazine* for 1816, was

"Sacred to the memory of William Gill, Esq., First Equerry to his Royal Highness the Duke of Sussex, and only son of Alderman Gill; who departed this life Feb. 16, 1806, in the 31st year of his age," &c. &c.

But in Lipscomb's *Buckinghamshire* the words above printed in italic are altered to "Captain in H.M. 2nd Life Guards, and son of William Gill, Esq."

Another inscription is to the Alderman's daughter, which in the *Gentleman's Magazine* commences—

"Sacred to the memory of Harriett Paxton, wife of Archibald Paxton, Esq. of Watford Place, Herts, and daughter of William Gill, Esq., Alderman of the City of London, &c. &c., leaving a 'disconsolate husband to deplore her irreparable loss.'"

In Lipscomb's *Buckinghamshire*, the word *wife* is absurdly altered to "widow;" the word *place* is changed to "in;" and the words *Alderman of the City of London* to "of this parish."

Thus the civic honours of their ancestor, of which the family might reasonably have been proud, have been foolishly obliterated from all the Gill epitaphs. An epitaph of the brother Alderman, Thomas Wright, Esq., appears in the *History of Buckinghamshire* in unaltered terms; but the date of his death, instead of the 9th April, 1798, as cor-

rectly given in the pedigree, is printed as "IXth Sept. MDCCCLXXXIV." This it may be supposed is merely an unintentional blunder.

It must not be thought that the epitaphs have been altered only in the printed book. They are altered in the church as well, and even further than appears in Lipscomb's history: for, whereas the family are there all Gills, until we come to Hamilton Gyll, Esq., who died in 1844, and the renewed version of the Alderman's epitaph above given, I am informed that the other tablets in the church have since been recut in order to suppress the *civic* name of Gill, and to parade the presumed more *archaic* form of Gyll.

We have thus seen that the epitaphs in Wraysbury church have been altered in their dates, in their designations, and even in their names; and in whatever light such proceedings may be viewed, it would certainly be wrong that they should pass unnoticed.

It appears to me that such doings as these are more than silly. They are ungrateful towards ancestors, and possibly still more injurious towards posterity. An epitaph ought in some measure to partake of the sacred character of the building in which it is placed. A STATIONER.

THE WESTMINSTER CRIMEAN MONUMENT.

[The following Sapphics from the pen of Mr. James Mure, which are at once so pleasing and classical in themselves, and give so good a description of the newly-completed monumental column erected to the memory of those educated at Westminster who fell in the Crimea, were recited with great effect at the Election Dinner on Monday last. We believe that their publication in "N. & Q." will gratify many of our readers, especially such of them as are Old Westminsters. — Ed. "N. & Q."]

PULCHRIOR EVENIT.

Annua tandem spatio Columna
Debitis prodit decorata signis;
Quàm benè accessit manus auspicatis
Ultima cœptis!

Aspice ad Solem ut rutilante micâ
Ardeat saxum, memoresque nostri
Circulo reges nitido coronent
Nobile marmor!

Tu, pius, clemens, Edoârde, primæ
Conditor sceptro veteri palæstræ,
Tu ferebaris Fidei verendus
Cultor et Auspex!

Testis orantùm genibus cavatum
Quod sub antiquis trabibus, lapillis
Apta, distinguit vario colore
Tessera fanum!

Saxonis regni decus atque finis
Occidis; nunc ad croceam resurgis
Versus Auroram, revocatque laudes
Fama vetustas!

Proximus qui magnifico imminente
Vertice instaurans reparavit ædem
Regium Henricus genus atque nomen
Plantagenista!

Lampadem nunc marmoreus cadentem
Respicit Phœbi, atque animo futuris
Præcipit seros habitura sæclis
Arva nepotes.

Liminis custos veterique portæ
Visa maternâ invigilare curâ
Lustrat australem regionis oram
Grandis imago.

Tu gerens curas mulier virilis
Clara bellatrix, studiosa Pacis,
Consili prudens, sapiensque rerum
Regia Virgo!

Tu Scholæ faultrix columenque nostræ,
Quam, tuum examen, studio fideli
Et colunt semperque colent Alumni, Il-
-lustris Eliza!

Quis latus servat boreale saxi?
Auream cingit diadema frontem;
Inter insignes Cynosura Reges
Spectat ad Aretos;

Clara Reginae facies: videtur
Indoles blando radiare vultu;
Ora Majestas decorat fideli
Cara Britanno; —

Cara, seu sanctum celebrare nomen
Gestiat lætis populus choreis,
Seu petat victor moriens honesto
Vulnere famam.

Qualia inscriptum caput hîc columna
Nomina ostendit, procul, heu, sepultis
Justa persolvens, lacrimamque poscit
Prætereuntis: —

Te ducem, illustris Fabii sodalem,
Nobiles inter memorande Fratres,
Teque festinâ medio in triumpho
Morte peremptum!

Vosque mutatâ juvenum caterva
Vix togâ primi spoliū pericli,
Vos brevis famæ memor et sepulcri
Patria mœret!

Mœret, et mensis Domus hæc repostis
Ferias anno referente notas,
Fida lugubri repetit quotannis
Voce querelam!

Minor Notes.

A HIGHLAND FUNERAL. — Lately musing in an old churchyard in the Island of Arran, a funeral took place of a man aged eighty-two. The corpse had been brought from a distance in a common cart accompanied by the relatives and acquaint-

tances of the deceased, among whom a female was present. After the corpse had been deposited, and the grave carefully covered with green sods, all the company reverentially standing around bareheaded, one of them, an elderly man who spoke in Gaelic, thanked them for their attendance. He next, in the same language, delivered a kind of address or oration over the grave, in which it was understood some reference was made to the worthy character of the deceased. Refreshments of bread and cheese and whiskey having been served, a prayer was offered up in an impressive manner, and at its conclusion the company slowly moved away.

In these simple ceremonies there was nothing unusual. It was only the burial of a poor man, but whose absence was sincerely and deeply lamented, and who will repose as soundly here, amid the wild grandeur of Nature, as if he had been interred in the cathedral or the abbey with the pompous rites of the wealthy and the noble, reminding so vividly of the lines of the poet Blair as a forcible contrast:—

"But see; the well plum'd herse comes nodding on,
Stately and slow; and properly attended
By the whole sable tribe, that painful watch
The sick man's door, and live upon the dead,
By letting out their persons by the hour,
To mimic sorrow when the heart's not sad.
How rich the trappings! now they're all unfurld
And glittering in the sun; triumphant entries
Of conquerors, and coronation pomps,
In glory scarce exceed. Great gluts of people
Retard th' unwieldy show; whilst from the casements
And houses' tops, ranks behind ranks close wedg'd,
Hang belying o'er"

G. N.

ANTHEM: ANTHYMN.—The subjoined passage, from Barrow's *Sermons*, seems to explain the name *anthem* as used primarily for a piece of music sung antiphonically:—

"If for the prosperous success of our worldly attempts . . . we make *Te Deum laudamus* . . . our song for victory, how much more for the happy progress of our spiritual affairs . . . are we obliged to utter triumphall *Anthymns* of joy and thankfulness?"—*Serm. LX. p. 337.* London, 1678.

R. J. ALLEN.

Leicester.

LOCAL HISTORIES.—A note in your number for Ap. 27, p. 336, on the forthcoming *Hist. of the County of Down*, puts me mind of a suggestion which I have often thought of making, through the medium of "N. & Q." to publishers and collectors of topographical, genealogical, and biographical materials, viz. that it would be a *paying* speculation for the publishers, and an interesting employment for the editors, if some publishing firm would undertake to print in a *cheap form*, but *accurately*, a series of volumes; to be issued in a similar manner to the *Chronicles and Memorials* now issuing from the Record Office, and containing neither more nor

less than the contents of some of the best collections for local history now deposited in the British Museum, and other public and private libraries.

To complete these collections, arranging and publishing them in an *expensive* form, would be too costly a work for any publishing firm to undertake, as the *price* would put a narrow limit to the extent of their circulation; but to print them *accurately*, as they are found, could be done at comparatively small cost,—at the same time that it would open new stores of information, not only to the local antiquary, but to all lovers of local and biographical history.

J. SANSOM.

P.S. Why might not the authorities of the British Museum itself adopt some method, under the Treasury's sanction, for the publication of materials of this kind?

SHELLEY, THE POET AND "EROTICA BIBLION" OF MIRABEAU.—I am not aware that Mirabeau's infamous volume has ever been published in English. But, unless I misinterpret the following memorabilia, the poet Shelley at one time designed such a translation and publication. In the *Shelley Memorials* by Lady Shelley (vol. i. post 8vo., Smith, Elder, and Co. 1859), I read these words in a letter from Shelley to Mr. Hookham (p. 40., postscript):—

"I am about translating an old French work, professedly by M. Mirabaud [Mirabeau], not the famous one, *Le Système de la Nature*. Do you know anything of it?"

Lady Shelley places a hyphen thus (—) after "one," and evidently deems *Le Système*, &c., to be the work Shelley was engaged upon. However, it was "the famous one." The reference is, therefore, to another not famous. That that other was the *Erotica Biblion* is evident from another extract a little onward (p. 48.) in another letter to the same Mr. Hookham, dated Tanyralt, Dec. 17, 1812:—

"You will receive the *Biblical Extracts* in a day or two by the two-penny post. I confide them to the care of a person going to London. Would not Daniel J. Eaton publish them? Could the question be asked him in any manner?"

Lady Shelley says "This work has never been published."

Eaton was a notorious infidel publisher, whose case the poet had taken up in a letter addressed to Lord Ellenborough, extracts from which are given in the *Shelley Memorials*. Putting the two references together, and considering the whole circumstances in which Shelley was then placed, I fear there can be no doubt that the *Biblical Extracts* translated by him consisted of Mirabeau's obscene and deplorable book. It is very mournful to think of Shelley so occupied; but as a biographic fact it merits record.

By-the-way, it is suggestive to note that this base libel on God's word by Mirabeau, for which even at that atheistic and corrupt period he could

find no publisher in Paris or France, bears the *papal* imprint, "A Rome, de l'Imprimerie du Vatican, 1783." Moreover I may state that I obtained my copy direct from the Vatican, through our late consul in Rome (Mr. Freeborne), after a fruitless search elsewhere. T.

Queries.

FRANCIS BACON, RALPH FLETCHER, AND
TWICKENHAM PARK.

From certain Patent Rolls, printed by Mr. Dixon in his *Personal History of Lord Bacon*, it appears that on the 3rd of March, 1573-4, a lease for twenty-one years, dating from Michaelmas preceding, of certain lands at Twickenham (about one hundred acres in all) was granted to Robert Bacon; that on the 10th of April, 1594, a lease of the same lands, for thirty years, dating from Michaelmas following, was granted to Milo Dodding; and that on the 17th of November, 1595, a lease of the same lands for twenty-one years, dating from Michaelmas, 1624, was granted to Francis Bacon.

The rent was the same in each case viz. 12*l.* 12*s.*, and the conditions the same, so far as they appear on the face of the patent. But the last grant is stated to be made in consideration, not of Francis Bacon's services, but of the good, faithful, and long service of our beloved servant *Ralph Fletcher*, "unum valett' de la Vestrie en Hospitio nostro," and at his humble suit; and it is coupled with another grant of other lands elsewhere to John Hibberd; which is also stated to be made in consideration of the service of the aforesaid *Ralph Fletcher*.

Can any of your readers inform me who this *Ralph Fletcher* was, and what was the nature of his interest in the transaction? The lease was a property of considerable value. If it was a gift from the Queen to Bacon, why was it granted at the suit of *Ralph Fletcher*? If a gift to *Ralph Fletcher*, as it purports to be, upon what consideration did he make it over to Bacon?

JAMES SPEDDING.

AMERICA AND LORD CHATHAM.—Recent events have brought to my recollection the reported saying of Lord Chatham: "Peace with America, and war with the world." Where is this saying of his lordship to be found? And what were the special circumstances which induced him to make the remark? T.

ATTORNEYS IN THE SEVENTEENTH CENTURY.—Pray are there any rolls or records of attorneys practising in London and Westminster from 1600 to 1650,—say, specially, in the middle of the reign of Charles I.? and how must I proceed to obtain particular information? QUERENS.

BLIGHT.—When anything goes wrong in the garden, or a peculiar kind of mist appears, it is with much gravity ascribed to "a blight." But if you ask your informant to explain, you will generally find him at fault. What is meant by blight? Is it a swarm of insects? Is it a state of the atmosphere? or is it only a convenient expression to conceal ignorance, vague enough not to commit the speaker, and yet imposing enough in sound to appeal strongly to the principle, *Omne ignotum pro magnifico*? H. ESTRIDGE, M.A.

CALDERON AND LOPE DE VEGA.—

"Calderon tried regular plays at first, but they failed; and Lope de Vega, in his own memoirs says, that he would have adhered to the unities, but was forced by poverty to please the Court."—On the Rise of the Drama, in *General Magazine*, October, 1769.

If such admissions were made, a reference to them will oblige J. A. A.

QUEEN CATHARINE'S LETTER.—Can any of your correspondents inform me whether there is any other copy extant of Queen Catharine's letter to the Princess Mary, which is printed from the Norfolk MS. at Gresham College, by Burnet, *Records*, part ii. book ii. No. 2.? Miss Strickland has printed the letter with many variations. The Norfolk MSS. appear to have been burnt.

NICHOLAS POOCK.

CLERGYMEN IN THE HOUSE OF COMMONS.—What instances are on record of clergymen of the Established Church, besides Rushworth (M. P. for Newport, Isle of Wight, 1784,) and Horne Tooke? Gunning, in his *Reminiscences* (2nd ed., vol. ii. p. 223.), says it was notorious that in every parliament clergymen had taken their seats without opposition. This is surely a somewhat exaggerated statement, yet not altogether without foundation: for Earl Temple, in moving for a new writ for Old Sarum in the place of Horne Tooke, on the ground of his incapacity to sit, "being at the time of his election in priest's orders," said that "in every instance, without a single exception, in which the House had noticed a priest within its walls, the individual so noticed had been expelled." This clearly implies that the election of a clergyman was not very uncommon, although he might not have been allowed to retain his seat. Rushworth was only a *deacon*; and Temple seems to have insisted mainly on the fact of Tooke being a *priest*, to establish his incapacity to sit. Q.

DARK AGES.—When and by whom was this name first given to these centuries? WM. H. Aberdeen.

JABEZ EARLE.—Who is the author of *Umbritii Cantiani Poemata*, 12mo. Lond., 1729. The British Museum possesses a copy. On the title of

mine is written "Jabez Earle, D.D." Was he the author; if so, what is known of him?

SENNOKE.

"SIR ELWYN." — Who is the author of *Sir Elwyn*, a tragedy (printed by Mr. Maudsley), Liverpool, 1840? I was informed a few years ago that the author was a Scotch gentleman resident in London. A. Z.

EPITAPH IN ECCLESFIELD CHURCH. — Among the Dodsworth MSS., in the Bodleian, is the following curious epitaph, copied by him from Ecclesfield Church (co. York), where it was placed early in the sixteenth century: —

"Here lyeth Thomas Shercliffe,
In Halumshire Mr. of Game;
Who of justice, truth, love, and bounty,
Had alwaies the Fame.
Alexander, his Son and heire,
Lies here hard by,
Who languished in sorrow
By his Mrs. cruelty.
No Goddess she was,
But of like nomination,
As prudence to the Goddesses
Have application.
Progeny that read this
Eachew like fate. Jehova say Amen.
Continue your posterity on earth,
And I rest in Heaven. Finis."

Can any reader of "N. & Q." suggest a meaning for the allusion to prudence and the goddesses? Has it any reference to *Juvenal*, Sat. x. 365. : —

"Nullum Numen habes si sit Prudentia"?

J. EASTWOOD.

THE IRISH GIANTS. — In *Once a Week*, for December 1st, 1860, I find it stated at p. 624. that "the (skeleton of the) Irish giant, Patrick Cotter (who was) eight feet seven inches" in height, is preserved in "the Hunterian Museum at the College of Surgeons." On the same page it is said, that "The most striking object the eye meets on entering the first large room is the skeleton of the Irish giant *O'Bryan*," who was also eight feet seven inches high, and was born at Kinsale in Ireland, in 1762. From the work I have quoted we are informed that O'Bryan "drank himself to death," before which, however, he "directed that his body should be sunk in the deep," but that by a bribe of 800*l.*, John Hunter the eminent anatomist obtained it, and placed the skeleton as above stated. By referring to Granger's *Wonderful Museum*, vol. iii. p. 1295., I find it said that "He was suddenly taken ill at Cork, and died on the 3rd of August, 1804, in the 39th year of his age," and that "his body was interred at St. Finbar Church." In the lobby which forms the entrance or vestibule to the Roman Catholic cha-

pel, Trenchard Street, in this city, is a tablet inscribed as follows: —

"Here lie the remains of Mr. Patrick Cotter O'Brien, a native of Kinsale, in the Kingdom of Ireland. He was a man of gigantic stature, exceeding 8 feet 3 inches in height, and proportionably large," &c. "This man died at the Hotwells, Clifton, near this City, Sept. 8th, 1806, in the 46th year of his age, and was buried in the solid rock at the depth of twelve feet, and his body was secured with iron bars, so as to render removal impossible, as he had the same dread of the anatomist as his namesake."

As there seems to be a mistake in the above quotations, which the difference in spelling the names does not appear to correct, can any of your correspondents rectify the seeming error, and also inform me if any relationship existed between the parties mentioned, and of what character?

GEORGE PRYCE.

Bristol City Library.

CLAN GUNN. — I am anxious to obtain some information relative to the origin of the clan Gunn or Gun. Shaw, in his *History of Moray*, p. 26., says they are descended from the Tullochgorum branch of the family of Grant, whose ancestor was second son of Sir John Grant, Sheriff Principal of Inverness (temp. 1434). Sir Robert Gordon, in his *History of the Sutherland Family*, p. 92., says,

"They are called Clan-gun from one called Gun, whom they [the clan] allege to have been the King of Denmark his sone, and came many dayes agoe from Denmark and settled himself in Catteynes."

Others, again, who derive the name from the Gaelic *Guinneach*, signifying sharp, or fierce, say they are descended from Gun, second son of Olaus or Olave, one of the Norwegian kings of the Isle of Man and the Isles, who died in 1237. The chief of the family for the time seems to have been termed *Cruner*, or *Crowner*, and to have inherited the office of coroner in Caithness. If descended from the House of Grant, is Shaw correct, and what was the ancestor's name, and what the date?

One other Query. Is there such a book as *Memorabilia of Inverness*, and, if so, when and where published, and who was the author?

CRAIG E.

J. HEALEY. — Where shall I find any account of J. Healey, the translator of S. Augustine *De Civitate Dei*, the first edition of which appeared in 1610? Was he a Lincolnshire man?

K. P. D. E.

MAWER PEDIGREE. — I am told, that in the *Gentleman's Magazine*, there is an extended pedigree of the ancient family of Mawer [Welsh, *Mawr*], the learned clergyman, of whom there is a curious notice in Whitaker's *Richmondshire*, claiming descent therefrom. Will the editor, or any reader of "N. & Q." who may be within reach of the *Index* of the *Magazine*, kindly favour me with a note of the reference to such pedi-

* There are about seventy-five different ways of spelling this name; I have met with more than fifty, in various parochial documents.

gree? I have at hand most of the volumes from the first, and three or four references to the name, but they do not lead to the pedigree.* D.

NEWTON MOTTO.—The motto on the crest of the Newtons of Micklemer, Derbyshire, is "Huic habeo non tibi," "I have for him, not for thee." † Can anybody give any explanation of this? The crest is a naked man presenting a sword.

H. NEWTON.

PORTRAIT OF A DIVINE.—I have in my possession an engraved portrait (octavo size) of a divine with a peaked beard, in canonicals, with a ruff, and the following lines at the foot:—

"This is the Shadow of that House of Clay,
Where dwelt a Soule that richly did Display
Such Light of Truth abroad as did Unseal
The Book of God and Hidden Things Reveal;
But, having left that House, now dwells above,
In those Bless'd Mansions of pure Light and Love."

Can any of your readers tell me whose portrait it is? E. A. T.

RIVAL CREATION.—Can any of your readers name—excepting Michael Angelo—a great "artist" who has left behind him a tolerable poem, or a great poet who has produced a symphony such as Music would care to preserve? Have the jealous Muses permitted a higher excellence in two of their provinces than that instanced by poet and musician, Thomas Moore? CORYBAS.

WILLIAM READING.—Wanted some biographical particulars of the Rev. William Reading, librarian of Sion College, and compiler of its *Catalogue*, fol. 1724. J. Y.

SONG WANTED.—Can any reader of "N & Q." inform me if there be an answer to the song entitled "The Merry Careless Lover: or, a pleasant new ditty, called, I love a lass since yesterday, and yet I cannot get her," ‡ by Robert Guy? The song before me is in black-letter, printed in London for F. Coules, and contains two parts.

C. J. D. INGLEDEW.

SPEED'S "LOVE'S REVENGE."—The late Principal Lee was not very particular as to the condition of his books, and he probably had more defective volumes in his enormous library than most people. Many of these imperfect articles were, however, curious and scarce. Amongst these was a little poetical volume (12mo.), which has had the title-page worn through, several leaves have been mutilated, and the end is wanting. The author's name, Jos. Speed, has been preserved; and it is printed at Amsterdam "by

Richard Raven"—the date is torn away. It has the running title of *Love's Revenge*. No account either of the author, or notice of the work, is to be found in Lowndes.

The poem itself has considerable merit. It is a religious one: records the fall of man; the long contest "twixt the two seeds"; and how "Christ by his righteous and long sufferings in the end gets the victory and just revenge upon his adversaries."

Another imperfect little work was obtained from the same collection. It is also a religious poem, and has a reprinted title:—

"Hebdomada Sacra. A Weekes Devotion; or, Seven Poetical Meditations vpon the Second Chapter of St. Matthews Gospell. By Roger Cocks. London: Printed in the Year 1630." 12mo.

The last leaf only is apparently wanting. The poem commences on signature B 3; and the preceding leaves, perhaps containing preface and dedication, are defective. There is a brief notice in the *Restituta*, vol. ii.; but it is said to consist only of 76 pages, whereas my imperfect copy contains 268 leaves.

Who was Roger Cocks? His poetry is much inferior to that of Joseph Speed. J. M.

SUTTON ARMS.—Is it known whether Thomas Sutton, the worthy founder of Charterhouse, was descended from Sir John Sutton of Holderness? whose effigy still lies on its altar-tomb in Sutton church, within five miles of Hull. If so, when were the Charterhouse arms granted to the Lincolnshire branch of the Sutton family? Sir John Sutton bears on his shield a lion rampant, &c. J. SANSON.

SWIFT FAMILY.—A person of the name of John Swift was in business as a sail-cloth maker at Whitchy about ninety years ago; he married Mary Collins, daughter of — Collins, a farmer at Pendleton, near Manchester. John Swift's father was a Yorkshireman, and is believed to have been a farmer.

I shall be much obliged to any one who will give me any information as to the ancestors of John Swift or his wife, Mary Collins.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

TONSON, THE BOOKSELLER.—Was this well-known individual in any way connected with the Irish family of the same name, now represented by Lord Riversdale? In a notice, from a news letter dated March 20, 1786, there occurs the following curious piece of information:—

"There are accounts from Hertfordshire of the death of Jacob Tonson, Esq., the bulk of whose estate, amounting to 1500*l.* per annum, devolves to the children of his grand nephew Jacob Tonson, who was lately an eminent bookseller in the Strand."

J. M.

* We cannot trace it.—Ed.]

† Also the motto of the Burroughs and Ellis families. Vide Elvin's *Hand-Book of Mottoes*, p. 85.—Ed.]

‡ This ballad is printed in Evans's *Old Ballads*, ed. 1810, i. 176., without any answer.—Ed.]

VERDI'S "TROVATORE."—On what French or Italian novel is the libretto of this popular opera founded? S.

Queries with Answers.

THE RED HORSE IN WARWICKSHIRE.—Sir Edward Bulwer Lytton, in his *Last of the Barons* (book v. chap. iv.), quotes the following from *Bertrams of York and Lancaster*:—

"Every Palm Sunday, the day on which the battle of Tontou was fought, a rough figure, called the Red Horse, on the side of a hill in Warwickshire, is scoured out. This is suggested to be done in commemoration of the horse which the Earl of Warwick slew on that day, determined to vanquish or die."—Vol. i. p. 429.

Will any of your correspondents kindly inform me whether "the side of a hill" means Edgehill, the scene of the famous battle (1642)? And if it do, whether the custom is still perpetuated? Any particulars and extracts on this subject will oblige S. R. T. MAYER.

70. Worcester Place, Gloucester.

[The Edge-hills, near Kineton, in Warwickshire, are a range of elevations forming a natural terrace, nearly five miles in length. Both the battles to which our correspondent refers, were fought there; but, it would seem, not exactly on the same spot. "Edge-hill" was fought in the vicinity of Kineton; "Tontou," near to Radway. The "Red-horse," so named from the tint of the soil in which it is shaped, perpetuates the scene of the last mentioned battle. For a long time it was customary, on the recurrence of Palm Sunday, for the neighbourhood to assemble in rustic festivity for the purpose of scouring or clearing the figure of the horse from the incumbrances of vegetation, produced by the past year. It is said, that certain lands in the neighbourhood (Tysoe) are held by the service of maintaining this custom; but the ceremony has now fallen into neglect.]

PASSAGE IN FROUDE'S "HISTORY OF ENGLAND" (vol. vi. p. 226).—In describing the release of Elizabeth from the Tower in 1554, Froude says, "On the 19th of May Elizabeth was taken up the river." In Cunningham's *Handbook of London* (voce Allhallows Staining) it is stated that "Queen Elizabeth attended service here on her release from the Tower in 1554." Which story is the true one? The anecdote about the dinner at the King's Head in Fenchurch Street, said to have been partaken of after the thanksgiving at the church, which Mr. Cunningham relates doubtfully, must stand or fall with what precedes it.

JATDEE.

[Machyn, the city diarist, tells us (p. 63.), that "on May 20, my Lady Elizabeth, the Queen's sister, came out of the Tower, and took her barge at Tower Wharf, and so went to Richmond, and from thence to Windsor, and then to Woodstock." The original Diary is in Cotton. MS. Vitellius, F. v.]

ST. THOMAS WATTERING.—In Bishop Stanley's *Historical Poem touching the Family of Stanley* is an Introduction printed inaccurately, and as

prose in Seacombe's *House of Stanley*, but correctly in Harl. MS. 541., p. 183. It inveighs against flattering chroniclers, adding, —

"I would such writers, for their unjust smattering,
Should offer themselves to ST. THOMAS WATTERING."

I have heard that this sobriquet was bestowed on the gallows for the county of Surrey, fixed somewhere in the suburbs of the metropolis across the Thames. Some of your correspondents, learned in places of execution, could name the locality.

C. D.

[St. Thomas a Waterings was a place of execution for the county of Surrey, situated close to the second milestone on the Old Kent Road, and so called from a brook, or spring, dedicated to St. Thomas à Becket. Chaucer's pilgrims passed it on their way to Canterbury:—

"And forth we riden a litel more than pas,
Unto the watering of Saint Thomas,
And then our host began his hors arrest."

Prologue to Canterbury Tales.

The notorious John Henry, one of the Martin Mar-Prelate tract writers, and Franklin, an inferior agent implicated in the murder of Sir Thomas Overbury, were executed at this place.—Cunningham's *London*, p. 493.]

IS CLAY A MINERAL?—All minerals are reserved by landowners in the sale of their lands to railway companies. Where land is bought by a company which requires to be levelled to a considerable depth, to whom does the clay dug out belong, to the company or the landowner? If to the landowner, the company cannot, after their line is formed, make any alteration in it. For if the clay belongs to the landowner by virtue of his reservation, they have only the privilege of placing or using their line on the clay of the landowner; and if they require any alteration, they must ask permission of the landowner, or in other words make a new bargain with him.

FRA. MEWBURN.

Darlington.

[The term clay is applied to hydrous-silicates of alumina, derived, for the most part, from the decomposition of felspathic rocks, and which are generally rendered impure by the admixture of other substances: such as lime, magnesia, oxide of iron, &c. Other colouring oxides are occasionally present in small quantities in natural clays. Strictly speaking, therefore, clay is not a mineral.]

AGINCOURT.—If you, or any of your contributors, can tell me what entitles individuals or families to bear the word "Agincourt" in their mottoes or coats of arms, and for what this privilege was granted, you will greatly oblige

D. B. C.

[Sir Harris Nicolas, in his *History of the Battle of Agincourt*, 2nd edit. 1832, p. 170., gives a translation of a writ relative to coat-armour, from which it appears that the title to bear the word "Agincourt" in their mottoes, &c., was strictly limited to those who, prior to that action, had borne arms, or coats of arms, "by right of ancestry." It was erroneously believed that every person who was at Agincourt was allowed to assume whatever armorial bearings he pleased, and many appear to have done so; hence the publication of the writ in 1417, above referred to.]

Replies.

WHITTINGTON AND HIS CAT.

(2nd S. xi. 206. 253. 291. 332.)

The following contribution to the investigation into the history of Whittington and his cat may be interesting to your readers. It is extracted from a work entitled

"Biographical Notices of Persian Poets, &c. By the late Right Hon. Sir Gore Ouseley, Bart. Printed for the Oriental Translation Fund."

Perhaps it may be identical with the "Persian version" of the story; but I have not seen the *Saturday Review*, or Mr. Lysons' book. I apprehend that this more ancient myth supersedes the later, and divides Whittington from his cat; unless, indeed, some story about the value of a cat may have been told by a mariner to the boy apprentice, and suggested the strange venture.

"This history of Persia," remarks Sir Gore, "generally known as the *Tārīkh-i-Wasāf*, was written A.D. 1299. . . . Happening to have this history of Persia with me on board H. M. ship 'Lion,' when I was proceeding as Ambassador, I consulted it continually after our entrance into the Persian Gulf, and collected from it much valuable information. The author, in describing the island of Keis, relates the following curious anecdote, reminding us of the memorable 'Whittington, Lord Mayor of London Town':—

"Keis, the eldest son of a man named Keiser, having spent the whole of his patrimony at Siráf, and disdaining to seek for service in a place where he had once lived in opulence, passed over to an island (from him called Keis) opposite to the city, with his two brothers, in a small skiff; and left his widowed mother behind, helpless and forlorn.

"The brothers built a dwelling with the branches and leaves of trees; and supported life with dates and other fruit, the produce of the island.

"It was customary for the masters and captains of ships to ask the poorest people for some gift when they were setting out on a trading voyage, which they disposed of to the best advantage at the port to which they were bound: and if the trip proved prosperous, and they ever returned, they repaid the amount of the gift or venture with profit upon it, and a present besides, proportionate to the good luck with which in their opinion the prayers of the poor donor had blessed their concerns.

"It so happened that the captain of a vessel, bound to India from Siráf, applied for a gift to the poor old widow of Keiser, who gave him the only property which the extravagance of her sons had left her—a Persian cat. The captain, a kind-hearted man, received the old lady's present gratefully, although he did not consider it as the best kind of venture for a foreign port. Heaven had ordained otherwise. After the ship had anchored at an Indian port, the captain waited on the Sovereign with costly presents, as is usual; who received the offering graciously, and invited him to dinner in a kind and hospitable manner. With some surprise he perceived that every dish at table was guarded by a servant, with a rod in his hand; but his curiosity about the cause of this strange appearance was shortly satisfied, without asking any questions: for on looking about, he perceived hundreds of mice running on all sides, and ready to devour the viands whenever the vigilance of the domestics ceased but a moment.

"He immediately thought of the old woman's cat,

and on the following day brought it in a cage to the palace. The mice appeared as usual, and the cat played her part amongst them, to the astonishment and admiration of the Monarch and his courtiers. The slaughter was immense.

"The captain presented the cat to his Majesty, mentioned the case of the old lady, and the motive for bringing so strange, but, as it turned out, so acceptable a freight with him: on which the King, happy at his delivery from the plague of the mice, not only rewarded the captain with splendid presents, but loaded his ship with precious articles of merchandise—the produce of his kingdom—to be given to the mistress of the cat; with male and female slaves, money, and jewels.

"When the vessel returned to Siráf, the old lady came down to the landing-place to ask about the fate of her cat; when, to her great joy and astonishment, the honest and worthy captain related to her the fortunate result of her venture, and put her in possession of her newly-acquired wealth.

"She immediately sent for her son Keis and his brothers to share her opulence; but as they had collected a large settlement in their island, she was soon persuaded by them to accompany them to it; where, by means of her riches, they formed more extensive connexions, purchased more ships, and traded largely with India and Arabia.

"When Keis and his friends had sufficiently added to their wealth by commerce, they, by a signal act of treachery, having murdered the crews of twelve ships from Omón and India then at anchor there, seized the ships and property in them. With this addition to their fleet, they commenced a series of outrageous acts as pirates, and successfully resisted every attempt of the neighbouring states to suppress their wicked practices. Every year added to their power and wealth, and at length a King was elected to the chief government of the island of Keis. This monarchy lasted for nearly two hundred years, until the reign of Atábég Abubekr, A.H. 628, A.D. 1230., when the descendants of Keis were reduced to vassalage to the court of Persia."

This is, doubtless, the original version of the story. It is more probable than the English tale, for the Persian cat is a large, strong, and beautiful animal. It is also more flattering to puss; who is thus commemorated, not as the contingent founder of a London firm, but of an Eastern dynasty. Keis, however, is a miserable contrast to good upright Whittington. J. R.

The portrait, mentioned by A. A., p. 293., is Elstracke's print. In Granger's *Biographical History of England*, edit. 1824 (vol. i. p. 79.), after a description of the engraving, is this note:—

"The cat has been inserted, as the common people did not care to buy the print without it. There was none originally in the plate, but a skull in the place of the cat. I have seen only two proofs of this portrait in its first state, and these were fine impressions."

Elstracke's engraving appeared early in the reign of James I. The alteration in the plate was made by Peter Stent, a printseller of Pye Corner, who died of the plague in 1665.

EDWARD F. RIMBAULT.

In *Blackwood's Mag.* for July, 1825, is an Eastern story of a wondrous cat, quoted from

Morier's *Travels*, and thought to be identified with Whittington's. Have any of your querists noted, or will they care to note, this?

By-the-bye, you lately noted how one of Talleyrand's reputed *mots* had been abroad in Paris a generation or more before he was likely to utter it. Now for one of Dr. Johnson's:—

"Il y a ici un fameux Joueur de Violon, qui fait des Prodiges sur sa Chanterelle. Un homme disait à un autre: 'Monsieur, n'êtes vous pas enchanté? Sentez vous combien cela est difficile?' 'Ah, Monsieur,' dit l'autre, 'je voudrais que cela fut impossible!'"—*Madame du Deffand to Voltaire*, July, 1769.

PARATHINA.

CLOVIS: BIDLOO.

(2nd S. x. 228.; xi. 58.)

Three French poems bear the name of Clovis.

1. *Clovis, ou La France Chrétienne*, par Jean Desmarets de Saint-Soulin. 4to. Paris, 1657.

Of this the *Biographie Générale*, xiii. 847., says:

"On sait comment Boileau ridiculisa l'ouvrage et l'auteur, et quoique *Clovis* a eu cinq éditions en treize ans, le public fut de l'avis de Boileau."

And M. Geruzez, in his excellent *Histoire de la Littérature Française*, ii. 143., Paris, 1861, calls *Clovis* "un roman insipide en vers detestables." Having taken it up merely for a reference, and been tempted to read the greater part, I cannot agree with the critics. I think it extravagant and absurd, but it has many fine passages, and is not insipid. Hallam (*Literature of Europe*, iv. 237., Paris ed.) does not give his own opinion, but refers to Bouterweck, who says of Desmarets:

"Sein romantischer Kopf nahm keine Vernunft an. Für die Classische cultur des Styla, durch die sich die feineren seiner Zeitgenossen besonders auszeichneten, hatte er gar keinen sinn. Es war also auch nicht im mindesten seine Absicht durch ein episches Gedicht nach dem Muster der *Ilias*, oder der *Æneis*, die französische Literatur zu bereichern, als er seiner Clodwig schrieb. Dieser Clodwig ist nichts mehr und nichts weniger, als ein versificirter Ritterroman mit allen Fehlern der alten Ritterromane, ohne verstandigen Plan, ohne Eleganz, und ohne Epische Würde, aber so reich an poetischer Erfindung, wie kein Werk eines andern französischen Dichters aus dieser periode."

After some more praise, Bouterweck concludes:

"Hätten die eleganten Männer, die in Desmarets nur einen Phantasten sahen, seine Phantasie gehabt, so würde die Französische Poesie überhaupt einen andern, in ihnen ganzen Wesen poetischeren charakter angenommen haben."—*Geschichte der Poesie und Beredsamkeit*, vi. 157-9. Göttingen, 1807.

2. *Clovis, Poème dédié au Roy*, 8vo. Paris, 1725, par Limojon de Saint Didier.

Only eight cantos of a poem, very tiresome, so far as I have read. I do not think it contains any thing worth stealing.

3. *Clovis, Poème Heroï-Comique*, 12mo. 3 tom., à la Haye, 1763.

Barbier says "par Le Jeun." If Wieland and Alxinger plagiarised from any Clovis, which I doubt, this is the most likely. It is one of the most agreeable books I ever read, abounding in wit, fancy, and delicate badinage; and, what is remarkable in a poet of that age, I cannot remember one passage which a lady in this need hesitate to read to a gentleman. Much clever criticism is in the preface, notes, and the Dialogues at the end of the third volume. The copy in the British Museum has only the first two.

I have searched very diligently in literary histories, and in contemporary writers, for an account of the author, and the impression made by his work. I cannot suppose that anything so good failed to create a sensation; but all that I have found is the name in Barbier, and the following note in Bouterweck:—

"Bemerkenswerth ist das Urtheil, welches der Ungenannte der den Clodwig von Desmarets in das Komische umgearbeitet hat (*Clovis, Poème Heroï-Comique*, à Londres et à Paris, 1765, 3 octavbände) über Desmarets fällt. Er nennt ihn, le *Sot* le plus singulier qui ait ennuyé la France avec une épopée. Aber, setzt er hinzu, il avoit de l'imagination supérieure à celle de toutes nos autres épopées."

I collect, from various scattered expressions, that the author lived in the remotest part of Brittany, and had great difficulty in procuring books; that he was in easy circumstances; and that his education was not above that of an ordinary country gentleman. That he was not ignorant of Latin appears from some remarks on versification, i. xevi., but he does not quote it when, as in his specimens of improved translation, it would have been desirable. The strangest want of learning is shown in his hesitating to criticise Tasso because he does not know Italian; yet he has a good appreciation of the Italian poets. This is nearly all that I have found; if anyone can tell me more I shall be much obliged.

Le Jeune's work is not, as might be inferred from Bouterweck's note, a travesty of Desmarets, but a very free *rifacimento*—such as those for which C. F. inquires, 2nd S. xi. 288.—up to the 14th canto. The last six are entirely original.

Bouterweck cites the edition of London and Paris, 1765, 8vo. My copy, and that in the British Museum, are "à la Haye" 1763, 12mo., and have not Londres on the title-page. Are there two editions?

BIDLOO.—The biographers do not mention Bidloo as a dramatist, but all give a life of Govard Bidloo, professor of anatomy at Leyden, and physician to William III. The *Biographie Générale* says that he was addicted to poetry in his youth, but gave it up for medicine. In Van Dyk's *Nagelatene Schriften*, i. 138., Amsterdam, 1832, in a list of Dutch poets, is "Govert Bidloo, geboren in 1649, Hoogleeraar in de Ontleedkunde

te Leyden, bekend, behalve door zijne *Mengeldichten*, door zijne *Brieven der gemartelde Apostelen*." Both works are cited as authorities for the use of words, by Huydecoper and Lelyveld in the *Proeven van Taal en Dichtkunde*; but no writer whom I have seen notices his plays. They fill the second volume of his poetical works, collected and published in two volumes quarto, at Leyden, in 1719, six years after his death. The poems are such as a professor of anatomy need not be ashamed of, or a poet vain. About the same may be said of the tragedy, *Karel, Erf-Prins van Spanje*, which is regular, well written, and about as good as those which prevailed in England during the last century. The unities are observed; the scene is in and before the prince's chamber, and the time that which is occupied by the representation. W. H. P. can see no sign of Schiller having read Otway's *Don Carlos*, nor can I of his having read Bidloo's.

This is a long reply, but I venture to add an anecdote of imputing plagiarism. At the first performance of Serjeant Talfourd's *Ion*, I sat in the pit beside a very gentlemanly stranger, whose conversation showed that he belonged to some branch of the law, and had met the author at consultations. Having ascertained that I knew no Greek, he told me that at least half the play was translated, as literally as the versification would allow, from the *Ion* of Euripides, which he had read through that morning, and was sorry that he had not put in his pocket. At the end of the fourth act there was a great burst of applause, and he turned to me and exclaimed, "Euripides, word for word; but what beautiful English!"

H. B. C.

U. U. Club.

CONCOLINEL: COLINO CUSTURE, ETC.

(2nd S. xi. 276.)

I cannot think any Query "unfortunate" that elicits a reply from a correspondent so much respected by us all as Mr. KEIGHTLEY. He must, however, bear in mind that many words are common in colloquial Italian that are seldom or ever written or printed. I have resided so long in Italy, where for weeks together no other language than Italian has come to my ears, as to be well aware of this. It is peculiarly applicable to those terms of endearment used by all classes, and formed by abbreviated diminutives of Christian names. Thus he would not find *Nini* in any dictionary, and yet it is one of the commonest phrases. It is *Giovannini*, our Johnny. *Pippo* is Joey, at least in the south; it is *Beppo* in Venice. So *Colino* is the diminutive of *Cola*. *Cola Rienzi*, *Cola Anello*—and in itself is short for *Niccola*. *Niccolino* is common. Even were *Colin*, French, the prefix and affix are clearly Italian. Your

correspondent says Pistol does not understand Italian. He has some smattering, for he twice quotes the proverb:—

"Se Fortuna mi tormenta
La Speranza mi contenta,"

besides occasional words.

Again, he might have said *calmiti*, or *calmivi*; *calmisi* is probably a misprint, *si* having the force of the French *on*; thus *si dice*, "people say," *si viene*, "folks are coming." But even in the present day the pronoun is seldom used in conjunction with the imperative in ordinary colloquial phrases, and in old Italian (which is, of course, more like the old Latin construction) still seldomer. Such words as *scusi*, *vedi*, *taci*, seldom have the pronoun.

You will remember the proverb, —

"Odi, vedi, taci,
Se vuoi viver in pace;"

and the fairer portion of your readers will remember the first line of the fine song, —

"Deh! vieni alla finestra."

But the question is not so much what is pure Italian, as what Shakspeare, himself an Englishman, would be likely to put into Pistol's mouth. Thus the word *discutere*, to discuss, is hardly ever used in Italian conversation; they prefer the word *esaminare*; the former word is good Italian, and nevertheless is found in the Dictionaries of Altieri, Cormon and Manni, Graglia, Meadows, Bottarelli, and I have no doubt many others. But this *discutere* is the very word most likely to come first to the mind of an Englishman, because it bears most resemblance to that generally used in his own language. It possesses also the very form for the usual colloquial abbreviation by the omission of the prefix. Thus, *discacciare*, in common parlance, is *scacciare*; *discalzare*, *scalzare*; *disbramare*, *sbramare*; *esclamare* is *sciamare*; *discendere*, *scendere*; and so of *scaricare*, *slogare*, *sciudere*; and a host of other words; and why not *scutere* instead of *discutere*? I am always inclined to give ear to conjectures that make sense; though of course all conjectures ought to be offered with diffidence; and I cannot help saying "*Con Colonnello*," "with a Colonel," is not a likely beginning for a love-song; while "with young Colin" is so, and it is the old reading without the alteration of a single letter. Again, "Little girl, the treasure of my heart, art thou a gentleman?" appears to be such nonsense as Shakspeare could never have written; while "Be quiet, discuss to me, art thou a gentleman, discuss," is the very thing Pistol would have said had he spoken entirely in English. Besides this, it is the exact reading of the old folios, with the transposition alone of two letters; and, as that type and model of the true antiquary, Mr. Jonathan Oldbuck says, "I wish with all my heart every conjectural emendation required as few concessions." A. A.

WINCHESTER (OXFORD) POETS: RHEDECYNA.

(2nd S. xi. 329.)

W. W. will find the distich —

"Alma novem genuit celebres Rhedecyna poetas,
Bubb, Stubb, Grubb, Crabbe, Trapp, Young, Carey,
Tickell, Evans,"

in Percy's *Reliques*, in the notes to the 15th ballad, series iii. book 3., "Saint George for England" — a ballad which was written by *Grubb*. The same notes contain an account of Grubb, and a hint or two as to the other names. Bubb is the well-known Bubb Dodgington*, Stubb is probably Henry Stubbe, of whom Anthony Wood has given a very graphic account, as "the most noted Latinist and Grecian of his age; a singular mathematician, and thoroughly read in all political matters, councils, ecclesiastical and profane histories; had a voluble tongue, and seldom hesitated either in public disputes or common discourse;" but goes on to accuse him of want of common sense or principle.

For Grubb, see Percy. Trapp was the first professor of poetry at Oxford (appointed in 1708); was manager for Sacheverell on his trial, chaplain to Bolingbroke, and translator of Virgil into blank verse, and of *Paradise Lost* into Latin verse. Young is the author of the *Night Thoughts*. Tickell is the friend of Addison, and rival of Pope. Of Dr. Evans "the epigrammatist," a notice appears in Chalmers', and a similar one in Rose's *Biographical Dictionary*. There is an allusion to him in *The Dunciad*, book ii. v. 116.

Who Crabbe and Carey are, we cannot say. There are two or three Careys (Robert Carey, Henry Carey, author of "Sally in our Alley," Thomas Carew), any one of whom may be the real Simon Pure. Rhedecyna of course means Oxford. Young is perhaps the only Winchester man of the nine. Stubb was under Busby at Westminster; Trapp was at New College School, Oxford; Tickell at some school in Cumberland.

L. C.

I can assure W. W. that no Wykehamist ever called Winchester (Venta or Wintonia) Rhedecyna, which is the name of Oxford. The couplet which he quotes, therefore, refers to that University. Young, the author of the *Night Thoughts*, was educated at Winchester. Trapp (of Wadham College) was probably the Professor of Poetry, and Tickell (of Queen's College), the friend of Addison. Under the head of "Evans," in Chalmers's *Biographical Dictionary*, I find the following passage: —

"He is generally styled Dr. Evans the Epigrammatist, and was one of the Oxford wits enumerated in the fol-

* Bubb's best known verses are those in Dodsley's Collection, addressed at first to Walpole on his birthday, and afterwards *mutato nomine* to Bute!

lowing distich, wretchedly imitated in the Additions to Pope, vol. i. p. 163.: —

"Alma novem genuit celebres Rhedecyna poetas,
Bubb, Stubb, Cobb, Crabb, Trapp, Young, Carey,
Tickell, Evans."

"It is likewise mentioned in *The Dunciad*, book ii. v. 110."

W. W.'s "Grubb" must, therefore, be corrected Cobb. MACKENZIE E. C. WALCOTT, M.A.

I do not know what Winchester school may be called by Winchester scholars, but it is certain that neither Stubb, Crabbe, Trapp, nor Tickell were educated there. Of the nine names occurring in the couplet quoted by W. W., Young alone, I believe, was educated at Winchester; probably Bubb and Grubb are mythical personages only, whose names are put in to give ludicrousness to the line. In the original, which I remember to have seen many years ago, the name of the place is Rhedecyna, which, as you observe, is a well-known name of Oxford. But Oxford has not the credit of having produced all of those mentioned in the line, whose names are known as poets — Stubb, Trapp, Young, Tickell, and I believe, Carey, the translator of Dante, were Oxford men, and are sufficiently well known. Stubb, however, was more distinguished as a classical scholar than as a poet; but Crabbe, the greatest of them, did not receive a university education at all. He may, however, have had an honorary degree conferred upon him by the University of Oxford, but his poetical genius was not fostered there. Evans may possibly be the Rev. John Evans, Vicar of Whixall, Salop, formerly of Christ Church, Oxford, who has published more than one volume of poetry, less known than it deserves to be.

S. H. M.

RED TAPE.

(2nd S. xi. 329.)

Red tape appears to be used exclusively in the public offices of this country, and is probably of no great antiquity. It may have been originally imported from Holland, but there is no reason for connecting it with William III. Tape was a convenient and cheap material for tying up loose papers; and as white tape soon became dirty, coloured tape was preferred. Why the colour red was preferred for tape, as for sealing-wax and wafers, depended on some accident which it is not easy to trace. On occasions of public mourning, black tape is sometimes served out in the government offices.

The corresponding article, which has for some time been used by solicitors and attorneys for tying up their papers, is green ferret; which Johnson, in his *Dictionary*, defines to be "a kind of narrow woollen tape." What the origin of the

word *ferret* in this sense may be, does not appear. It is evidently different from that of the same word as denoting the animal, which is derived from the French *furet*; and the French *furet* seems to be formed from the Latin *viserra*.

Respecting the introduction of sealing-wax, all the information which can be desired is given by Beckmann, in his *History of Inventions*, art. SEALING-WAX, vol. i. p. 208. Its use appears to have originated about the year 1563; but it did not become general till the following century. It was at first called *cire d'Espagne*. Compare McCulloch's *Commercial Dictionary*, arts. LAC and SEALING-WAX. L.

Though I cannot assist J. P. O. in his inquiries concerning red tape, it may not be irrelevant to mention that the best white tape is still called Dutch tape; and from being made of linen was, doubtless, so called at the time when the manufacture of linen was confined to Holland. I should think it probable, that the manufacture of sealing-wax was carried on by the Dutch, owing to the facilities they had of obtaining the materials from their Indian possessions. Sixty or seventy years ago, sealing-wax was considered a much greater luxury than it is now; and the use of it more confined to those whose rank entitled them to wear seals, which also were of very different dimensions to those now in use. A little anecdote on the subject of sealing-wax, illustrating these observations, may not perhaps be uninteresting to some of your readers; and may also recall to their remembrance other traits of past times. An aged relative of mine, not long deceased, has often told me of a lady, the widow of an officer, enjoying a small pension, who added to her income by the re-making of sealing-wax from seals taken from letters, and which her friends carefully collected and preserved for her. Cleared from the paper, melted and moulded, the sale aided her small means; and, no doubt, answered the purpose to most persons who, in those times, carried on a correspondence. E. S. W.

From the following advertisement in the *Public Intelligencer* for Dec. 6th, 1658 (No. 153.), it would appear that red tape was used by London lawyers two centuries ago:—

"A little bundle of Papers, tied with a red Tape, were lost on Friday last was a seven night, between Worcester-house and Lincoln's-Inn. Also a Paper-Book bound in Leather and blue coloured Leafs. If any one who hath found them, will bring or send them to Mr. Graves his Chamber in Lincoln's Inn, they shall receive satisfaction for their pains."

S. H. H.

MEDIEVAL AND MODERN MEASURES (2nd S. xi. 328).—"In measuring old buildings," says A. A.,

"I have often observed that their dimensions concur with yards." The same may be said of the Roman *Uriconium*, where I have observed that the foundation-walls are just one yard in thickness. The published plan of the walls shows also that they are multiples of the yard measure. The rudest measurement of length would be the expanded arms or fathom, half of which is the yard; the cubit, or length from the finger-tip to the elbow (half a yard), gave the more modern *ell*, as the thickness of the thumb furnished the *inch*. In the complete table of the sixteenth century (*Penny Cyclop.*, xxvii. 197.), the breadth of four barleycorns (not three in length) makes a digit, or finger's breadth; four digits make a palm (measured across the middle joints of the fingers); four palms are one foot; a foot and a half is a cubit; ten palms, or two feet and a half, are a step (*gressus*); two steps, or five feet, are a pace (*passus*); ten feet are a perch; 125 paces are an Italic stadium; eight stadia, or a thousand paces, are an Italic mile; four Italic miles are a German mile; and five Italic miles are a Swiss mile. Here the foot is considerably less than the ancient Roman foot of 11.6 English inches; the average human foot certainly has not that length. In the sixteenth century, books furnished printed lines representing the length of a foot or palm according to what the page would admit. In treading over the ground, two steps is almost exactly five English feet, and in roughly measuring distances, four steps being equal to ten feet, is convenient for reckoning by the decimal scale, and this is the rod, pole, or perch, and the oldest English perch; although in this country and France the perch varies from 7½, 10, 12, 15, 16, 18, 20, 21, 22, 25 to 27 feet. By an early statute "*Compositio Ulnarum et Perticarum*," the perch or rod was fixed at 16½ feet or 5½ yards. The ten or five foot staff as applied to field measurement would not supersede the yard in the measurement of cloth. The former called into exercise the legs, the latter gave employment to the hands. The sliding rule, little known on the Continent, was invented by Oughtred in 1630, six feet in length; hence those who do not require or understand the method of computation thereby, have been satisfied with the pocket two-foot rule, wanting the slide.

T. J. BUCKTON.

Lichfield.

YORK STREET, WESTMINSTER (2nd S. xi. 329.) —In reply to DR. DORAN's courteous reference to me, I think it right to say that Mr. Cunningham was undoubtedly wrong in stating that York Street derived its name from Sharp, Archbishop of York. Hatton, in his *New View*, 1708, mentions "*Petit France*" (vol. i. p. 63.); and the Archbishop's "house, situate in *Petit France*" (vol. ii. p. 639.)

In an old map, which I shall be most happy to

show DR. DOBAN, "Petit France" again occurs. The date is later than the Archbishop's death, which occurred in 1713: for it contains an elevation of St. John's church complete, which was begun in 1721, and opened in 1728; being consecrated on June 20. The map in Strype's *Stow*, dated 1755, likewise shows the name of "Pettie France." In Maitland's *London*, edited by Entick, 1772 (vol. ii. p. 1343.), "Pettie France" still appears.

Gen. Amherst died in 1781 at the present Dover House, Whitehall. And the next occupant of the house was Frederick, Duke of York; who vacated it before the year 1792. In honour of his residence among them, the parishioners of St. Margaret's changed the name of Petty France to that of York Street, as I have stated in the work referred to by DR. DOBAN.

MACKENZIE E. C. WALCOTT, M.A.

ROBERT BURNS (2nd S. xi. 307.) — I desire to thank your correspondent R. for his prompt response to my inquiry. The verses of Struthers are indeed very touching, and worthy to be preserved; but they are not the particular lines to which my mind reverted. These still remain unchronicled. RHY.

THE HERBERT FAMILY (2nd S. xi. 266.) — Burke's *Landed Gentry* gives every family's own account of itself, which is necessarily more or less accurate, as the head of the family is more or less qualified to give the required information. The royal pedigrees, on the other hand, may fairly be assumed to be made out from documents actually within the compiler's reach; hence there will be occasional discrepancies. P. P.

THE ALPHABET (2nd S. xi. 209.) — A friend has sent me three sentences, each containing every letter of the alphabet once only: *i* and *j* being considered as the same letter, and also *u* and *v*. The first two are about as good as my own; but the third is admirable: marriage, cheerfulness, and the main chance, are three fair average maxims. Calling my own (1.) for future reference, those which have been sent to me are: 2. Quiz my black whigs; export fund. 3. Dumpy quiz, whirl back fogs next. 4. Get nymph; quiz sad brow; fix luck. A. DE MORGAN.

LANGUE D'OÏ AND LANGUE D'OC (2nd S. xi. 186.) — When JOHN DE FORD says that these expressions mean merely and simply goose's tongue, I have a difficulty in determining whether he is laughing at his reader, or cackling himself. Sismondi, in his *Literature of the South of Europe*, (Roscoe's translation, Bohn, vol. i. p. 189.), tells us the Provençal tongue, used by the people of the South of France, was called the *Langue d'oc*, and the Wallon, used by the Northern French, *Langue d'oïl* or *d'ouï*, from the affirmative word of each

language, as the Italian was then called the *Langue de si*, and the German the *Langue de ya*. This note brought up to my recollection the apostrophe to Pisa: —

"Ahi Pisan, vituperio delle genti

Del bel paese là dove 'l sì suona," etc.,

in Dante's episode of Count Ugolino, one of the highest compositions called into existence by the human intellect. In Biagioli's edition of Dante, will be found a learned note on the line —

"Del bel paese là dove 'l sì suona," —

to the same effect as Sismondi, besides giving additional authorities; and after quoting Dante in his *Vita Nuova*, Varchi in his *Ercolano*, and Benvenuto da Imola, who express a similar opinion with Sismondi, Biagioli concludes his note with this expression which I translate. "If these three authorities of Dante, Varchi, and Benvenuto, are not sufficient, others still might be adduced; but I believe these more than sufficient." So also does it appear to me, and with this I quit the subject.

W. H. F.

MEMORANDA (2nd S. xi. 338.) — If this Latin plural be not proper English, what of the Greek *phenomena*, which the boldest Briton will hardly turn into *phenomenons* — unless in such a case as "infant phenomenons," &c. Surely, having laid hold of the singular of so many foreign words, we may as well take their plural also, without disfiguring them while adding to our own hissing terminations. PARATHINA.

SAYERS, THE CARICATURIST (2nd S. x. 274.) — The political poem by James Sayers, entitled *The New Game at St. Stephen's Chapel*, not having called forth any observations, it may be as well to point out an error or two in the 4th stanza: —

"Sam Whitbread was next
By all Court Cards perplex'd,
Since at this trade they reckon no score;
For at Cribbage 'tis known
That in Court Cards alone,
You can count fifteen-two, fifteen-four."

The stanza should run thus: —

"Sam Whitbread rose next,
By all Court Cards perplex'd,
Since at his trade they reckon no score;
For at Cribbage 'tis known
That with Court Cards alone
You can't count fifteen-two fifteen-four."

These may be only clerical errors, or your correspondent is no cribbage player. At all events the errors should not be handed down to posterity in the pages of "N. & Q."

J. SPEED D.

Sewardstone.

YORKSHIRE WORDS (2nd S. xi. 156.) — Permit me to trouble you again with a reply to J. H.

Gare, in the sense indicated, means the triangular portion of the field remaining to be ploughed,

after all the furrows have been taken its entire length, and which must then be finished by turning shorter each "bout"; this may be occasioned by the field being broader at one end than the other, the corners being more or less than right angles, or the fences crooked.

The word is yet occasionally heard in the rural districts: "*a narrow gare*," being a more common expression. It has reference to shape, rather than situation; and appears to be synonymous with *gore*, which Kennet and Baily describe as a small narrow strip of ground.

It seems to be of Anglo-Sax. origin. Bosworth has *gár*, a dart, spear, lance, &c.; and *gára*, long and pointed like a spear, an angular point of land, a promontory. The Yorkshire ploughman's *gare* being also long and pointed like a spear, may be from the same root.

It is also used by the Yorkshire dress-makers (mantua-makers) to denote a long triangular piece of cloth, inserted in the skirt of a garment to widen the lower portion of it; and this is the definition given by Collier, Halliwell, Bailey, Wright, and the *Craven Gloss*.

According to Blount (*Gloss. Ang. Nova*), seamen say a sail is cut *goaring*, when it is cut sloping by degrees, and is broader at the clew than at the earing. C. FORREST.

CARDONNEL FAMILY (2nd S. xi. 335.) — In the obituary page of the *London Magazine* for Oct. 1744, occurs the name "James Cardonell (*sic*), Esq., one of the Commissioners of the Customs for Scotland." S. H. H.

"RAISING OF LAZARUS" (2nd S. xi. 228. 276.) — I have rather a curious old line engraving of this subject, inscribed "Iacobus Palma, Inue., Lucas Kilianus, Sculptor. Below, in the middle, a coat of arms; crest, a rabbit, flanked by two Latin verses, and dedicated —

"Reverendo admodum et nobiliss^o viro Dn Johanni Georgio Werdenstein Cathedral. Ecclesiar. Avreaten. Canon. Cantoria Avgust. Canonico, Præposito Geisenhvs, Sereniss. Boiari, PP. A. Consil. Dn svo oni observ. co-lendo. Aug. vindel. Dominicus Custos, D.D.D. a^o Sacro Iubilæi, MDC."

This may perhaps interest REMIGIUS, and I should be glad to know where the picture is, to be referred to some account of Palma and Kilianus, and to have an explanation of the dedication? J. C. H.

In an illustrated copy of Macklin's *Bible*, 48 vols. folio, in my possession, this subject has four-teen illustrations, the principal of which are —

1. Large etching after Rembrandt.
2. Original sketch in wash, by Pietro Dandini.
3. Original drawing in pencil, by Vincenzo Dandini.
4. Engraving by Van Hove, after Freeman.
5. Etching by Sievier, after Sebastian del Piombo.
6. Engraving by Mynde, after Anon.
7. Large drawing in red chalk, Anonymous.

8. Engraving by Thompson, after Franklin (altered from Rembrandt.)

9. Original drawing in pencil and wash, by La Sueur (formerly in the collection of Prince Razoumazky.)

The others are of minor importance. The picture by Sebastian del Piombo has, I believe, been frequently engraved, and, if I mistake not, the original is in the National Gallery.

JOHN GRAY BELL.

Manchester.

BRETTELL (2nd S. xi. 319.) — H. S. G. asks "Who was the Rev. Joseph Brettell, author of the *Country Minister*?" In Holland's *Poets of Yorkshire* we read: —

"Jacob [not Joseph] Brettell was born at Gainsbro', where his father was a Unitarian preacher, as he himself has been for many years at Rotherham, in which town, in 1825, he printed a poem entitled the *Country Minister*, which he dedicated to Earl Fitzwilliam. In 1828 he published a volume of *Sketches in Verse, from the Historical Books of the Old Testament*."

Then follows a pleasing extract from the first-named work, descriptive of the vale of Canklow — a scene which has also been celebrated by Brettell's sometime townsman, the late Ebenezer Elliott. D.

The author of the *Country Minister*, 12mo., 1821, is the Rev. Jacob Brettell, who is at the present time one of the Unitarian ministers at Rotherham. Mr. Brettell's father, also called Jacob, was for many years Unitarian minister at Gainsborough. He died in or about the year 1810. I knew the elder Mr. Brettell well. In his later days he kept a school, and for upwards of five years I was one of his pupils.

EDWARD SHAW PEACOCK.

Bottesford Moors.

ROGER ASCHAM (2nd S. xi. 287.) — There is an engraved portrait of this old author prefixed to Elstob's edition of his *Epistles*, 8vo. 1703. It is a small whole-length, reading a letter to Queen Elizabeth, engraved by M. Burghers. It has been copied by Richardson. I have an indistinct recollection of having once seen an *oil painting* of Roger Ascham. Query, is it in any of the Oxford or Cambridge colleges? EDWARD F. RIMBAULT.

ANCESTRY OF CROMWELL (2nd S. xi. 185.) — Will either of your readers oblige by giving some information as to the descendants of other sons of Morgan ap William or Williams?

In *Iolo Morganwg*, App. p. 162., it appears that Sir Richard Williams had an elder brother John Williams. Qy. his descendants? GLWYSIG.

WHISTLING MICE (2nd S. xi. 308.) — I do not think it is very uncommon to find mice with a sort of whistling habit. I heard one in an old house in the city and caught it in a trap. It continued the occasional whistle low and soft in the cage, but soon pined away. G. W.

HEART BURIAL (2nd S. xi. 70. 134.) — During some repairs which were being effected in Christ Church, Cork, in the year 1829, a leaden case was discovered in the shape of a human heart. The following account of this discovery I took down from Mr. McCarthy, an extremely intelligent man, in August 1857, who was sexton of the church when the case was found: —

"A workman was lowering a portion of the foundation of one of the arches on which the old church rested (now to be seen in the vaults), his bar slipped through an aperture; on putting in his hand, he discovered that a recess was built in the centre, where was a flag with two iron rings inserted; within this flag the heart was found, resting on what turned out on examination to be a coffin lid (?) of great strength. Unfortunately, the workman drew out the leaden case with such violence as to break in pieces a thin silver plate which was under it, and adorned with some heraldic devices. The existence of this recess was hitherto unknown. Mr. McCarthy states that no further disturbance of this locality took place: the fragments of the plate were carefully relaid, the aperture closed up, and the heart deposited in a store room in the church."

At this time I made inquiries after the leaden case, and eventually discovered it in the vaults under a heap of lumber. At the request of some archaeological friends, I opened the case; when a human heart presented itself, embedded in the material used for embalming it, which was some resinous substance mixed with silt. Some medical men, who saw it, expressed their astonishment at the wonderful preservation of its most minute parts; it was quite soft, and stained a lawn handkerchief that was applied to it. The leaden cases weighed 5 lb. 12½ oz., and measured 6½ in. across at the top, and 8 in. in height. The embalming matter weighed 1 lb. 14 oz., and the human heart 7½ oz. After a careful drawing was made of the heart, the cases were soldered, and proper measures taken for its preservation. R. C.

Cork.

THE ELMS, SMITHFIELD (2nd S. xi. 150. 236.) — The conjecture of your valued correspondent, MR. CORNER, is marked with his usual acumen: still Stow (p. 382., ed. 1603,) says: —

"In the sixth of Henrie the fifth, a new building was made in this west part of Smithfield betwixt the said Poole and the River of the Wels, or Turnemill brooke, in a place then called the *Elmes*, for that their grew many *Elme trees*, and this had been the place of execution for Offenders: since the which time the building there hath bene so encreased, that now remaineth not one tree growing."

The object of my Query is, however, not so much the derivation of the word as the *earliest notice* of the place. I still think from the phrase, "ulmellos," in the Roll that I cited, the elms could not have been planted long before 1219. If MR. CORNER, therefore, can find any mention a reasonable distance before that time, I think his conjecture *must* be accepted. A. A.

Poets' Corner.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of Richard Porson, M.A., Professor of Greek in the University of Cambridge from 1792 to 1808. By the Rev. John Selby Watson, M.A. (Longman.)

It is certainly strange, as Mr. Watson remarks, that so eminent a scholar and critic as Richard Porson — a man whom not only his countrymen, but the whole learned world acknowledge to have been the head of his department in literature — should up to this time have been honoured with no complete biography. Mr. Watson has, in the volume before us, thrown into order the various particulars concerning Porson which have hitherto been suffered to lie scattered and unconnected, and combined them with such information regarding him as might be discoverable. What pains Mr. Watson has taken to search out new materials may be seen by a glance at the names of the numerous men of letters, to whom in his Preface he makes his acknowledgments for communications on the subject. But owing to the peculiar character of Porson, his aversion to writing, and the lamentable failing which marked the latter years of his life, the researches of Mr. Watson have not led to so many new discoveries as might otherwise have rewarded his inquiries. The book is, however, still one of very considerable interest; though that interest is of a most painful character, springing as it does from the contrast between Porson, the greatest scholar of the day, and to whose pure and inflexible love of truth Bishop Turton has borne such noble testimony, and Porson the victim of the grossest indulgence. In one page the scholar is delighted at the learning, acumen, and honesty of the man; in the next the moralist mourns over the degradation into which all that excellence is plunged by one fatal weakness. Mr. Watson's book, besides containing all that we shall probably ever know of Richard Porson, furnishes a great deal of information not only with respect to the controversies in which Porson was engaged, but with respect to his literary contemporaries, and the state of classical literature in his day.

The Fall of Man, or Paradise Lost, by Cadmon. Translated in Verse from the Anglo-Saxon, with a New Metrical Arrangement of the Lines of part of the Original Text, and an Introduction on the Versification of Cadmon. By William H. F. Bosanquet, Esq. (Longman.)

The present edition of the *Fall of Man*, written by one, who from a herdsman became a monk of Whitby, and who may lay claim to be considered, not only the Father of English Poetry, but perhaps the finest Christian author of narrative poetry in any of the dialects of modern Europe, is well deserving of the attention of the philologist, and not less so, of the student of our National Literature. The present work is not a paraphrase of the first part of the Book of Genesis, but is a work of the imagination on the most sublime subject, founded, as Mr. Bosanquet observes, upon the Scriptures, upon tradition, and pious belief, and treated with all the simplicity and grandeur of the Sacred writings. The poem is here produced in a way which shows that the editor has brought to his task the accomplishments of a Scholar and the feelings of a Poet.

Private Correspondence of Thomas Raikes with the Duke of Wellington, and other distinguished Contemporaries. Edited by his Daughter Harriet Raikes. (Bentley.)

The grave and the gay are intermingled in the present volume in a very remarkable degree. The pleasant *Walpolish* letters of Rokeby, Alvanley, and others of that glorious race of dandies, who flourished among us "in the old time, when George the Fourth was King," contrasting strongly with the grave marked common sense which

distinguishes the letters of the Great Duke. It is a volume which future historians will refer to. The Duke's views of the war fever in France, and the comparative indifference to it which was manifested in this country, are very remarkable. We could pick out some half dozen passages on this point which it were well to bring under the special notice of the French people. They would certainly help to give them more correct ideas of the real feelings of perfidious Albion.

The New Examien, or an Inquiry into the Evidence relating to certain Passages in Lord Macaulay's History concerning— I. The Duke of Marlborough. II. The Massacre of Glencoe. III. The Highlands of Scotland. IV. Viscount Dundee, V. William Penn. By William Paget, Barrister-at-Law. (Blackwood.)

What Porson said of Gibbon may, we fear, be said mutato nomine of Lord Macaulay—"a candid acknowledgment of error does not seem to be Lord Macaulay's shining virtue"; and this failing will, we are sure, do much to injure his reputation as an historian. Mr. Paget's successful vindication of Penn has led him to investigate other points in the work of the great historian, in which Mr. Paget considers his judgment wrong, or his evidence defective; and the result is a volume which ought to be placed on the same shelves with Lord Macaulay's magnificent work.

Memoirs of Royal Ladies. By Emily Sarah Holt. 2 vols. (Hurst & Blackett.)

If it be true that ladies are among the greatest book-buyers of the present day, Miss Holt may well look for numerous purchasers of these agreeable and painstaking Biographies from among her literary sisterhood. The royal dames whose lives are here narrated are no less than ten in number, namely, Elia and Alicia, Comtesses of Salisbury, Joan of Kent, Constance of Navarre, Jean Beaufort, Jeanne de Valois, and the Archduchess Juana de Navarra, Marguerite of Hapsburg, Charlotte, Princess of Condé, and Marie Sobieski, the wife of the Pretender. Their stories are told very gracefully by Miss Holt, who gives her authorities for her statements; and has added to the value of the book by a capital Index.

The Autobiography of a Seaman. By Thomas, Tenth Earl of Dundonald, G.C.B., &c. (Bentley.)

Mr. Bentley is a bold, but we suspect not the less a wise man, in thus publishing before the interest excited by Lord Dundonald's *Autobiography* has by any means subsided, a cheap edition of the story of this gallant naval hero. So that Lord Dundonald's *Autobiography* may at a small cost be in the hands of every "old salt" in the service.

The Anniversary Dinner of the Literary Fund, on Wednesday next, is expected to be very successful. The Duc d'Angoulême will be in the Chair, and be supported by a large number of distinguished men.

The Annual General Meeting of the Camden Society was held on Thursday, the 2nd Instant. The Report announced, that Members now joining the Society would be allowed to purchase the publications of past years at a considerably reduced rate; and contained a long list of new and interesting works in preparation by the Society. A special vote of thanks to Mr. Collier, on his retirement from the Treasurership, after a service of sixteen years, was most warmly accorded; as was one to the Marquis of Salisbury, for his kindness and liberality in enabling the Camden Society to publish for the first time the *Secret Correspondence between Cecil and James the Sixth*. This volume, one of the most important of the Series for which students of History are indebted to the Camden Society, has been edited by Mr. Bruce, and will be delivered to the Members in the course of a few days.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, and whose names and addresses are given for that purpose:

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DOBBSLEY's OLD PLAYS. (2nd Edition) in 12 Vols. Vol. III.

Wanted by H. Court, 19, Old Jewry.

Notices to Correspondents.

OLDF'S ACCOUNT OF LONDON LABRARRIES. This interesting contribution to our Literary History, which has so long escaped the researches of the curious, has been discovered in the Hunterian Museum at Glasgow, and by the kind permission of the Senate, will be printed in "N. & Q." The first portion will appear next Saturday.

C. D. may be assured that Extenta means Survey and nothing else. In the Calendar of the Inquisitions, which our correspondent evidently has before him, Clifton Manor exten, means "Clifton Manor, a Survey." When the word Exten is not added to the name of the manor in the Calendar, it signifies that the Inquisition names the manor, and that is all.

G. D. LAMONT. Drummond's Sonnet prefixed to Gordon's Pennard and Launce, 1818, is printed in the Poems of William Drummond, published by the Maidland Club, 1839, p. 320. Very little is known of Patrick Gordon: see Denham, Hist. Eccles. Gen. Scot., p. 320.; Pinkerton's Humble Apology for Learning and Learned Men, p. 25, ed. 1053.; and Irving's Lives of Scottish Poets, i. 269., ed. 1804. See "N. & Q.", 1st S. vol. i.

ANNEA will find some particulars of Sir Bernard de Gonne in our 2nd S. ix. 221, 252.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALRY, 106, FLEET STREET, E.C.4, to whom all COMMUNICATIONS for the EDITOR should be addressed.

ALLOTMENT OF FREEHOLD BUILDING SITES.—THE CONSERVATIVE LAND SOCIETY, 33, Norfolk Street, Strand, W.C.—The Second Allotment for the present financial year is fixed for THURSDAY, the 16th of May, at the Offices, at Noon precisely. On which occasion will be offered valuable Freehold Building Sites, on the following Estates:

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TO THE EDITOR.

SIR,—As some statements have been made to the prejudice of French Wines, which are likely in consequence to mislead the public, I beg the favour of your allowing me to give the following information, as extracted from the Official Returns of the Board of Trade, showing the quantities imported and retained for home consumption for the last three years ending Dec. 31, 1860:—

	IMPORTED.	TAKEN FOR HOME CONSUMPTION.
	Gallons.	Gallons.
1858	623,041 ..	671,993
1859	1,040,888 ..	688,503
1860	2,445,159 ..	1,125,589

Comparing the first three months of the present year with the corresponding period of last year, the quantities upon which duty was paid stand thus:—

	Gallons.	Gallons.	
1860	242,993 ..	1861	699,997

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"Sir,—The Chancellor of the Exchequer desires me to thank you for your letters, and to call your attention to the letter in the *Times* (signed 'Bitten') respecting your Wine.

"I am, &c."

"C. L. RYAN."

"H. R. Williams, Esq."

"11. Downing Street, Whitehall, S.W."

"Sir,—I am ordered by the Chancellor of the Exchequer to say that he has no objection whatever to your stating that he alluded to your wine.

"I am, &c."

"C. L. RYAN."

"H. R. Williams, Esq."

I beg only to observe, in conclusion, that with a good sound wine at the price quoted, there must be a growing demand for the light wholesome wines of France; and should we be favoured with a good vintage this year, there is every reason to believe that, from the greatly extended cultivation of the vine in France, a reduction upon the present price may be looked for during the coming year.

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No. 281.]

SATURDAY, MAY 18. 1861.

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May 13, 1861.

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Year.	FIRE DEPARTMENT.			CAPITAL AND RESERVED FUNDS.			LIFE DEPARTMENT.			Age of Company.
	Amount of Premiums.	Amount of Losses.		Amount of each Year's Dividend.	Capital on which Dividend was paid.	Accumulated Funds.	Amount of Premium.	Amount of Claims.		
	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
1836	9,970 11 7	1,079 4 8		0 0 0	0 0 0	9,418 18 5	381 0 4	0 0 0	1st Year.	
1837	11,886 17 2	5,178 0 0		3,458 15 0	66,175 0 0	16,328 8 5	1,754 13 7	600 0 0	2nd	
1838	16,540 13 10	23,589 14 10		3,471 17 6	69,437 10 0	9,312 5 4	2,396 13 0	1,500 0 0	3rd	
1839	19,025 9 10	10,569 12 9		3,471 17 6	69,437 10 0	18,638 3 0	2,345 15 3	4,007 4 0	4th	
1840	20,637 18 2	1,888 5 4		3,771 17 6	69,437 10 0	38,312 0 0	2,468 13 9	3,300 0 0	5th	
1841	20,682 19 11	10,758 17 3		3,380 12 6	67,612 10 0	51,577 0 3	2,833 8 4	4,607 0 0	6th	
1842	23,805 11 7	46,530 13 8		3,380 12 6	67,612 10 0	28,153 6 9	3,162 15 9	3,699 19 6	7th	
1843	48,246 8 1	44,250 13 10		3,380 12 6	67,612 10 0	38,631 2 4	3,277 11 9	900 0 0	8th	
1844	56,239 5 5	14,050 7 8		11,930 12 6	79,537 10 0	115,000 13 11	3,817 4 8	200 0 0	9th	
1845	50,193 0 0	4,239 12 6		36,730 17 6	101,992 10 0	159,842 12 1	4,230 17 6	1,064 9 6	10th	
1846	47,363 1 0	24,868 10 7		45,270 10 3	186,092 10 0	175,473 9 11	16,166 7 5	4,700 0 0	11th	
1847	41,402 14 10	19,735 8 10		36,379 1 4	188,047 10 0	181,751 4 10	19,840 11 5	15,388 9 0	12th	
1848	435,472 18 1	8,169 9 8		33,100 0 0	188,047 10 0	187,727 7 8	21,108 12 7	9,061 19 0	13th	
1849	36,517 15 4	18,637 14 0		24,098 5 4	188,547 10 0	211,738 18 0	23,505 17 0	8,116 0 0	14th	
1850	42,928 7 3	7,415 1 1		24,834 15 0	188,547 10 0	237,153 8 2	25,467 16 1	6,078 11 0	15th	
1851	54,305 17 9	9,276 6 1		34,992 2 11	186,897 10 0	306,126 12 3	27,157 18 8	11,685 10 0	16th	
1852	38,854 14 10	50,097 0 11		35,123 15 3	188,072 10 0	358,153 4 11	56,739 17 11	19,636 6 6	17th	
1853	113,612 4 6	42,846 1 0		35,799 4 8	199,322 10 0	421,578 7 9	53,128 3 8	23,160 3 9	18th	
1854	146,096 15 9	94,178 19 9		38,458 9 10	1168,558 10 0	483,808 2 0	57,113 4 0	19,445 19 3	19th	
1855	186,271 16 11	98,569 9 0		41,880 16 0	170,858 0 0	546,067 15 10	63,909 15 5	27,797 15 0	20th	
1856	222,279 10 4	109,306 15 10		45,914 18 7	175,008 0 0	646,053 8 6	78,731 15 10	28,855 4 0	21st	
1857	283,351 0 4	165,240 7 6		55,855 3 0	188,493 0 0	900,228 3 9	101,928 14 1	46,616 12 11	22nd	
1858	276,058 7 0	190,372 12 7		55,561 6 0	188,702 0 0	967,971 15 0	121,411 10 9	53,669 11 9	23rd	
1859	295,414 8 10	201,885 7 11		56,153 8 0	188,702 0 0	1,025,072 7 4	127,415 14 9	84,748 12 8	24th	
1860	313,725 12 7	225,832 4 7		56,213 8 0	188,902 0 0	1,070,924 3 0	131,721 10 6	76,929 4 10	25th	

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LONDON, SATURDAY, MAY 18, 1861.

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Notes on Books.

Notes.

LONDON LIBRARIES.

[The following interesting notices of the London Libraries at the commencement of the last century must be considered as the joint-production of John Bagford and William Oldys—names dear to every literary antiquary. At the death of William Oldys on the 15th of April, 1761, his printed books and manuscripts were purchased by Thomas Davies the bookseller, in whose Catalogue of April 12, 1762, this manuscript is entered as No. 3613, and entitled, "Of London Libraries: with Anecdotes of Collectors of Books, Remarks on Booksellers, and on the first Publishers of Catalogues," 4to. That a work bearing so alluring a title from the pen of William Oldys should awaken the curiosity of bibliographers is what might be expected. Mr. Bolton Corney informs us, that "Mr. Heber, whose copy of [Davies's] Catalogue of 1762 lies before me, has marked this article with *N.B. N.B.* It evidently set him on the *qui vive*." (*Curiosities of Literature Illustrated*, second edition, p. 169.) Mr. John Fry, too, in a note to this article copied from Davies's Catalogue, in his *Bibliographical Memoranda*, 4to. 1816, p. 37., adds, "This must be a curious article; *Query*. In whose possession is it?"

The manuscript now before us, however, does not fully correspond in contents with those set forth in the title-page advertised by Davies, as the last two topics are unnoticed; so that we may have only a portion of a larger work left incomplete by our assiduous antiquary. Nevertheless, in

the account of the London Libraries now presented to our readers, Oldys has thrown open, not merely "to students and curious persons," as the charter of the British Museum has it, but to the public at large, the inexhaustible treasures contained within them, and as such his work will be acceptable to every student engaged in biographical and historical researches.

The history of this literary relic is soon told. It was commenced by the ingenious John Bagford, whose first rough and incomplete draft is among his Collectanea in the Harl. MS. 5900, fol. 44., and was printed in *The Monthly Miscellany, or Memoirs for the Curious*, ii. 167., 4to., 1708. Bagford died at Islington on May 15, 1716, aged sixty-five. Oldys availed himself of the fugitive collections of this industrious bookseller, or rather book-broker, and from his extensive acquaintance with the literary treasures of the metropolis, was better qualified to carry out the object proposed by his more humble precursor. Dr. William Hunter became the fortunate possessor of Oldys's manuscript, as it was discovered in his Museum, now belonging to the University of Glasgow. We are indebted to the kindness of His Grace the Duke of Argyle for securing us the opportunity of giving it publicity; as also to the Rev. Principal Barclay for his assistance, and to the Curator of the Museum, Dr. Rogers: the latter gentleman having been at considerable pains to procure us a Transcript of the MS., and then adding to his kindness by collating it with the original.]

The learned and ingenious men of all countries are apt to inquire wherever they go after the repositories of learning and ingenuity; and not only content themselves with what they moot of it among the living, but must be satisfied also with what testimonies thereof has been left by the dead.

Yet foreign nations have the art of representing more considerably their treasures of this kind than we have, and indeed they appear so to the eye, though, setting aside the greater pomp and parade of their books, England may produce as many that are learnedly and solidly written, perhaps as that magazine of arts may, Rome itself.

London and Westminster are well stored not only with printed books, but manuscript records, and other muniments of great antiquity, besides statues, models, paintings, and all other curiosities both in Art and Nature, though we are not so ostentatious, as I said, of them,—have not the talent of magnifying them so much as some of our neighbours have.

TOWER OF LONDON.—Of our Public Records in the Tower, those which are particularly in Wakefield Tower, are in great number, and well worth the inspection of the curious. They have of late had a due regard paid to them; have been now modelled and digested, and repositied in cases.¹

¹ In 1708, Queen Anne appointed that proper care should be taken to provide a convenient and safe place

In the White Tower are vast number of records relating to Monasteries, &c., several letters of Kings, Princes, Dukes, &c., from several parts of the world, as Tartary, Barbary, Spain, France, Italy, &c., to our Kings in England, also restored very conveniently to order and method. The building itself was a chapel of the palace, and is a very uncommon sort of structure, and by the late Queen's liberality rendered both useful and ornamental.

CHAPTER HOUSE, WESTMINSTER.—In the Exchequer at Westminster, the Records were lately in the custody of the Lord Treasurer. There are the two most ancient books in this kingdom, made in William the Conqueror's time, called the *Domesday Books*; the one in quarto containing the Description or Survey of Essex, Norfolk, and Suffolk; the other, in folio, being the same for all the shires in England, from Cornwall to the River Tyne, well worth the notice.² There are also many other ancient and rare Records, as Powell in his *Repertory*³, Prynn, Cotton, and above all, the seventeen volumes of Rymer's *Fœdera*, sufficiently evidence.⁴

The Parliament Rolls are in an old stone tower in the Old Palace Yard, Westminster, and the Papers of State, from the beginning of Henry VIII. to this time, are kept in the fine built gate

for depositing all the Records in this Tower, and a sufficient number of clerks to clean, sort, digest, &c., the same, under the inspection of William Petyt, Esq.

² A very carefully-executed lithographic facsimile of so much of *Domesday Book* as relates to the county of Kent is in the course of preparation by Mr. Netherliff. It will be accompanied by a translation and illustrative notes by the Rev. L. B. Larking, from whose vast knowledge of all that relates to the History of Kent, much valuable light will assuredly be thrown upon the nature of this invaluable national record. That portion which relates to Cornwall has lately been copied and printed by photozincography by Colonel Sir Henry James, R.E., by order of Her Majesty's Government; and may be procured of any bookseller for a few shillings.

³ "Repository of Records remaining in the Four Treasuries on the Receipt side at Westminster, the two Remembrancers of the Exchequer; with a Brief Introductory Index of the Records in the Chancery and Tower; in which is contained whatsoever may give satisfaction to the searcher for tenure or title in anything." By Robert Powell. London, 1634, 4to. Rymer's *Fœdera*, edited by George Holmes, makes 20 vols. fol. 1727—1735.

⁴ The Chapter House is situated on the south-east side of Westminster Abbey, immediately adjoining the entrance to Poets' Corner. It contained muniments of the most valuable, but miscellaneous nature. In 1807, the Record Commission ordered an Inventory to be made of them. Three copies only were taken of it; one of them, with coloured drawings of the building, is at the British Museum, Addit. MS. 8977. Sir Harris Nicolas made an abstract of the Alphabetical Index, which he printed in the *Gent. Mag.* for Feb. 1830, p. 118. See also Thomas's *Hand-Book of the Records*, pp. 287—297. The documents have recently been transferred to the Rolls Office, Chancery Lane.

as you go through to the Cockpit, and is called the Paper Office. It was built by Henry VIII., and is one of the most curious pieces of workmanship in Europe for flint work, and it is reported that Hans Holbein was the architect.⁵ Dr. Forbes is now collecting all the State Papers here relating to the reign of Queen Elizabeth, in order to publish them in several volumes in folio.⁶

COTTONIAN LIBRARY.—Sir Robert Cotton's Library of Manuscripts, founded by himself, the fruits of forty years' inquiry, expense, interest, and assistance, bequeathed through Act of Parliament for the public benefit. They are gathered into about 1000 great volumes, and repositied in fourteen wainscot presses under the distinction of the twelve Cæsars, and of Cleopatra and Faustina. They are now in Lord Ashburnham's house⁷ by the Abbey at Westminster, and ten rings of MSS. in same room with them, as his library of printed books are in the next, whereof Dr. Bentley⁸ is keeper at the salary of 200*l.* per an., and Mr. Casley⁹ under-keeper. This Cottonian library

⁵ For views of Holbein's gate, Whitehall, see *Vetusta Monumenta*; *Londina Illustrata*; Smith's *Westminster*; and Dodsley's *London*. When Strype drew up his additions to Stow, the uppermost room, in Holbein's gateway, was used as the State Paper Office. (Book vi. p. 5.)

⁶ *A Full View of the Public Transactions in the Reign of Queen Elizabeth*. By Patrick Forbes, M.D. Lond. 1740—1, fol. 2 vols. A series of letters and other papers of state, written by Queen Elizabeth and her principal ministers, and by the foreign princes and ministers with whom she had negotiations, illustrated with facsimile autographs. Are these the earliest facsimiles published in England? See Ayscough's *Catalogue*, p. 99., for a list of Dr. Forbes's papers in the British Museum.

⁷ The Cottonian library was deposited in Ashburnham House in 1730. On the 23rd Oct. 1731, a fire broke out and consumed a portion of the collection. The MSS. of the Royal and Cottonian libraries at this time were in the same room above the one where the fire commenced. At the first alarm, Mr. Casley took care to remove the famous Alexandrian MS. in the Royal Collection, and now in the British Museum, Royal MS. 1 D. v.—viii. 4to. From "A Report of the Committee appointed to View the Cottonian Library," Lond. 1732, fol., it appears that "the number of manuscript volumes contained in the library before the fire was 958; of which are lost, burnt, or entirely spoiled, 114; and damaged 98; so that the said library, at present, consists of 746 entire volumes, and 68 defective ones." Mr. Sims, in his *Hand-Book to the Library of the British Museum*, states, that "since 1842 one hundred volumes written upon vellum, and ninety-seven upon paper, have been restored under the directions of Sir Frederic Madden."

⁸ Dr. Richard Bentley, the celebrated critic and classic of Phalaris celebrity, succeeded Mr. Justel as Keeper of the Royal Library at St. James's on Dec. 23, 1698. Ob. July 14, 1742. In Addit. MS. 4696, (Brit. Mus.) is a Schedule of all the MSS., parchments, written records, and other memorials, and of the coins, medals, and other rarities contained in the Cottonian library, made by Dr. Richard Bentley the 10th of May, 1718.

⁹ Mr. David Casley drew up "A Catalogue of the Manuscripts of the King's Library; an Appendix to the Catalogue of the Cottonian Library, together with an Ac-

has been, and not improperly, called the English Vatican, though the Pope's conclave made some endeavours, after the foundation, 1631¹⁰, to incorporate it with that of Rome. It is the grand repository to which our Antiquaries and Historians have had access, to their great improvement and elucidation, and the facility of this access has greatly advanced the credit and use of it.

"Omnis ab illo

Et Camdene tua, et Seldeni gloria crevit."¹

[“Camden to him, to him both Selden, owe

Their glory: what they got from him did grow.”]

It consists of ancient MSS. in Divinity, History, and especially relating to English History, ecclesiastical and civil: “in so much, that the fountains have been fain to fetch water from the stream,” says Fuller; “and the secretaries of state and clerks of the council glad from hence to borrow back again many originals which, being lost by casualty or negligence of officers, had been neglected” to be recovered to their proper repositories when some danger of fire or necessity of repairs, &c., I have heard, had removed them for protection to this known preserver of such instructive curiosities, with many ancient Saxon Charters, coins, &c.²

In the drawers are many choice Roman antiquities not mentioned in Dr. Smith's *Catalogue*³: as a brass image, fibulas, lamps, rings, seals, weapons, and other great rarities, taken notice of by very few who have seen that place. There are many old reliques which belonged to the Monasteries here in England before the Dissolution. Amongst others, the claw of a griffin with a silver hoop, on the great end of it a Saxon inscription; but I take it rather to be the horn of some animal. There is an old painted altar that belonged to the Monastery of Great Saint Bartholomew, London; some pictures of the Kings of England (also of Camden, Spelman, Attwood, Ben Jonson, &c.) on board, the oldest I have seen. There is a large book with several excellent designs for the En-

trance of Henry VIII.⁴ I shall leave the description of these most excellent MSS., as to their antiquity, illuminations, curious writing, purport, &c., to a more able performer. Had the late Mr. Humphrey Wanley⁵ had encouragement, he could have exhibited this library to the world with as much advantages as Lambecius has done the Emperor's at Vienna.⁶ The ancient Genesis there deserves a particular description.⁷ It is in all probability one of the rarest manuscripts in the world, and as old as any: it is in Greek capitals with figures, and well worthy the regard of the most curious. The place where those jewels were reposit, before the last removal, is the remaining part of the palace of St. Edward, the King; and one of the oldest structures of those times.⁸

WESTMINSTER ABBEY LIBRARY.—In the great cloister of the abbey is a well-furnished library, considering the time when it was erected by Dr. Williams, Dean of Westminster and Bishop of Lincoln; who was a great promoter of learning. He purchased the books of the heirs of one Baker of Highgate, and founded it for public use every day in Term, from nine to twelve in the forenoon, and from two till four in the afternoon. The MSS. are kept in the inner part, but by an accident many of them were burnt. There I saw that pompous and rare book of the Rules and Ceremonies of the Coronation of our Kings of England. There is a MS. Catalogue of the books in the library.⁹ In the room called the Museum,

⁴ “Designs for interviews in the time of Henry VIII.”—*Bagford's MS.*

⁵ In the year 1701, Humphrey Wanley, Matthew Hutten, and John Anstis, three eminent antiquaries, were appointed to examine carefully into the state of the Cottonian Library. Their report, dated June 22, 1703, is extant in manuscript, prefixed to a copy of Dr. Thomas Smith's *Catalogue of the Cott. MSS.* in the King's library at the British Museum, which also contains Wanley's MS. Catalogue of the Charters in the Cottonian collection.

⁶ Peter Lambecius, a learned bibliographer, was born in 1628, and died in 1680. His great Catalogue of the imperial library was published in 8 vols. fol. from 1665 to 1679, under the title of *Commentarium de augustissima Bibliotheca Cesarea Vindobonensi, libri octo.*

⁷ The invaluable MS. of the Greek Genesis (Cotton. MS. Otho. B. vi.), written upon vellum in the fourth century, with miniatures, was supposed to have been irrecoverably damaged by the fire at Ashburnham House; but has since been restored under the directions of Sir Frederic Madden.

⁸ This last sentence was written by Bagford, but slightly altered, and that incorrectly, by Oldys. Cotton House, near the west end of Westminster Hall (the place alluded to) was sold to the Crown in the reign of Queen Anne for 4500*l.*, by Sir John Cotton, the great-grandson of the founder of the library. In 1712, the library was removed to Essex House in the Strand, and again in 1730, to Ashburnham House; the following year to the old Dormitory of Westminster School; and eventually transferred in 1753 to the British Museum.

⁹ This was not the first library that belonged to this Abbey, as is evident from an order of Council in the reign

count of Books burnt or damaged by a late fire,” &c. Lond. 1784, 4to.

¹⁰ Sir Robert Cotton commenced his splendid collection in 1588; was knighted 1603; created a baronet 1611; and died in May, 1631, his death being hastened by the loss of his library, which had been twice taken possession of by government.

¹ *Weever's Funeral Monuments*, Preface.

² Vide Nicolson's Preface to Part III. of his *Historical Libraries*; Letters of *Journey through England* [by Paul Hentzner, ed. 1757, p. 30.]; Fuller's *Worthies*; *Life of Sir Robert Cotton* [by Dr. Thomas Smith?]; and *The Present State of the Cotton Library* [fol. 1732.].—*Oldys.*

³ Dr. Thomas Smith, Fellow of Magdalen College, Oxford, compiled a Catalogue of this library, entitled “*Catalogus Librorum MSS. Bibliothecae Cottonianae, etc. Scripturae Thoma Smitho, Eccles. Anglicanae Presbytero.*” Oxon. 1696, fol. It is valuable as affording a clue to the identification of the burnt manuscripts. The Catalogue at present in use was prepared by Joseph Planta, Esq., fol. 1802.

at Westminster, is a collection of books given by Dr. Busby for the use of the scholars.¹

OLD ROYAL LIBRARY. — St. James's Library was founded by King Henry VIII., is well furnished with choice books collected by John Leland, and others at the Dissolution of the Abbeys. There is a great quantity of books that were first printed, both on vellum and paper, in all languages. The Catalogue of the MSS. is printed in the General Catalogue of Manuscripts in England.² This library was founded for the use of the Princes of the Blood, as Prince Edward; and our Kings besides, had several studios and libraries at several places; as Whitehall, Hampton Court, Nonsuch, Windsor, Oatlands, Greenwich, &c.; but this at St. James's was the chief, and hath been used and highly esteemed by the learned in all times. The keeping of it hath from time to time, in the several reigns, been by Leland, Delayne, Traherne³, Ascham, Patrick Young (Patricius Junius), and now in the keeping of Dr. Bentley. It would redound much to our reputation that foreigners were better acquainted with it.

(To be continued.)

MISS BENDER ON SHAKESPEARE.

I do not know whether the following lines have ever been printed, or whether they will be considered worthy of preservation in "N. & Q."

They were written *impromptu*, in my presence,

of Edward VI. for "purging the library of Westminster of all missals, legends, and other superstitious volumes, and delivering their garniture to Sir Anthony Aucher." (Collier's *Eccles. Hist.* ii. 307., fol.) Dean Williams converted a waste room, situate in the east side of the cloisters, into a library; which he enriched with the valuable works from the collection of Sir Richard Baker, author of *The Chronicles of the Kings of England*, which cost him 500*l*. A Catalogue of this library is in Harl. MS. 694. There is also a MS. Catalogue, compiled in 1798 by Dr. Dakin, the precentor, arranged alphabetically. See Botfield's *Cathedral Libraries of England*, pp. 430–464.; and an interesting paper on this library by W. H. Hart, Esq., F.S.A., read at the meeting of the London and Middlesex Archaeological Society, Oct. 25, 1860, and printed in the *Genl. Mag.* for March, 1861, p. 239. It is scarcely necessary to remind our readers of the admirable description of this library given by Washington Irving in his *Sketch Book*.

¹ The "Museum" is now called the Library at Westminster School. It consists principally of old editions of the Classics. Many Oriental Books were added about Warren Hastings' time. The most recent bequests made to it were by the late Sir Everard Home, the eminent surgeon, and the late Dr. Bull, Canon of Christ Church, Oxford.

² Catalogus Lib. MSS. Angliæ et Hiberniæ in unum collecti, cum Indice Alphabetico," fol. Oxon. 1697. An account of the old Royal library is given in Birch's *Life of Prince Henry*, ed. 1760, pp. 161–166.

³ Delayne and Traherne are omitted in Mr. Edwards's list of Royal librarians in his *Memoirs of Libraries*, i. 424.

about the year 1825, by the late Miss Benger, author of the *Lives of Queen Anne Boleyn; Elizabeth, Queen of Bohemia, &c., &c.*

I was permitted to copy them at the same time from the Album of a mutual friend, at whose request they were composed.

"A Lament; on the Paucity of Information respecting the Life and Character of Shakespeare.

"Lives there, redeemed from dull oblivion's waste
One cherished line that SHAKESPEARE's hand has traced?
Vain cherish! tho' glory crowns the poet's bust,
His story sleeps with his unconscious dust.
Born, wedded, buried, such the common lot,
And such was his,—what more? almost a blot!
Even on his laurelled head with doubt we gaze,
And Fancy best his lineaments portrays.
Thus, like an Indian Deity, enshrined
In mystery is his image, whilst the mind
To us bequeathed, belongs to all mankind. }
Yet here he lived, his manly high career
Of strange vicissitude, was measured here.
Not his the envied privilege to hail
The Eternal City! or in Tempe's vale
Breathe inspiration with luxurious sighs,
And dream of Heaven beneath unclouded skies.—
His sphere was bounded, and we almost trace
His daily haunts, where he was wont to chase
Unwelcome cares, or visions fair recall.
His breath still lingers on the cloistral wall,
With gloom, congenial to his spirit, fraught.
And thou, oh Thames! his lonely sighs hast caught,
When one, the rhyming Charon of his day,
Who tugged the oar, yet conned a merry lay,
Full oft, unconscious of the freight he bore,
Transferred the Musing Bard from shore to shore.
Too careless Taylor*! hadst thou well divined
The marvellous man to thy frail skiff consigned,
Thou should'st have craved one tributary line,
To blend his glorious destiny with thine.
Nor vain the prayer,—who generous homage pays
To Genius, wins the second meed of praise."

W. J. S.

THE ABBOT OF WESTMINSTER'S HOUSE,

CALLED "CHEYNYGATES," "THE ELMES," "THE CALBEGE," "THE BLACKSTOLE," "THE PRATER MISERY-CORDE," "THE OXEHALL," ETC. AT WESTMINSTER ABBEY.

The following extract from King Henry VIII.'s charter of endowment of his newly-created see of Westminster, gives some interesting particulars of the abbot's house and adjoining buildings, which seem to me worth a Note, as illustrative of the history and topography of Westminster, and the monastic buildings belonging to the abbey.

By Letters Patent, dated 20th January, 32 Henry VIII. (part 7.), the king granted to Thomas, Bishop of Westminster, and his successors for ever, with lands, tenements, and advowsons in Essex, Berks, Yorkshire, Bucks, Gloucestershire, Herts, Hunts, Lincolnshire, and Northampton—

* The Water Poet and ferryman, who may be supposed to have often carried Shakespeare across the Thames from Westminster to the Globe Theatre on the Bankside.

shire: All the site and ambit of the mansion-house and dwelling commonly called "Cheynygates" in Westminster, wherein William, late Abbot of the late Abbey of Westminster, dwelt; together with all edifices, houses, land, and ground within the said site, with the gardens and orchards thereto adjoining; in which said site or ambit is a certain tower situate and being at the entrance of the said dwelling, which said tower contains in length on the east side abutting on the cloister of the said late monastery, and on the west side abutting on the "Elmes," by estimation, 67 feet, and in breadth, at the west end, from north to south, by estimation, 24 feet 2 inches; and another edifice and house, with a garden and ground adjoining, containing, by estimation, from the aforesaid tower as far as the church of the said late monastery, in breadth, at the east end on the aforesaid cloister of the said late monastery, 124 feet, and in breadth at the west side, abutting against the house of the poor, called "The Kyng's Almoshouse," 170 feet, and in length on the north part, abutting on the church of the said late monastery, and upon the king's highway, called "The Brode Sentwaye," 258 feet; and on the south part, abutting on "The Elmes," 239 feet. And also the fourth part of all the Great Cloister of the said late monastery, with the buildings situate and being on the same, which said fourth part is contiguous and adjacent to the same mansion-house and dwelling in Westminster aforesaid; and also all those edifices and houses called "The Calbege" and "The Blackestole" there, which contain in length, from the north end, abutting on the aforesaid tower, to the south end, abutting on the tower called "The Blackestole Tower," by estimation, 88 feet; and all buildings, land and ground being within the aforesaid edifices, called "The Calbege" and "The Blackestole" on the west part, and the edifices and houses called "The Frayter misericorde," and the great conventual kitchen, called the "Great Convent Kitchen," on the east part; and also all that other great stone tower in Westminster aforesaid, situate and being in a certain place commonly called "The Oxehall," and also a great barn, situate and being in the said place called the Oxehall, and the house and buildings there, situate and being between the great ditch "The Milldam," on the south part, and the aforesaid barn on the north part; and all other edifices, houses, gardens, land, and ground there situate, lying, and being between the said barn, and between the said houses and edifices on the west part, and the great tower called "The Long Granarye" on the east part; and between the buildings and houses called "The Bruehouse" and "The Backehouse" of the said late monastery on the north part, and the aforesaid great ditch called the Milldam on the south part.

This description seems to comprise all the north

side of Dean's Yard (which appears to have been called "The Elms"); and the abbot's house, and buildings belonging to it, occupied the space from Dean's Yard to the nave of the abbey church, and extended from the cloisters to the Broad Sanctuary.

Thomas Thirleby was the first and only Bishop of Westminster. He filled the newly created see until the year 1550, when he was removed to Norwich, and the See of Westminster was abolished. The bishop's house was afterwards given to Lord Wentworth.

Probably some of your correspondents may be able to refer me to a plan or survey of the monastic buildings as they stood before or soon after the Dissolution, and to give some information as to the meanings of the names of the buildings mentioned, as "The Cheynygates," "The Calbege," "The Blackestole," and "The Oxehall."

GEOR. R. CORNER.

Minor Dates.

LEOMINSTER BURIALS IN 1587 AND '97.—On looking over my Parish Registers of Burial for the years 1560—1598, I find the average of funerals to be 60. But in the year 1587, the amount is 218; and in 1597, 180. The Query I wish to put is,—Can any of your numerous correspondents give me the cause of this very large excess in these two years, 1587 and 1597? Is there any record of an extraordinary plague or sickness? In the month of October, 1587, the number is 41: as large a number as is reported in one or two of the years in the period named. If any of your correspondents can explain the circumstance here stated, I should be greatly obliged.

THE VICAR OF LEOMINSTER.

THE MOTHER OF HORACE WALPOLE.—A writer of an article in the May number of the *Cornhill Magazine*, entitled "Ups and Downs in the House of Peers," has a fling at the parentage of Mrs. Katherine Shorter after this fashion. Speaking of the pertinacity with which he says that Walpole disparaged the family of Bertie, Dukes of Ancaster, the author of the article in question goes on as follows:—

"With what a sneer he (Horace Walpole) alludes to the second wife of the fifth and last duke (of Ancaster)! 'This person,' he says, with malicious circumstantiality, 'was some lady's woman or young lady's governess.' The duchess was neither. She was a daughter of the gallant Major Layard, and of better blood than either Horace's mother or step-mother: for the property of the first, Catherine Shorter, was acquired by London trading; and the family of the second, Maria Skerret, was of lower origin still."

I cannot understand how *blood* can be determined by the manner in which property has been acquired, nor do I know much of the pedigree of

the Shorter family; but Elizabeth Shorter, the mother of Lady Walpole, was a daughter of Sir Erasmus Philipps, third baronet of Picton Castle, by his second wife Katherine, daughter and co-heiress of Edward D'Arcy, Esq., of New Hall, in the county of Derby, by Lady Elizabeth Stanhope, daughter of Philip, Earl of Chesterfield. The Philipps family springs from a stock which held princely rank before the period of the Norman Conquest; and Norman D'Arcy came to England with the Conqueror, who gave him Noc-ton, and thirty-two lordships in Lincolnshire. On her mother's side, therefore, Katherine Shorter was of unquestionably "pur sang." Her maternal grandfather, Sir Erasmus Philipps, and John Dryden, were cousins german.

JOHN PAVIN PHILLIPS.

Haverfordwest.

ANOTHER PORTRAIT OF SHAKESPEARE. — The interesting discoveries of the portrait of Shakespeare at Stratford, and that in the possession of MR. LANCY (2nd S. xi. 306.), remind me that I saw some ten years past a reputed portrait of the great dramatist, said to be original. It is probably worth noting in the pages of "N. & Q.," which will, I hope, be the means of eliciting the history, present whereabouts, and authenticity or otherwise of this possibly highly interesting picture. At the time I refer to, it was the property of Mr. C. R. Coke, formerly an official of the British Museum; but was in the custody of Messrs. Saunders and Otley, the publishers. It was, I think, on panel (a small quarto), in a frame apparently contemporaneous; and had, on a plain oblong surface on the top of the frame, some verses ascribed to Ben Jonson.

S. T.

JOHN OLDEN BARNEVELDT. — The following notice of the demise of a descendant of this illustrious person has been extracted from the *Berwick Warder*, an excellent and ably conducted provincial paper.

The gentleman, whose death is thus chronicled was the youngest son of the late Richard Woolley, Esq., Sen., by his wife Rebecca Lane, only surviving daughter of Robert Barneveltdt, Esq., an eminent London citizen; and who when he died was, it is said, the Father of the Common Council of London — being the oldest member at the time of his demise.

Mr. Barneveltdt's mother was a daughter of Dr. Anthony Horneck, a well known and popular preacher of the time of William III.; and who, as his biographer, Bishop Kidder, tells us, refused a seat on the Episcopal Bench. After the death of her first husband, Mrs. Barneveltdt married secondly Capt. Warre of Isleworth, but had no family by him; she survived him many years. Of the first marriage, there were three sons; of whom Robert, the youngest, was the only one

who outlived his mother. The elder brother died without issue.

The Barneveltdts came from Holland about the time of the revolution. So far as can be traced, they recovered very little of the property which had belonged to their great ancestor. Mrs. Barneveltdt, or Warre, left a large fortune to her son.

"At Spital, on the 13th April, aged seventy-eight, Richard Woolley, Esq., formerly of Whitehouse, near Edinburgh, and a J. P. for the county of Mid-Lothian. He was descended in the female line from John Olden Barneveltdt, the celebrated Dutch patriot, who was beheaded at the instigation of Maurice, Prince of Orange, in 1619. Throughout his long life, Mr. Woolley bore the most exemplary character, and was in every respect a true Christian and a thorough gentleman, bearing with meekness the sad reverse of fortune brought on him in his latter days by the exercise of a too generous disposition in the earlier part of his life. He was, prior to his purchasing the estate of Whitehouse, an officer in the Stirlingshire Militia, under the Colonelcy of the Duke of Montrose. For twelve years previous to his death he officiated as librarian to the Subscription Library here. He is much and deservedly regretted by very many friends in Berwick and its vicinity."

J. M.

REALISATION OF A PROPHECY. — L'Abbé Millot, in his *E'lémens de l'Histoire de France, depuis Clovis jusqu'à Louis XV.*, has, under LOUIS XIII., the following observation on the very frequent occurrence of duels at that period in France: —

"La sévérité de Louis XIII., ou plutôt de Richelieu, semblaît nécessaire pour extirper cet abus. Ils n'en purent cependant venir à bout; l'humanité et la raison ont plus de force que les lois contre un préjugé barbare; ce n'est qu'en adoucissant les mœurs, et en civilisant les hommes, qu'on peut leur faire sentir l'absurdité d'un point d'honneur, qui les rend injustes et meurtriers."

All this is very much to the purpose; but under the reign of Louis XIV., he may be said to have foretold what has actually occurred, at least in England; and it is to be hoped will be universally followed in other countries. His words are so prophetic, as to be worthy quoting: —

"La sévérité du Roi réprima en grande partie la fureur des duels; la raison avec le temps, achevera, peut-être, de l'éteindre."

Σ. Σ.

LAUD UPON THE DRESS OF THE CLERGY. — In a report of proceedings in the Star Chamber* is the following anecdote of Laud (then Bishop of London): —

"Dr. Slater submitted himself by his petition to the Court, and thereby professed he was heartily sorry for his offence, and tendered his submission to this effect following. Whereas I lately took upon me to translate some of David's Psalms, and added thereunto a scandalous table to the disgrace of religion, and to the encouragement of the contemners thereof, although I have heretofore declared my intention in so doing, yet I am heartily sorry for my offence herein, and do humbly ask forgiveness for the same of Almighty God, and of the

* In the Court of High Commission, Thursday, 20 Octobris, 1631.

people of God the whole Church, promising never to offend again in the like for the tyme to come. To this he subscribed his name, *William Slater*. Hereupon he was dismissed and freed of his imprisonment. The Archbishop [Abbot] giving him a VERY SHARP reproof for being ever busy about babies (*sic*). And the Bishop of London called him back, and told him he must there give him admonition of that which from the King he was commissioned, in all his visitations, to make known to all ministers, that they be more careful in their habits; not to go like rufflers, as if they were ashamed of their ministry. And this is so common a fault (he said) that ministers can hardly be known from other men by their habit; and therefore, Doctor Slater, said the Bishop, that band is not fit for a minister, nor those cuffs, up to your elbows almost.* Dr. S. excused himself, saying that he was now in his riding clothes. The Bishop replied, that if he saw him in the like hereafter, he would look out some canon or other to take hold of him."

Dr. Slater, or Slatyer, as it is sometimes written (of whom a memoir occurs in Chalmers's *Biographical Dictionary*), was presented to the rectory of Otterden, co. Kent, and died Feb. 14, 1646-7. I have seen three editions of these Psalms of David, which is a very carefully got up performance, one bearing date 1643, another 1652, the last without date, and entitled:—

"Psalms or Songs of Sion, turned into the Language and set to the Tunes of a Strange Land, by W. S. Intended for Christmas Carols, and fitted to divers of the most noted and common but solemn tunes every where in this land familiarly used and known. London, printed by Robert Young." (No year, but in MS. is added the date of 1642.)

The typography of this work is very beautiful and curious, the Psalms being printed in four languages, Hebrew, Greek, Latin, and English; and what is still more curious, in each language the stanzas are adapted to rhyme, the English version being Sternhold "slightly touched." As, however, I can discover no "scandalous table," as noted in the above Star Chamber report, I am inclined to think that the original edition must have been suppressed, unless, indeed, the book therein alluded to were a totally different work. Can you afford any better elucidation?

ITHURIEL.

BOUGHTON REGISTERS. — Please permit me to make permanent record of the fact, that on Friday, April 19, a portion of the parish register of Boughton, Kent, was sold at Messrs. S. Leigh Sotheby and John Wilkinson's sale rooms. I append a quotation from the Catalogue:—

"570 Kent. Note of such Baptisms, Marriages, and Burials as have been in the Parish of Boughton, from the 25th March, 1641, to 25th March, 1642, in a hand of the period, signed. — Official Abstract of Expenses for Shipwrights, &c., for a quarter of a year at Chatham, Oct. 1611; and others; *some curious*."

There are two Boughtons in Kent—Boughton-Malherbe and Boughton-Monchelsea. If this do-

* In the margin is this note: "He had on a careless ruff and deep sleeves."

cument belong to the former parish, it is probably the only evidence now remaining as to the baptisms, marriages, and burials of the period to which it relates. The register-books now preserved in that parish begin with the year 1671. GRIME.

Queries.

PURGATORY.

I trust this heading will not startle the usually abstemious (from politics, religion, and sectary matters) correspondents and readers of "N. & Q." These "mixed questions" being properly excluded from its instructive pages, I am not to infringe on the seigniorial rights of the Editor, who so properly exercises the power of exclusion. Although perhaps approximating closely to the line of demarcation, I think the following will come within the pale of insertion; as I am of opinion its curiosity will divest it of anything bearing on religious tenets. On looking over some matters "Cuttleised" some years since, I found the following: which I think possesses as much poetry—on such a subject—as can well be imagined. The Anglo-Norman race of people, who inhabit the baronies of Forth and Bargo, county Wexford, are a very peculiar class—about whom much has been said and written. The aborigines of the people (I mean the Anglo-Normans) of these baronies, accompanied Strongbow, Raymond, &c., to Ireland in 1170; and subsequently more came with Henry II. These were the immediate descendants of the Normans, who accompanied the Conqueror to England over a hundred years before. I may here mention a few interesting facts connected with this people, for which I can partly vouch myself. They still retain the Norman patronymics (surnames) exactly as I found them in Normandy at this day—spelled and pronounced the same in both countries. They speak the original language amongst themselves. Seldom intermarrying with other people, possess peculiar features and complexions, and are generally superior in physical appearance to their neighbours. Their mode of cultivating the land, too, is different from those about them; but very like the husbandry of Normandy of this day. Their farm-yards, carts, horses, harness (or tackling), are all so like the French province, that when in a market-town in the latter, I for a moment imagined I was transported by magic power into one of Forth, or Bargo, county Wexford. On this people there was a highly interesting and elaborate paper read at the last meeting of the British Association in Dublin; and Mr. E. Hore, the learned and able editor of that highly respectable newspaper, the *Wexford Independent*, has from time to time enriched its pages and delighted the public with important information on

the subject. I once met a beautiful girl (of course all girls are beautiful) of this race of Anglo-Hibernian Normans, and here commences my Note. In a conversation (she was highly educated and accomplished by art and nature) on various subjects, at last religion came on incidentally. She told me there was a tradition—if indeed I can call it such—amongst her people, that spirits doomed to purgatory were not condemned to material fire, but ordered to wander about the world until they could pick up all the hairs that were cut, or otherwise separated from their heads, from the time of birth to death; and that when this task was accomplished, the purgatory ceased, and the spirit then entered into rest!

I make no comment on this, but give it just as I had it. I think I remember reading, but cannot tell where, something like this relative to a similar belief in India: or rather, that certain spirits were doomed to wander about before entering into the Elysian fields. Will some correspondent corroborate this, if anything of the like is known? S. REDMOND.

ANONYMOUS. — Who are the authors of the following works: 1. *Essays on Various Subjects of Taste and Criticism* (Poetical Composition, Pastoral Poetry, and on *Paradise Lost*), 8vo., Lond. C. Dilly, 1780? The author's name is not given by Watt in his *Bib. Brit.*; 2. *Remarks on Mr. Mason's Elfrida, in Letters to a Friend*, 8vo., Lond. Tonson, 1752? Not mentioned in Watt's *Bib. Brit.* SENNOKE.

ANTS LAYING UP CORN. — I remember that in an account of the famine in India, it was stated in one of the papers, either of March or April (possibly the *Illustrated News*), that in some places in India the scarcity of food had been so great, that the people had had recourse to robbing the nests of the white ants, and had taken from them and eaten the corn which they had stored up. Can one of your readers oblige me by giving the account in full in "N. & Q.," as I unfortunately forgot to note it down at the time?

I should also be very glad of references to any arguments or statements of facts by natural historians, as to the fact of the ant storing up corn or provision of any kind. I believe it has been long a moot point among naturalists, and I am not aware if yet the question is satisfactorily decided.

If the account from India be correct, of course it must be decided in the affirmative—that certain species of ants do lay by a store of provisions. But which species do, and which do not?

WILLIAM FRASER, D.C.L.

Alton Vicarage, Staffordshire.

BRACKLEY. — The following doggerel verses were lately found, amongst some old papers, written in

a very copper-plate hand. Though they are *ca-vi-are* to myself, they may interest some of your readers, and possibly obtain elucidation from some local antiquary.

"The Singularities in Brackley.

"At the sign of the Crown,
An Inn in the Town,
The Borough of Brackley displays
A Church without steeple,
A Market without people,
Two turnpikes, but wretched highways:
A Mayor of high rate,
But no Magistrate,
A College without e'er a Fellow,
A sweet flowing rill
Without e'er a Mill,
And a Crier so old he can't bellow."

C. W. BINGHAM.

BRICKS IN THEIR PRESENT FORM. — Can any of your readers afford information as to the origin of making bricks as at present? Those manufactured in Roman times were in fact large tiles. It is not likely the art was lost, especially as roofing tiles seem to have been made in their present form from very early times. Mr. Hudson Turner (*Domestic Architecture*, p. 125.), cites Little Wenhams Hall, in Suffolk, as the earliest example in England. There is a tradition in Norfolk, that Caistor Castle is the first building erected with bricks in their modern shape, and that these bricks were brought across from Holland. Any information would much oblige A. A.

Poets' Corner.

CHESHIRE PEDIGREES. — Can any reader of "N. & Q." so far oblige me, as to give me the pedigree of Filkin of Tattenhall; beginning with John Filkin, æt. 15, anno 1580, and continuing it for the ensuing fifty years? EXQUIRO.

THE CONSTELLATION. —

"A new invented vessel, named the 'Constellation,' intended to sail against wind and tide, has arrived above Blackfriars' Bridge from Bristol. The vessel is about fifty feet in length, with only one mast, made of iron, and an upright windlass affixed to it; there are twelve horizontal sails, similar in shape to window-shutters, which are extended or shortened in an instant; on any occasion, the mast, with all its appendages, is also as quickly struck. She has neither blocks, nor any running rigging, except a fore and aft stay and cable; her guns, which are of curious mechanism, will keep their own elevation."

The above is a remarkably curious fact in the history of ship building. It is extracted from *The Repository of Arts, Literature, Commerce, &c.*, published by R. Ackermann, for Feb. 1812, vol. vii. p. 104. Is there anything known of its success, or its ultimate fate? It appears to give a very early instance of the use of an iron mast.

TAYW.

COUNTRESS OF EXETER. — Many years since, I purchased whilst in London, amongst a lot of prints, a very interesting one of the second wife

of the first Marquis of Exeter. This excellent lady, whose romantic history is so well known, died before her husband was raised to a Marquisate. A pencil memorandum states, that it was an unfinished engraving from a private plate.

Very recently I acquired a painting which was described in the Catalogue as "The Flower of the Forest"; but which was neither more nor less than the original of the before-mentioned engraving. There was this variation between the print and the painting, that in the latter the Countess has a cloak thrown over her shoulders, and the ribbon of her rustic bonnet tied round her neck: otherwise there is no difference.

It would be obliging if any information, either as to the engraving or painting, could be given — the latter, a very beautiful specimen of art. In the Catalogue of the paintings at Burleigh House, there is one of her Ladyship by Lawrence; and it would be interesting to know if she was painted in a peasant's dress, as occurs in the one in my possession. J. M.

JOHN FRITH, THE MARTYR. — I shall be obliged to any correspondent who would favour me with particulars of the *early* life of this martyr.

C. J. R.

M. HARVEY. — Can any of your readers give me any account of M. Harvey (Qy. Margaret Harvey), author of *The Lay of the Minstrel's Daughter*, a poem in six cantos, with notes, 8vo. Newcastle, 1814? There was a Margaret Harvey, author of *Raymond di Percy*, a tragedy, acted at Sunderland, 1822. A. Z.

PRESIDENT LINCOLN. — Possibly some of the American readers of "N. & Q." can inform me whether the President of the United States is descended from a family named Lincoln, long resident in Lincolnshire? James Torre, the Yorkshire antiquary, married a lady of this race: Elizabeth Lincoln, daughter and co-heiress of William Lincoln, D.D., of Bottesford.

Benjamin Lincoln, who became a Major-General in the United States army in 1777, and died in 1816, was almost certainly *not* of this family. His ancestors came from the neighbourhood of Hingham, in Norfolk. (See "N. & Q." 1st S. vi. 495.) EDWARD PEACOCK.

Bottesford Manor.

THE OLDEST LIVERYMAN. — Who is senior liveryman of the City of London? I know a gentleman (a school-fellow of Lord Lyndhurst) who was admitted to the freedom and livery of the City in October, 1789. Is he the oldest liveryman living? W.

SIR THOMAS LIVINGSTONE. — Where am I likely to find a despatch from Sir Thomas Livingstone, written during the rebellion in Scotland of 1689, to William III., describing the defeat of the High-

landers upon the Spey, near the Laird of Grant's Castle? It may be well to add that the despatch in question is not preserved in the State Paper Office. S. T. L.

THE LONG PACK; A NORTHUMBRIAN TALE. — This interesting Border tale has been inserted by James Hogg, in a collection of fictions, apparently as his own; but I doubt much if he were the author. His own assertion was worth little, for, in literary matters, he was utterly regardless of truth.

Hogg was born in 1792, and died in 1835. *The Long Pack* was printed in a popular form at Newcastle, in 1817, by Angus; who threw off some half-a-dozen copies on fine paper. It has again and again been reprinted for popular use.

As Hogg was twenty-five years old in 1817, there seems no impossibility in his having been author of *The Long Pack*; but I question much if, even at that age, he could have written an *English* tale so free from Scoticism. From what source did Angus print the story? Probably some literary correspondent, connected with Newcastle, could throw light on the subject. J. M.

MOTTOES OF THE STATIONERS' COMPANY. — The present motto of the Stationers is —

"VERBUM DOMINI MANET IN ETERNUM":

in allusion to the three Bibles which form some of the charges of their shield of arms, — for there is no doubt they were from the first intended for Bibles, with the diffusion of which the Company have had so much to do; although in the grant made by the College of Arms, in 3 & 4 Philip and Mary (1557), they were blazoned only as "iij bookes clasped gold."

I find this motto under the Stationers' arms as early as the year 1677, in the magnificent volume entitled *London's Armory*, published by Richard Wallis, Citizen and Arms-painter: but on a cup, given to the Company by the widow of Mr. Andrew Crook, who died in 1674 (three years earlier), the arms of the Company are surmounted by this motto:

"PER BENE NATIS MALE VIVRE."

This seems neither good Latin nor good French, and I was disposed to regard it as the blundering of an ignorant engraver, and its occurrence perhaps only the temporary whim of the designer of that particular cup; when I found the same motto, spelt in the same way, placed under the Stationers' arms in the Harleian MS. 1464, which is a collection of London armory, made by a professional herald, and bound up with Cooke's *Visitation of Middlesex*. My curiosity, therefore, is again excited to seek for an explanation of this enigmatical motto, and for its relation to the functions of the Company.

JOHN GOUGH NICHOLS.

"NE'ER DRAW WITHOUT HONOUR": NAMES AND LEGENDS OF SWORDS.—Wanted, the name of the author of the following lines, and of the poem in which they occur:—

"The warrior reposes to combat no more;
On his heart and his blade were engraven the same,"
'Ne'er draw without honour, ne'er sheathe without fame.'"

These lines, which I have an impression are by Sir Walter Scott, are, I believe, a paraphrase of a Latin inscription on the blade of an ancient sword; and they have been recalled to my recollection by a somewhat analogous inscription—"Hoc lumine vivo"—on an agate and silver-hilted sword in my own possession. The subject of legends on sword-blades, and the names of swords mentioned in the old ballads and romances of chivalry, from the world-renowned "Excalibar" of King Arthur, or the famous "Tizona" of the stalwart Cid, downwards, is one of much interest; which has only been very slightly touched upon in "N. & Q." (1st S. x. 404.), and is capable of being illustrated by much curious matter by many correspondents, and especially by the learned Editor.

WILLIAM KELLY.

Leicester.

O'CONOR'S "STATISTICAL ACCOUNT OF KILRONAN."—In the hope of eliciting information, through the medium of "N. & Q.," respecting an interesting Irish document, which, though probably extant, is not at present to be found, I send you an extract from a recent article in the *Ulster Journal of Archaeology*, vol. ix. p. 28:—

"Mr. [Charles] O'Conor [of Belanagare] also wrote a statistical account of the parish of Kilronan [in the county of Roscommon], which is quoted in the preface to Mason's *Parochial Surveys*, for which the writer of this paper made every inquiry in his power in the year 1837, but could learn nothing of its nature or extent, or whether it then existed, from the late O'Conor Don (Denis, son of Owen, son of Denis, son of the venerable author), or from the late Matthew O'Conor, Esq., of Mount Druid. This work is probably extant among the family papers of O'Conor Don at Clonalis, but no one has yet taken the trouble to look for it. Its publication would be a delicious *morceau* to the student of Irish topography and statistics."

The article from which I quote is from the pen of one well versed in Irish antiquities. ABHBA.

PUSS IN BOOTS.—The subject of Whittington and his Cat has been of late so ably discussed in "N. & Q.," as to lead me to hope for a satisfactory answer to a minor Query which I have to propound on the almost equally celebrated, though I admit less veracious, story of "Puss in Boots." Ought not the title to be "Puss and Boots," i. e. Puss and the youngest brother? In Mr. Dasent's *Stories from the Norse*, the youngest brother is invariably styled "Boots;" he is always described as being the most hardly used, but he is in general the cleverest of the family, and he never fails in the end to marry the princess, and to get for a

dowry the half of her father's kingdom *down*, and the other half in reversion. It would be a great pity to spoil Otto Spector's illustrated edition of the story by depriving puss of his or her boots; but it is not easy to see what the boots have to do with the accomplishment of any of the achievements,—too little certainly to give a title to the story,—which might with the utmost propriety be entitled the History of the Wonderful Adventures of Puss and Boots, taking "Boots" in the sense in which it is invariably used in Mr. Dasent's admirable *Stories from the Norse*. S. H. M.

SECRET SOCIETIES.—What is the nature of the Carbonari Association of Italy? Did it not originate at the beginning of this century? and was it used by the Bourbon interest against Murat? Does it exist in England as a secret society? There was, I believe, an antagonistic society, the Calderari. Does this exist also? L. L. P.

SORRIQUETS OF THE UNITED STATES.—A writer in *Blackwood's Magazine*, April, 1861, says:—

"Each of the States, and nearly every town of any mark, has a sort of slang *alias*, either complimentary or otherwise."

He gives the following specimens:—

"Empire State, New York.
Granite State, New Hampshire.
Bear State, Arkansas.
Buckeye State, Ohio.
Hawkeye State, Iowa.
Nutmeg State and Blue State, Connecticut.
Prairie State, Illinois.
Bullion State, Missouri.
Palmetto State, South Carolina.
Gotham, New York City.
Quaker City, Philadelphia.
Queen City, Cincinnati.
Spindle City, Lowell.
Forest City, Cleveland, Ohio."

If you deem this list worth insertion in "N. & Q.," perhaps some of your many readers, on this side the Atlantic or in America, will be able to complete it—so far, at least, as the by-names of States are concerned. J. W. BONE.

OLD STONES.—Is there any explanation published of the symbols recurring in almost all the sculptural stones on the north-east of Scotland? They are—a lunette, through which is drawn an acute angular figure; a mirror; a comb; a figure like a pair of spectacles, with a reversed Z through the centre. L. M. M. R.

TITMOUSE, ARCHANGEL.—In No. 281., March 17, p. 213., I see mention made by one of your correspondents, EDEN WARWICK, Birmingham, of "Archangel" as a name used by Chaucer for the titmouse. Can he, or any other of your readers, say which of the several British *Paridae* it refers to? I should be inclined to assign it to *Parus caudatus*. J. W. P. O.

ARTHUR WOOLF. — Being very anxious to obtain some information respecting Arthur Woolf, the inventor of the combined high and low pressure steam-engine, known as "Woolf's Engine," I beg to ask if you or any of your numerous readers can inform me where I may find a memoir of that ingenious man? or can favour me with the date and place of his birth, date and place of death, and name of the place where he was buried? INQUIRER.

Queries with Answers.

STILL-DAYS. — At the end of one of the Homilies of Ælfric for Palm Sunday, the following note occurs: —

"Church customs forbid any Sermon to be said on the three still-days."

Which days were so called? And is the custom known to have extended beyond the Anglo-Saxon Church? ROBT. H. NISBETT BROWNE.
Stoke Newington.

[The "Still-days," or more properly "Silent days," "Days of Silence" ("Silentii dies"), were the Thursday, Friday, and Saturday of Passion-week. "Swig-dagas, Silentii dies. Cyriclice Deawas Forbeodeth to Secgenne Ænig Spell on Tham Thrim Swig-Dagum. Church laws forbid the preaching of any sermon on the three days of silence."—*Lye*. These three days, he adds, were—"1. Cœna Domini; 2. Sexta feria; 3. Sanctum sabbatum."—*Dict. Sax.-Goth.-Lat.*

1. *Cœna Domini*, the Thursday in Passion-week. "Vocatur hæc festivitas Cœna Domini, eo quod hoc die Dominus convenerit cum Discipulis, eisque Sacramentum Corporis et Sanguinis sui tradiderit."—*Du Cange*.

2. *Sexta feria*. Good Friday, "feria sexta magna."
3. *Sanctum Sabbatum*, the Saturday immediately preceding Easter Day. "Sabbatum sanctum, dicitur illud, quod Pascha præcedit. . . . Ad Sabbatum quod Sanctum dicitur vigilia Paschalis festivitatis pervenit."—*Du Cange*.

It does not appear that the prohibition of sermons on these three days ever prevailed generally in the Church. The bells, however, were to be silent. "The Still Days was a name which the Anglo-Saxons gave to Maunday Thursday, Good Friday, and Holy Saturday. The bells, in all likelihood, were not rung during these last three days of Holy Week."—*Dr. Rock, Church of our Fathers*, vol. iii. pt. ii. p. 87. And according to Durandus, this silencing of the bells originated in an idea not wholly unconnected with the prohibition to preach. "On these three days the bells are silent, because then the Apostles, preachers, and others whom the [Church] bells symbolise, were silent. The sound of bells signifies the sound of preaching, concerning which it is said 'Their sound is gone out into all the earth.'" See also Belet's *Div. Off. Explicatio*, cap. 100., and Soames's *Anglo-Sax. Church*, ed. 3, p. 3., note 7. *Lye* refers to Wanley; see *Hickes's Thesaurus*, part ii. p. 121.]

DATE OF DOCUMENTS. — When a document is dated thus, "a die Pasch' in uno mense," how is the precise day on which it was executed to be determined? Is it any indiscriminate day between the two extreme dates, or is it the last day? And the same with the following dates: "a die

Sancti Hillar' in v septimanis," and "in oct' Sancti Martini." Which is the precise day? D. S. S.

[Much depends on the exact term used, and the nature of the document, whether a private Deed or an Act of Court. Probably the execution of the private document took place on some day during the period mentioned, and not necessarily on the last day, as most Record students contend; but for practical purposes, if it is desired to fix on one particular day, we should name the last day—otherwise we should say "in the octave," &c. Consult *L'Art de verifier les Dates*; and *NICOLAS's Chronology of History*.]

ALL SAINTS AT HEIWARFE. — In a document, dated in the ninth year of Richard I., mention is made of the parish of "All Saints all Heiwarft," in London, in which parish was a house formerly the property of Peter Fitz Meilam; but which he sold to Waleran, whose widow granted it to her son John. Where is this parish? D. S. S.

[Our correspondent has, we think, misread *All Saints all Heiwarft* for *All Saints all Heiwarfe*, now called All Hallows the Great, in Thames Street, or All Hallows ad Fœnum. Stowe, in his *Survey*, speaks of "*All Hallows the More*, in Thames Street. . . . It is also, called *All Hallows ad Fœnum*, in the Ropery, because Hay sold near thereunto at Hay Wharf."—*Stowe, Survey*, p. 88 b. ed. Thoms.]

SINGULAR HONEYMOON. — At Lanark, in Scotland, Elizabeth Fairry was proclaimed (in order to marriage) on Sunday, Jan. 31, 1736; married on Monday; bore a child on Tuesday; her husband stole a horse on Wednesday, for which he was banished on Thursday; the issue of the marriage died on Friday, and was interred on Saturday—all in one week. A BACHELOR.

[Our correspondent's communication reminds us of some lines, which a Kentish tradition has attributed to a facetious Jacobite, on occasion of the early death of some infant Princess of the reigning house:—

"Little Goody Tidy
Was born on a Friday,
Was christened on Saturday,
Ate roast beef on Sunday,
Was very well on Monday,
Was taken ill on Tuesday,
Sent for the Doctor on Wednesday,
Died on Thursday,
Was buried on Friday,
So there's an end of little Goody Tidy."]

DULCE DOMUM. —

"At an academy in England, a boy who was particularly fond of home, and attached to his mother, was, as a punishment for some misdemeanour, detained at school during the Christmas vacation. During the first two days of his confinement, he composed some Latin verses expressive of the wish he felt to visit the abode of his infancy, each stanza commencing with *Dulce Domum*: on the third day he fevered, and died soon after. He was buried not far from the academy, and some lines, alluding to the cause of his death, placed on his tombstone."

The above is among the notes to *Home*; a Poem, by Ann Cuthbert Knight, Edinburgh, 1815, 12mo. 98 pp. Where was the academy? who was the

boy? What were, or where are to be found, the Latin verses, and what were the lines placed on his tombstone? ERIC.

[The famous *Dulce Domum*, formerly sung round an old tree at Winchester, has been noticed in our 1st S. x. 66. 193.; xi. 66. "The real author of it, and the occasion of its composition," remarks Dr. Milner, "are already clouded with fables." See Chappell's *Popular Music of the Olden Time*, ii. 576., for the music and some interesting notices of it.]

Replies.

FAIR ROSAMOND.

(2nd S. xi. 209. 311.)

In the *Letters from the Bodleian Library*, vol. ii. p. 70., there is one from the antiquary Samuel Gale to Thomas Hearne, in which he describes an ancient picture of Rosamond, wherein she is represented as holding in her hand the cup of poison. I think it will be interesting to transfer to the pages of "N. & Q." the principal part of the letter, dated London, Dec. 3, 1714:—

"I have nothing curious at present to entertain your speculations with, but only that I have lately and accidentally purchased an ancient but fine picture of the beautiful Rosamond. It is painted on a panel of wainscot, and represents her in a three-quarter proportion, dressed in the habit of the times, a straight-body'd gown of changeable red velvet, with large square sleeves of black flowered damask facings, turned up above the bend of her arms, and close sleeves of a pearl-coloured satin puffed out, but buttoned at the wrist, appearing from under the large ones; she has several rings set with precious stones on her fingers. Her breast covered with a fine flowered linen, gathered close at the neck like a ruff. Her face is charmingly fair, with a fine blush in her cheeks. Her hair of a dark brown, parted with a seam from the middle of her forehead upwards under her coiffure, which is very plain; but a gold lace appears above it, and it is covered with a small cap of black silk. She is looking very intensely upon the fatal cup which she holds in one hand, and the cover in the other, as going to drink it. Before her is a table covered with black damask, on which there lies a prayer-book open, writt in the ancient black character: the whole piece is extremely well preserved. I take it to have been done about Harry the 7th's time. You'll excuse this excursion, which nothing but so beautiful a lady could have run me into, thus to trench so far upon your time; but I flatter myself that you have the same value and respect for this English Venus that I have."

Can any reader of "N. & Q." inform us if this interesting picture is still in existence?

HERMENTRUDE's suggestion as to the possibility of Rosamond having been really the wife of Henry II. is devoid, I think, of any foundation. The Earl of Salisbury would, in that case, have succeeded to the throne. I beg, also, to ask your fair correspondent what authority she has for stating that Rosamond took the veil at Godstow? She was buried there by the side of her mother Margaret, having died during the lifetime of her father Walter de Clifford. There is a document in the

Monasticon (vol. ii. p. 884. ed. orig.) in which the said Walter grants to the nuns of Godstow certain property at Frampton-on-Severn—which, by the way, tradition says was the birth-place of Rosamond—"pro salute animæ meæ, et pro animabus uxoris meæ Margaretæ de Clifford, et filie nostræ Rosamundæ." And in another document (same page) Osbertus, son of Hugh, gives to the convent a certain salt-pit at Wich, at the instance of the said Walter de Clifford, "pro salute animæ uxoris suæ Margaretæ, et animæ filie suæ Rosamundæ, quarum corpora ibidem requiescunt."

Hearne, in his *Notes on Will. Neubrigensis*, has also recorded, from Hoveden, Higden, Leland, and others, several particulars respecting Fair Rosamond (p. 730.) The same may likewise be seen in Stevens (vol. i. p. 533.). Hearne says:—

"Besides, I do not see any reason to think that she did not die a true penitent. For which cause these chaste nuns (for they were famous for their continence) might judge it altogether proper to show the greater regard to one who, before she suffered herself to be tempted, . . . had been as it were a constant companion with them. Though, therefore, after her removal (from the choir) there were not the same ornaments about her as there were before, yet the nuns enclosed the bones in a perfumed leather bag, which they afterwards inclosed in a leaden coffin, over which a tomb, different from the former, was laid; being a fair large stone, I suppose, in form of a coffin, agreeable to those times, on which was put this inscription, TUMBA ROSAMUNDÆ. Thus it continued till about the time of the Dissolution, when it was taken up, as we are told by Mr. Leland in these words: 'Rosamunde's tombe at Godestow Nunnery was taken up a late; it is a stone with this inscription, TUMBA ROSAMUNDÆ. Her bones were closid in lede, and withyn that the bones were cloyd in lether. When it was openid, there was a very swete smell came owt of it. There is a crosse hard by Godestow with this inscription:—

"Qui meat hac oret, signum salutis adoret;
Utque sibi detur veniam Rosamunda precetur."

Hearne gives us also a further description of the tomb on excellent authority:—

"The person who hath left us an account of this matter upon record was a man of that credit, that there is no room for any dispute about that point. For the famous Mr. Thomas Allen, of Gloucester Hall, now Worcester College, who dy'd anno 1632, in the 90th year of his age, has told us in a MS. note, that 'the tombstone of Rosamund Clifford was taken up at Godstow, and broken in pieces; and that upon it were interchangeable weavings drawn out, and decked with roses, red and green; and the picture of the cup, out of which she drank the poison given her by the Queen, carved in stone.' I must confess that I have not seen this note myself, under Mr. Allen's hand, but Mr. Wood both saw and transcribed it."

It is certainly remarkable that on the tomb itself was represented the cup of poison; though Hearne, notwithstanding this, disbelieved the story. We see also that the notion prevailed of her having died a true penitent; but we are also told that during the course of her illicit connexion with the King,—

"Upon her coming to Godstow (as she went thither

frequently) the nuns used to expostulate with her about her immoral way of living; to which she always returned very pretty, tho' by no means satisfactory answers. . . . Neither did he (her father) at all countenance any of the vanities that afterwards sully'd and stained the innocent part of her life. On the contrary, they proved a grief to him, as he often declared to his friends. As the nuns were once arguing with her, and talking of Heaven and Hell, and the danger she was in of having a share in the latter, without a sincere and hearty repentance, she reply'd that, *tho' she was a concubine, yet she should be saved.* How shall we know that? said some of them. *Why, said she, if that tree, pointing to one that had then green leaves thereon, be turned into stone after my death, then shall I have life among the Saints of Heaven.* And 'tis said, that within few years after, this thing came to pass; and the stone was commonly showed to passengers at Godstow, even till the house was dissolved."

Rosamund, in her days of girlhood, seems to have been an inmate of Godstow nunnery, as a scholar probably; but she certainly never took the veil, as HERMENTRUDE states; that is, she never became a nun. And the supposition that she might really have been the wife of Henry II. is sufficiently, I think, disposed of in the above extract.

JOHN WILLIAMS.

Arno's Court.

BLACK-LETTER BROADSIDES.

(2nd S. xi. 149.)

As your correspondent, MR. DAVIS, thinks it desirable that a complete list should be made of all these literary curiosities now known to be remaining, I beg to say that I possess one of those ancient *Indulgences* mentioned by him. It is a small broadside, 7½ inches in height by 5½ in width. At the top is a woodcut, representing an altar, with two candlesticks and a paten, inscribed IHS. The top of the altar is black; the front, a worked pattern, and behind it is a curtain of figured velvet or damask. This last is *printed in red ink.* Immediately below we read as follows:—

"Be it known to all cryste people which iogeth in y^r hartes of y^e power of god showed by his owne precyous body i fourmes of brede in y^e chyrche of Rykmersworthe where wretched & cursed people cruelly & wyllfully set fyre upon all y^e ymages & on the canape y^e blessyd sacramet was in, & to make y^e fyre more cruell they put towe w^h baner staves bytwene y^e sparrs and brases of y^e chausseil throughte y^e which fyre y^e sayd chausseil was brent & y^e pyx was molte & y^e blessyd body of our lorde Jhu cryst in forme of brede was foude up the hyghe awter & nothyng perysshed. Also they brake into the vestry & put fyre among all y^e ornametes & Jewelles & brent y^e sayd vestry & all y^e was therin. Also in the rode lofte they wrapped towe about the blessyd rode & about a payre of organs, & melted all the wexe in y^e sayd lofte coteynynge in weyght xiiii score poude where as y^e flabyng fyre was in y^e sayd lofte about y^e blessyd ymage of Jhu cryst nother y^e sayd ymage nor y^e towe about it was nothyng hurte throughte y^e myght & power of our sayvour Ihu cryst. Also to maynteyne theyr cruell opynions they wete unto y^e fonte & brake it ope & dyspoyled y^e water y^t was halowed therin & cast it a brode in

y^e chyrche flore in dyspyte of y^e sacramet of baptyme. And for as moche as y^e substancy all mē of y^e sayd paryshe hath invowed y^e kynges grace how honourably god was served in y^e sayd chyrche in tyme past & also that it pleased hym to shewe his grete myghte and power.

"¶ Wherefore my lorde Cardynall and legat de latere hath graunted c. dayes of pardon releasyng of theyr penance in purgatory to all the y^t gyve any pte of theyr goodes to y^e restoryge of y^e sayd chyrche.

"¶ Also my lorde of Lyneolne hath graunted xl. dayes [of pardon.]"

On the back are the remains of six red wafers, by which the bill was pasted up.

It will be seen, that this dateless document mentions some curious historical particulars. As I am utterly out of reach of the books necessary for explaining them correctly, I leave that task to any of your antiquarian correspondents who are better furnished with the means of doing so.

HENRY COTTON.

Thurles, Ireland.

THE LION IN GREECE: THE ZUBR.

(2nd S. xi. 310.)

I trust that you will allow me the use of your columns for the purpose of correcting a slight error which I find in Sir G. C. LEWIS's valuable contribution to your number of April 20th. The Polish name of the urus, or European bison, there given as *zuber* should be *zubr*. The Slavonic languages, which we still persist in neglecting, are of sufficient philological importance, to say nothing of literary and political considerations, to require at our hands the justice of literal accuracy in transcription when their orthography is fixed by the Roman character, and when their cultivation is of long standing.

The word in question has probably been borrowed by the Poles from their Ruthenian neighbours in Southern Gallicia. The form required by the analogies of the Polish language would probably be *zēbr*, written with an *e* underlined, and pronounced nasally, so as to rhyme with the French word *timbre*. The Polish is the only modern Slavonic language which has preserved the sounds which regularly correspond with the two nasals of the Old or Church Slavonic. In the Cyrillic translation of the Bible into the latter language, this word accordingly appears as *zūbr*, where it is used to render *σάβρος*, the *pygarg* of our version (Deut. xiv. 5.). This is the direct origin of the Byzantine *ζυβρος* and *ζουμπρος* (*zūmbros*), used by Nikéas when he commemorates the hunting parties of the refugee Emperor Andrōnikos Komnenos at the court of Prince Yaroslav. This word also occurs in Wallachian under the form *zimbru*. The excellent German-Romanic dictionary of Baritz and Munteanu (Kronstadt, 1853) also gives the word *boubru*, but I suspect this to be a modern book-word made up out of

bos and *urus*, rather than a genuine vernacular expression. The Wallachian form is valuable, as proving the existence of the *urus* at no very remote period among the forests of the Southern Carpathians.

As Lithuania is the only home of this animal at present, it may not be out of place to mention its Lithuanian names. They are worthy of the noble language which alone in Europe and Asia survives to represent in full vigour the synthetic structure, the grammatical inflexions, and the phonetic richness of Vedic Sanskrit and Homeric Greek. In classical Lithuanian, if one may use such a term, it is called *stumbras*, doubtless a derivative from the universal Aryan root *sta*, denoting the strong, sturdy animal. In the Samogitian dialect it is called "tauras," which also occurs frequently as an element of names of places within the area of the other dialect, and thereby proves the wider distribution of the animal. Thus the well-known town of Tauroggen, on the Russo-Prussian frontier, is in Lith. *Tauro-ragai*, i.e. "Uri Cornua." *Taurė*, a feminine, is a horn drinking-cup, probably at first of *urus*-horn. *Bullus*, declined very much like *gradus*, is the word used for the tame bull. It is hardly necessary to say that these words cannot possibly have been borrowed, and that the Lithuanian owes its pre-eminent importance in the eyes of comparative philologists to the extraordinary exactness with which it has managed to preserve the Aryan vocabulary in its most primitive form.

In conclusion I would say that no trace of a genuine native name for the lion is now to be found in the Turkish peninsula. If a genuine Albanian term were in existence, it would have been most valuable; but that language, the Bulgarian, and that very curious and uninvestigated dialect, the Romanic or Wallachian of South Macedonia and Thessaly, have all borrowed their terms from the Turkish. This last is home-grown and purely Turkish, and thereby demonstrates the existence at one period of the lion in Central Asia between the Altai and the Himalaya.

F. D. MAGENS.

In connexion with the Note by SIR GEORGE C. LEWIS under this heading, it may be stated, that I have understood there is still preserved a breed of what the people call "the ancient Caledonian Cattle" in the forest of Cadzow, situated upon the river Avon at Chatelherault (near the town of Hamilton) the property of his Grace the Duke of Hamilton. Whether the breed be the true representative in form and habits of that described by the old Scottish chroniclers I have never had an opportunity of knowing, and the fact is worth inquiring into. When a youth, rambling in the forest of Cadzow among the venerable oaks, I have attempted to come near the drove, but in

consequence of their always keeping close together, and being extremely shy, I never was more successful than to see their white backs in the distance. If my memory does not cheat me, I read sometime since in a newspaper of a specimen having been presented by the Duke to the Emperor Napoleon. G. N.

HAS EXECUTION BY HANGING BEEN SURVIVED?

(2nd S. xi. 338.)

No: for until death takes place, there is no execution. It is the *sentence* which is executed, not the *criminal*: and the sentence is that he shall hang till he is dead. The change of meaning of the legal term *execution* is natural enough. But it should be remembered that all legal process ends with execution: and it is so far remembered that when we hear of an execution in a house, we do not infer a hanging. An old lady who had a lawsuit pending once sent in hurry for her clergyman: and what followed was this: "I have but a few weeks to live." "My dear Madam, I never saw you look better." "Read that." It was a letter from the solicitor—"Dear Madam—A line to save the post. The verdict against us, and execution next term. Yours, &c."

Is the word *distress* originally a law term only? Several of our common words are so: as *release* and *interest*. Hence arise plays upon words in which the double meaning is nothing but the equivocation between the old and the new meaning. As in a good pun of *Punch's* early days—"A person caught in a trap stands seized: but the tenant in possession may execute a release, if he takes a sufficient interest." M.

In *Memoir of Joseph Brasbridge*, London, 1824 (Simpkin & Marshall, p. 224.) is the following:—

"A surgeon, in Gough-square, had purchased for dissection the body of a man who had been hung at Tyburn. The servant girl, wishing to take a look at the defunct, previously to his coming under the dissecting knife, stole upstairs to the room where she expected to find him extended. To her surprise and horror, she beheld him sitting up on the board; and instantly facing about, she was down stairs again in a moment. The surgeon, hearing of the resuscitation of his subject, humanely concealed him in the house until he could get him conveyed to America; which he did shortly afterwards, providing him with a comfortable outfit at his own expense. The man evinced in his subsequent conduct a degree of industry and gratitude, which showed him well worthy of his singular escape from death; by the exercise of his industry, he amassed a handsome fortune; and his gratitude was exhibited by his leaving it all to his deliverer and benefactor."

TRIVET ALCOCK.

Norwich.

One of the best authenticated cases of it is that of Margaret Cunningham, who was executed in Edinburgh for child murder in 1724. After the execution her body was coffined, and the coffin sent under charge of two men to be conveyed in a cart to Musselburgh, where she had lived. On their way they stopped at a public-house for refreshment, leaving the cart with the coffin at the door, and on coming out again, she was found sitting in the coffin, the lid of which she had burst off. She lived for several years afterwards, was married, and had children, and used to cry salt for sale in the streets of Edinburgh, where she was known and well remembered, under the name of "half-hanged Maggie."

The case is noticed by Baron Hume in his work on the Scotch Criminal Law, and very lately again in the last volume of Mr. Chambers's *Domestic Annals of Scotland*. G.
Edinburgh.

FAMILY OF FOIX.

(2nd S. xi. 328.)

Gaston de Foix's mother was Marie, daughter of Charles, Duke of Orleans, and Anne of Cleves, and sister of Louis XII. She married Jean de Foix, Vicomte de Narbonne, Comte de Nevers, son of Gaston IV., Count of Foix. In A.D. 1463, previous to this marriage, the crown of Navarre had come to a Count of Foix through his wife Leonore, daughter of John II., King of Arragon; their grand-daughter, Catherine de Foix, married Jean d'Albret, from whom, in 1512 (the same year that Gaston died in Italy), Navarre was seized by Ferdinand the Catholic; it was, however, restored to their son Henri, who married Margaret, sister of Francis I. Previous to this marriage, also a Count of Foix (I have not been able to discover which), married the Princess Magdalen, daughter of Charles VII., and sister of Louis XI.; and a sister of Jean de Foix married Francis II., Duke of Brittany, whose daughter (by a former wife), Anne, was wife of Charles VIII., and afterwards Louis XII., Kings of France. Gaston's sister, Germaine, married Ferdinand, the Catholic King of Arragon.

The name of Foix is often to be met with in French history. A Count of Foix, in 1357, distinguished himself, together with the Captal de Buche, in saving the Dauphiness and her ladies from an attack of the Jacquerie in the town of Meaux. By the treaty of Bretigny, A.D. 1360, the Dauphin, afterwards Charles VI., among other stipulations, ceded to Edward III. the right of suzerainty over the county of Foix.

The marriage of Jeanne d'Albret, *grand-daughter* of Catherine de Foix, with Antoine de Bourbon, brought the crown of Navarre a third time to the Capetian race. I think a Note on the sub-

ject of the House of Albret might interest your readers, if one of your correspondents would furnish it; they form the connecting link between the French kings of the House of Valois and those of the House of Bourbon. AUTHOR.

The mother of Gaston de Foix was sister of Louis XII. of France, and daughter of Charles Duke of Orleans, by Mary his third wife, daughter of Adolph I., Duke of Cleves. She was the wife of John de Foix, Viscount of Narbon, Count of Estampes, and died 1493, five years before her brother's accession to the throne of France. The family De Foix was of great antiquity, being descended from Thursin, to whom Charlemain, in 779, gave Languedoc, with the title of Prince. Bernard, the descendant of Thursin in the sixth generation, received from his father the castle of Foix, and called himself Count of Foix. From him John de Foix's father, Gusto IV., was seventeenth Count. The family had frequently made royal alliances. (Anderson.) JOHN MACLEAN, Hammersmith.

Gaston de Foix was son and Germaine de Foix (married to Ferdinand, King of Spain) was daughter of John de Foix and his third wife, Mary of Clèves, sister of Louis XII. (Smedley's *France*, vol. i. ch. 39.) Ferdinand of Spain was father-in-law of Henry VIII. Louis XII. married for his third wife Mary, sister of Henry VIII., soon after wife of Charles Brandon, Duke of Suffolk. (*Id.* p. 491.) Such connexions amply justify the De Foix family in their pretensions to alliance with royalty. T. J. BUCKTON.

Lichfield.

TYBURN TICKET (2nd S. xi. 350.) — Tyburn Ticket was the popular name for a certificate given to the prosecutor of a felon when the prosecution ended in a conviction. This kind of certificate was originated by Statute (10 & 11 Wm. III. c. 13. s. 2.); its abolition took place in the year 1818. As the holder of a document of this kind was exempt from all "parish and ward offices within the parish wherein such felony was committed," these tickets were very valuable, and frequently sold for a high price.

"Last week," says the *Stamford Mercury* of March 27, 1818, "a Tyburn Ticket was sold in Manchester for 280*l.*" I possess one of these certificates. It was given to me by the late Rev. Robert Ousby, of Kirtton in Lindsey, to whose father, the Rev. John Ousby, it was granted. I append a copy.

"THESE ARE TO CERTIFY, that at the Session of General Gaol Delivery of Newgate, holden for the County of Middlesex, at Justice Hall in the Old Bailey in the Suburbs of the City of London, on Wednesday the Thir-

teenth Day of January last, before US whose names are hereunto subscribed, and others His Majesty's Justices assigned to deliver the said Gaol of the prisoners therein being, John Spicer was tried and convicted of feloniously and burglariously breaking and entering in the night-time of the Thirtieth Day of December last the Dwelling House of the Reverend John Ousby, Clerk, at the parish of Saint Luke, Chelsea, in the said county of Middlesex, and stealing therein Goods of the value of Six Pounds and Fourteen Shillings, his property. And it is hereby further certified, that the said Reverend John Ousby was the person that did apprehend and take the said John Spicer, and did prosecute him until he was convicted of the said burglary. And pursuant to an Act of Parliament made and passed in the tenth and eleventh years of the reign of His Majesty King William the Third, intituled An Act for the better Apprehending, Prosecuting, and Punishing of Felons that commit Burglary, Housebreaking, or Robbery in Shops, Warehouses, Coach-houses, or Stables, or that Steal Horses, He the said JOHN OUSBY ought to be, and is hereby discharged of and from all, and all manner Parish and Ward Offices within the said parish of Saint Luke, Chelsea, in the county of Middlesex aforesaid wherein the said burglary was committed. And this we do certify in order to His being Discharged accordingly. Dated the seventeenth Day of February, in the Fifty-third year of the Reign of Our Sovereign Lord George the Third, by the grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, And in the year of Our Lord one thousand Eight hundred and thirteen.

"GEO. SCHOLEY, Mayor.

"JOHN SILVESTER, Recorder."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CRANNOCK (2nd S. vi. 232. 297. 357.)—Some time since I saw an inquiry in "N. & Q." relative to the contents of the measure of corn called a Crannock. I find on the Memoranda Roll, 6^o Edward II. 37 dorso, the following satisfactory answer:—

"Dovenaldus McHoly Comodyna's O'Donaughth Gaveras McClanan owe six crannocks of wheat, each containing 8 pecks, and 1½ crannocks of oats, each 16 pecks."

On the Mem. Roll 3^o & 4^o Edward II:—

"Richard de Montpellers owes 12 crannocks of wheat of 8 pecks each."

On the same roll we find an interesting note showing the value of wine at this period. Thus:—

"Assize of wines: proclamation made in the Exchequer, that no one shall sell wine dearer than 4^d a gallon."

JAMES MORRIN.

Rolls Office, Chancery, Dublin.

THE IRISH GIANTS (2nd S. xi. 369.)—I believe I can satisfactorily answer the inquiries of Mr. GEORGE PRYCE respecting these two great men. They were distinct persons; and in no way related to each other. The first giant, *O'Brien*, whose skeleton is preserved at the College of Surgeons, had acquired so much fame, that the second Irish giant adopted the name of *O'Brien* as a speculation, which no doubt answered his expectations. His real name was simply Patrick

Cotter. I possess his gold watch, which is of unusual size, weighing a pound with the chain and seals. It is a chronometer and repeater, and was made large and suitable for him by *Jamison*. It has his name engraved on the cap, thus: *Patrick Cotter, Kinsale, Ireland*. The works are of extraordinary strength; I keep it going, and it keeps time as well as ever. I knew him a little in Bristol, and remember his exhibiting himself there, before he retired to the Hotwells, where he died. My father was very intimate with him, and often in his company; and purchased the watch at the sale after his death, which some years before his own death he presented to me. I knew other friends in Bristol who preserved things that had belonged to the giant as curiosities, such as one of his shoes and a pair of his stockings. He was of a mild disposition; his voice was weak, and his large frame by no means strong. He usually sat upon a table, and often rested his arm on the top of a door. He could rarely venture to walk in public, and only ventured out in the streets on foot at night. Once in Bath, on a cold night, he terrified a watchman by quietly reaching up to a street lamp, and taking off the cover to light his pipe. He retired with a considerable fortune, and kept a handsome carriage made purposely for him. He had a great dread of his body being taken up after his death, and gave particular directions for securing it in the grave. It was protected by iron bars, and arched over carefully with brick work. A report having been spread some years after that the body had been snatched away, the grave was examined, and found perfectly safe and unviolated. He lies in the entrance of the Catholic chapel, as described by Mr. PRYCE, and was deposited underneath a flight of steps, which were removed afterwards to the opposite side. F. C. H.

There is a Memoir of him in *The Eccentric Mirror*, 4 vols., published about 1808. This may throw some light on the question. His name was *Cotter*, the surname of *O'Brien* being added for exhibition placards, as more sonorous and Irish.

U. O. N.

In 1780 a gigantic youth named *Byrne*, a native of Ireland, was exhibited near Charing-Cross. He was 7 ft. 10 in. in height. He is said to have been buried in St. Martin's churchyard. He was not twenty at the time of his death. Perhaps it is his skeleton which is in the Hunterian Museum. See *Wilson's Wonderful Characters*, 1830.

H. T. HUMPHREYS.

THE LIBURNI (2nd S. xi. 328.)—Liburnia was, in the time of Horace, occupied by the Pannonians, and the character given of them by V. Paterculus (ii. 110.), in the time of Julius Cæsar, will apply to its present inhabitants, the Croats, who succeeded the Goths in 640, the Goths

having taken possession A.D. 489. The words, however, of Horace (*Od. i. 37.*), *sævis liburnis*, do not mean "savage Liburnians," but "hostile feluccas." So also in Greek, *Liburnis* is used by Plutarch in this sense in his description of the concluding days of Cleopatra (*Ant. 67.*). Anthon correctly paraphrases these words as "hostile galleys of the Liburnians," meaning of Liburnian shape or construction. T. J. BUCKTON.

Lichfield.

May I ask J. C. M. to have the goodness to communicate, through the medium of "N. & Q.," the "ingenious new reading" of the passage of Horace to which his Query refers? If it be founded on the remarkable contempt of death supposed to characterise the Liburnians, it probably consists simply in the joining of "sævis liburnis" to "ferocior," but that is neither new nor ingenious; the oldest editions, almost without exception, give those words without stop or point of separation between them, and I suppose it is quite certain that the oldest MSS. are wholly without points; the ingenuity therefore, if there be any, and the novelty also, must consist not in construing "liburnis" with "ferocior," but in the separation of those words by a stop, as we read in, I think, all editions of Horace, from that of Lambinus (Paris, 1577) to the present day. I will not, however, trouble your readers with conjectures as to the "new reading" in question. I hope that J. C. M. will be kind enough to favour us with it. S. H. MACAULAY.

Hodnet.

ELECAMPANE (2nd S. xi. 97).—Query by S. BEISLEY: "Whether Elecampane is to be found growing wild in various parts of England, Scotland, Ireland, and within twenty miles of London?"

For a list of the English localities, in which *Inula Helenium* has been found by botanists, see Baxter's *Phænogamous Botany*, 6 vols., published at Oxford 1839, and universally considered a standard book. In this list Mr. Baxter mentions no less than twenty-seven counties of England in which Elecampane has been found, and he gives the names of many localities in the aforesaid counties. He also testifies to the existence of the plant in Wales, Scotland, and Ireland; although rarer in those countries than in England. In the county of Middlesex the localities named by Mr. Baxter are both "within twenty miles of London," Elecampane having been found on a common near Harefield (in the neighbourhood of Uxbridge), and in a meadow at Breakspears (said to be the birth-place of Pope Hadrian IV.), also in the same neighbourhood. According to Buchanan, see *Technological Dictionary*, Elecampane appears to enter into the composition of that popular drug, "Daffy's Elixir," from which one might infer that large quantities of the herb are either found,

grown in, or imported into England. The testimony of two south of England herbalists was, that they procured the herb from London, but could not say where it had been grown. N. D.

FEELING ASCRIBED TO INANIMATE THINGS (2nd S. xi. 189).—As an introduction to the interesting task he has undertaken, I would earnestly recommend J. M. R. to study with deep attention the eleventh chapter of the third book of Aristotle's *Rhetoric*, a chapter that appears to me to contain the germ of all sound criticism on the subject of imagination. I beg to make the following extract:—

"Λέγου δὴ πρὸ ὁμμάτων πάντα ποιεῖν, ὅσα ἐνεργούντα σημαίνει" ὅταν τὸν ἐνδοκίμῳ ἄνθρωπος φάνηται ἐνταῦθα τετρατάκτον, μεταφορὰ ἄμφω γὰρ τέλειται· ἀλλ' οὐ σημαίνει ἐνέργειαν· ἅλλα τὸ, . . . ἀποδοῖσαν ἔχοντος τῇ ἀκμῇ. . . ἐνέργεια . . . καὶ, ὡς κέκεται "Οὐκ ἔστι πολλοῦ, τὸ τὰ ἄντικθα ἐμφανῆ ποιεῖν διὰ τῆς μεταφορᾶς· ἐν πάσι δὲ τῇ ἐνέργειαν ποιεῖν ἐνδοκίμει . . . Ποιεῖ δὲ καὶ ἐν ταῖς ἐνδοκίμοις ἐκείσιν ἐπὶ τὸν ἀντίκθα πάντα. . . "Κυρτὰ, φαληρίοντα" πρὸ μὲν τ' ἅλ', αὐτὰρ ἐπ' ἅλ'α" . . . κινούμενα γὰρ καὶ ζῶντα ποιεῖ πάντα."

The line here cited is from the *Iliad*, N. 799.; and I think that J. M. R. will find that the Greek poets are in the habit of giving personal attributes to the sea, at least, as much as to rivers. Witness the ποτιῶν τὴ κυμάτων ἀνθρώπων γέλασμα of Æschylus:—

"The countless dimpling of the ocean's waves;"

more exquisitely beautiful, to my mind, than Shelley's

"Calm as a slumbering babe
Tremendous ocean lay."

It must be observed that in the passage from Aristotle the word *ἐνέργεια* stands for nearly the same idea as the word *feeling*, as used by J. M. R. MILETES.

CHURCH-SEED (2nd S. xi. 227).—In the *Termes de la Ley*, I find, under the head "Churchesset," the following passage:—

"Churchesset est un parol de que Fleta l. i. c. 47. en le fine issint escrire: Certam mensuram bladi tritici significat, quam quilibet olim Sancta Ecclesia die S. Martini, tempore tam Britonum quam Anglorum, contribuerunt. Phares tamen magnates post Romanorum adventum, illam contributionem secundum vet. legem Moysi, nomine primitiarum dabant, prout in Brevi Regis Kanuti ad summum Pontificem transmissio continetur: in quo illam contributionem Church-seed appellant, quasi semen Ecclesie."

It will be perceived that the extract given by ITHURIEL is an almost contemporary translation of a passage from Fleta. I am sorry that I have not Fleta at hand to refer to; but comparing the Latin text as it stands in the *Termes de la Ley* with the French translation furnished by ITHURIEL, we find that the Latin is incorrect in reading *Romanorum* instead of *Normannorum*. On the other hand we are enabled to correct a passage in the French translation, which instead of "*solenc la veu ley Moisi noie p'miciar*," ought to run, as near as may be, thus: "*solenc la vieille Ley Moisi nomine primitiarum*." It will be observed that

the Latin text says nothing about the Lords having seized the church-secd to their own use; and I rather suppose this to be an addition of the translator. But what is perhaps of more interest to ITHURIEL, as furnishing an answer to his question, we find that the king spoken of was King Canute. But what letter it was that reference is made to I am not able to say. P. S. C.

RICHARD BROCKLESBY (2nd S. xi. 343.) was of Sidney College, Cambridge, B.A. 1656-7, M.A. 1660. He founded, in 1714, the Free School of Folkingham, Lincolnshire. Amongst the documents which Peck intended to print in the second volume of his *Desiderata Curiosa* was "The last Will and Testament of the Rev. Mr. Richard Brocklesby, late of Stanford in Com. Linc. (dated 3 Aug. 1713, 12 Annæ). Author of a Book called *Gospel Theism*. From an attested Copy in the Hands of Mr. Edward Curtis of Stanford, Gent."

C. H. AND THOMPSON COOPER.

Cambridge.

Peck announced for publication the will of one R. B. (dated 3 Aug. 1713. See the contents of *Desiderata Curiosa*, vol. ii. book 6. ART. 20., as given at the end of vol. i.)

Of the Dr. Ric. Brocklesby, who was a member of Johnson's Club, see Savage's *History of Cambrampton*, p. 644. seq.

Bp. Rust is highly praised by Cudworth (*Birch's Life of Cudworth*, 4to. p. ix.). See his paper in the *Phenix*, i. 1-85. JOHN E. B. MAYOR.

St. John's College, Cambridge.

JOHN DE SUTTON, BARON DUDLEY (2nd S. xi. 152, 239, 272.)—The point upon which the question seems to hinge, is the date of the death of John de Sutton, Lord Dudley, K.G. Sir H. Nicolas in his *Synopsis* assigned his death to the year 1482, relying, I presume, on the authority of Dugdale. On referring to Dugdale, I am surprised to find that he does not adduce any authority at all in support of his statement. Not having Mr. Courthope's book at hand, I have not been able to verify his references. But if—as I collect from the communication of C. T.—it really appears from Anstis' *Register of the Garter*, that John, K.G., did not die before 3 Hen. VII., it is difficult to avoid coming to the conclusion that Dugdale was incorrect in his statement, and from Mr. Courthope's explanation, it seems to be pretty clear that Sir H. Nicolas ultimately came to this conclusion. It is somewhat singular that in the List of Knights of the Garter given by Nicolas in his *Synopsis*, there is no mention of this John de Sutton, Lord Dudley.

Supposing John, Lord Dudley, K.G. to have lived till 1487, the question arises—Whose was the title that was made shortly before? Probably the first impression of anyone reading the abstract given by Dugdale, would be that it was not the

will of so old a man. But on the other hand, the clause cited by C. T. seems to indicate John, K.G. as the testator. This indication may not be conclusive. But we learn from Dugdale that there is in the will a clause directing masses to be said for the soul of the testator's wife. If in this clause the wife's name is given, the question of identity will be at once settled.

If we are led to the conclusion that the will is that of the aged John, Lord Dudley, K.G., Mr. Courthope's position would appear to be made out, that the second John was younger brother to Edward. We are then brought back to the question originally put by H. S. G.—"Who was it that married Cecily, daughter of Sir Wm. Willoughby?" H. S. G. surmised that it was Edward (the elder brother), and this surmise receives support from the authorities referred to by C. T.

P. S. C.

KING JOHN'S FIRST WIFE (2nd S. xi. 287, 357.) If Matthew Paris be correct as to this lady's Christian name, the old pains-taking authorities of the Heralds' College must have made a very grand mistake, which I should conceive to be hardly possible, as they derived their genealogical facts from contemporary documents, which is the very best evidence they could have. It is more likely, I think, that a monkish historian should make a mistake in a name than that they should do so. I read in Augustine Vincent's *Discoverie of Errors*, 1622, William, Earl of Gloucester and Hertford, married *Hawis*, daughter of Robert Bossu, Earl of Leicester, and had issue a son, who died early, and three daughters; the youngest of whom, *Isabel*, was married—first, to King John, and from him was divorced from nearness of kin; secondly, to Geoffrey Mandeville, Earl of Essex; and thirdly, to Hubert de Burgh, Earl of Kent, Chief Justice of England.

Robert of Gloucester thus writes:—

"Richard now was king, and gave his brother John
The Earldom of Gloucestre, and let him spousy anon
Isabel, that was heir; and great lands thereto
Gave him here in England, and beyond sea also."

W. S.

MR. WILLIAMS has corrected the error into which HERMENTRUDE has been led respecting the name of the heiress of Gloucester, which, as he plainly shows, should be *Hawisa*, and not *Isabel*. But is MR. WILLIAMS right when he calls this lady John's first wife? Did not this monarch enter three times into the holy estate of matrimony, and had not Hawisa of Gloucester a predecessor in the person of Alice, daughter of the Earl of Morton?

ST. SWITHIN.

ANIANUS, BISHOP OF ST. ASAPH (2nd S. xi. 348.)—There were two Bishops of S. Asaph of this name; the second succeeding the first after a two years' vacancy of the see. The first was

elected anno 1249 by the monks, who had previously obtained the consent of Henry III. He died in September, 1266. Although Le Neve and Godwin say that the see was vacant about two years, yet the generally correct Richardson, in a note to Godwin, states that a bishop named John was said, on the authority of the register of Canterbury Cathedral, to have been consecrated anno 1267 by the Archb. of Canterbury, and the Bishops of Ely and Llandaff, and that the see was again vacant Jan. 4. of the same year, that is, 1267. Anianus the second was consecrated 21 October, 1268, in St. Mary's Church, near London Bridge. This is most probably the bishop to which the memorandum, found by your correspondent, alludes. There must, however, be a mistake in the date "MCLXVII," as there certainly was no bishop of the name at that period in the diocese of St. Asaph; though there was one, singularly enough, of that unusual name elected to Bangor in 1267, although Le Neve incorrectly says 1268. It is very likely that a unit has been omitted at the end of the above date, by an oversight.

As there does not appear to have been a papal provision in the case of Anianus the second, he must have been elected by the monks. These were Cistercian monks. In fact, there were no monasteries in the diocese of S. Asaph but those of Cistercians. Of these there were four—Basingwerk, Conway, Vallis Crucis, and Strata Marcella. See the *Catalogus "exactissimus"* in Dugdale, vol. i. p. 1046, orig. ed. There can be no doubt, therefore, that Anianus was a Cistercian. Godwin says he was a Dominican; but this I take to be one of his not unfrequent inaccuracies. In fact, it was too early a date, I think, after the establishment of the order, for a Dominican to have been elected a bishop, at least in England. Cistercians, moreover, would never have chosen any one but from their own body; certainly not a Dominican.

The dedication of Alton Church, therefore, by a Cistercian Bishop of St. Asaph, may be accounted for. The Abbey of Croxden, with its appurtenances, was probably exempt from the jurisdiction of the diocesan. JOHN WILLIAMS.

Arno's Court.

Anian II., commonly known as the Black Friar of Schonau, Prior of Rhuddlan, and Confessor to King Edward I., whom he attended to the crusades, was a Dominican, hence his designation as Frater. He was consecrated bishop of St. Asaph in St. Mary's Overye, on Oct. 21, 1268, by the bishop of Exeter and other prelates. His cathedral having been burned by the English in 1282, he published a ban upon the king, who deprived him of his temporalities. The primate procured their restoration in 1284. He died

Feb. 5, 1293. Anian I., consecrated Nov. 1249, died in Sept. 1266.

MACKENZIE E. C. WALCOTT, M.A.

THE WHITE QUEEN (2nd S. xi. 348.) — The statement respecting the regulation of Roman mourning by Numa, quoted by Polydore Virgil, is taken from Plutarch's *Life of Numa*, c. 12. Plutarch's account of the white garments worn as mourning by the Roman matrons is in *Quæst. Rom.* c. 26., where Wytténbach's note furnishes illustrations of the custom. L.

WITCHCRAFT (2nd S. x. 472.) — Pott's *Discovery of Witchcraft*, published by the Chetham Society, is well worth INVESTIGATOR'S attention.

P. P.

REYNOLDS, GEORGE, LL.D. (2nd S. xi. 350.) — He married, in 1724, Elizabeth, daughter of Lawrence Thompson, Esq., by his first wife, Elizabeth, daughter of Robert Dorman, Esq.

JOSEPH RIX, M.D.

St. Neots.

W. P. A. may learn the names of the wife of Archdeacon George Reynolds, LL.D., by a reference to the inscription on a tablet in the chancel of the church at Little Paxton, near St. Neots. His descendant Capt. Reynolds, the present lay rector and lord of the manor, resides in the parish, and would probably supply what W. P. A. requires. H. M. V.

VICE-ADMIRAL THOMAS SMITH (2nd S. xi. 228.) — Surely the "Tom of Ten Thousand" κατ' ἐξοχήν was "Tom Thynne, of Longleat Hall," of unfortunate memory. W. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Correspondence of King James VI. of Scotland with Sir Robert Cecil and Others in England during the Reign of Queen Elizabeth, with an Appendix containing Papers illustrative of Transactions between King James and Robert, Earl of Essex. Principally published for the first time from MSS. of the Most Hon. The Marquis of Salisbury, K.G., preserved at Hatfield. Edited by John Bruce, Esq., F.S.A. (Printed for the Camden Society.)

It has been long known to students of our history, that the small volume published at Edinburgh in 1796 under the title of *The Secret Correspondence of Sir Robert Cecil with King James VI. of Scotland*, although undoubtedly genuine, was not the only, nor indeed the principal, secret correspondence between the English minister and the Scottish sovereign. Many years ago, a volume of Transcripts of the more important Secret Correspondence was purchased by the Camden Society; and a few years after another manuscript of similar character was purchased by Mr. Bruce, the editor of the present volume. These Transcripts were found to be too imperfect for publication, and the Marquis of Salisbury having been applied to, to know whether he possessed the originals; and if so, whether he would permit the Camden Transcripts to be collated with them, that nobleman, with a kind and judicious libera-

lity which entitles him to the warm thanks of all lovers of historical truth, placed the whole of the originals and many other papers bearing upon the subject in the hands of Mr. Bruce, anxious only that any publication which might possibly affect the reputation for statesmanship of his distinguished ancestor Sir Robert Cecil, should represent the actual truth. Our readers will see from this the great interest and historical value of the present volume. The documents contained in it are second in importance to no historical series ever given to the world. They have been edited with the care and accuracy for which all the books edited by Mr. Bruce are distinguished. The light which they throw upon the eventful period of our history to which they relate, is clearly set forth in that gentleman's introduction; and while the Camden Society may well be proud of being the means of laying before the world this valuable collection of State Papers—and historical students acknowledge their obligations to the Society, to the editor, and to the Marquis of Salisbury—the latter has cause to be well pleased at having permitted this Correspondence to see the light; since, in the words of the editor, "it fully establishes for Cecil the honour of having by his advice and management, brought an aged sovereign to the grave in domestic peace and with untarnished lustre, and secured the transference of the crown from the House of Tudor to that of Stuart with the same tranquillity that it might have passed from father to son."

Costume in England. A History of Dress from the Earliest Period to the Close of the Eighteenth Century, to which is appended an illustrated Glossary of Terms for all Articles of Use or Ornament worn about the Person. By F. W. Fairholt, F.S.A. Illustrated with nearly 700 Engravings drawn on Wood by the Author. Second Edition. (Chapman & Hall.)

It is nearly fourteen years since Mr. Fairholt gave to the world the first edition of this very useful volume. Since that time the author has seen and noted much that has enabled him to make it still more useful as a book of reference. When we mention that no less than fifty-six new engravings, many of much curiosity, and which are not to be found in any other work on costume, are among the additions to the work as it now stands, its advantage over the first edition will be readily seen. Mr. Fairholt's work is divided into two parts, which mutually illustrate each other. The first division consists of a series of chapters descriptive of the Royal, Noble, Civil, Clerical, and Military Costume of certain defined periods. This is followed by a carefully compiled Glossary, in which will be found many short historical essays on various minor articles of costume. Mr. Fairholt has shown himself on so many occasions a literary antiquary of no mean order, that it will readily be believed his various notices of the progress of Dress in England, and of the gradual changes which the various articles for use or ornament have from time to time undergone, are alike full and interesting: while his ready skill as a draughtsman has enabled him to give additional force and value to those notices by means of the hundreds of beautiful and appropriate woodcuts scattered throughout the pages of what is certainly a most complete Handbook of Costume in England. The volume is replete with amusement and information, and calculated to add materially to Mr. Fairholt's literary and artistic reputation.

The Roll of the Royal College of Physicians of London; compiled from the Annals of the College, and from other Authentic Sources. By William Munk, M.D., Fellow of the College. Vol. I., 1518 to 1700. (Longman.)

The present useful work had its origin in a labour of love, which was undertaken without any view to publication. For many years Dr. Munk has busied himself in

compiling a series of Biographical Notices of all those whose names appear on the Roll of *The Royal College of Physicians of London*, the precursor and exemplar of all the other medical corporations in the United Kingdom. These materials fill three large volumes; which Dr. Munk, as they were completed, deposited in the College Library. The last was placed there in June, 1856: and there being then no idea of printing them, Dr. Munk destroyed the various references to his authorities, which, with a view to economising space, he had omitted to insert in the different Biographies. In December of last year, the College determined that the world should have the benefit of Dr. Munk's labours; and that the Roll, embodying as it now does notices of all the Fellows, Licentiates, and Extra-Licentiates, from the Foundation of the College by Henry VIII. to the passing of the Medical Act, should be printed at their expense. It will, we presume, occupy three volumes; and from the pains and care bestowed upon its preparation by Dr. Munk, the work cannot fail to be prized by all the Members of the Medical Profession, and to be generally regarded as a welcome and valuable addition to our stores of Biographical Knowledge.

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D. C. William Jones, whose letters are dated from Wadenhoe, is the celebrated Rev. Wm. Jones of Nayland, who died Feb. 6, 1800. For notices of him see the Gent. Mag. of that year, and any Biographical Dictionary.

E. H. Francis Haukebe, celebrated for his chemical experiments, was Clerk and Librarian to the Royal Society. He died on Jan. 11, 1783, aged 75. See Gorton's Biog. Diet., and Nichols's Illustrations, i. 810; i. 506.

The Rt. Hon. Sir Stephen Poyntz, formerly precursor to the Duke of Cumberland, and a privy councillor, died on Dec. 17, 1750. His age is not stated in the Gent. Mag. xx. 670.

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ANDREW MURRAY.

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LONDON, SATURDAY, MAY 25. 1861.

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LONDON LIBRARIES.

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ARTILLERY GROUND (West.) There was formerly a piece of ground taken in and walled not far from St. James's, near Leicester Fields, by the procurement of Prince Henry for the exercise of arms, which he much delighted in; and there was a house built at one end of it for an armory, and a well-furnished library of all sorts of books relating to Feats of Arms, Chivalry, Military Affairs, Encamping, Fortification, the best that could be collected of that kind, and in all languages, at the cost and charge of that Prince, who had a learned librarian, whose name I have forgot. It was called the Artillery Ground, and continued till the Restoration of King Charles II., and then fell into the hands of Lord Gerard, who let the ground out to build upon about the year 1677.¹

¹ The western Artillery Ground is better known by the name of the Military Garden. "On the west side of Lord Newport's garden (where Gerard Street, &c., are now situate) was a Military, or Artillery Ground, wherein were exercised the militia of Middlesex, and trained bands of Westminster." (Maitland's *London*, p. 1355.) "Where Gerard Street is, was an Artillery Ground, or Military Garden, made by Prince Henry." (Walpole, ed. Dallaway, v. 60.) The library connected with this Armory was doubtless incorporated with the old Royal

ABP. TENISON'S LIBRARY. — In the churchyard of St. Martin's in the Fields Dr. Thomas Tenison, then rector of that parish, but since Archbishop of Canterbury, built a noble structure, extremely well contrived for the placing of the books and lights. It was begun and finished in the year 1684, and by him well furnished with the best modern books in most faculties. There any student may repair, and has liberty of making what researches he pleases, first giving in his name and place of abode.²

LAMBETH LIBRARY. — At Lambeth Palace over the Cloyster is a well furnished library. The oldest of the books were Dudley's, Earl of Leicestershire, which from time to time have been augmented by several archbishops of that see. It had a great loss in being deprived of Archbishop Sheldon's admirable Collection of Missals, Breviaries, Primers, &c., relating to the service of the church, as also Abp. Sancroft's.³ There is another apartment for MSS., not only belonging to the see, but those of the Lord Carew [George, Earl of Totness,] who had been Deputy of Ireland, many of them relating to the state and history of that kingdom.⁴

GRAY'S INN hath a library for the use of the students of that society, most of them relating to the laws and history of this kingdom; first founded by the Lord Verulam.

LINCOLN'S INN hath a good library of law, much

Library at St. James's, as we are informed by Mr. Thomas Watts, the Assistant Keeper of the Printed Books at the British Museum, that many of Prince Henry's volumes relating to military matters are now in the national library.

² Abp. Tenison's library is in Castle Street, St. Martin's Lane, immediately behind the National Gallery, and is open to the parishioners of St. Martin's-in-the-Fields; St. James's, Westminster; St. Anne's, Soho; and St. George's, Hanover Square. For particulars of it, see Evelyn's *Diary*, 15th Feb. 1683-4; and *Report of Public Libraries*, 1849, p. 64. It is rumoured that it will shortly be dispersed by auction.

³ Abp. Sancroft's valuable collection of books and MSS. had actually been placed in the archiepiscopal library; but owing to his deprivation, he eventually presented them to Emmanuel College, Cambridge, of which he was Master from 1662 to 1665.

⁴ When the archiepiscopal library occupied those old galleries above the cloisters, the want of warmth and comfort was such an infiction, that the late Sir Harris Nicolas was wont to say, that in winter none but Captain Parry or his crew could possibly make use of the collection. It is now lodged and admirably arranged in the noble hall, built or restored by Archbishop Juxon. An elaborate catalogue of the tracts in this library was drawn up by Dr. Ducarel, in 3 vols. fol. 1775. The Rev. H. J. Todd drew up one of the manuscripts, 1812; and the Rev. Dr. Maitland published two lists of its Early Printed Books in 1843 and 1845, 8vo. For an account of this library and its early librarians, see Ducarel's *History of Lambeth Palace*, 4to. 1785, pp. 47-70.; also Botfield's *Cathedral Libraries of England*, pp. 189-258.

augmented by that of the Lord Chief Justice Hale, amongst which are many MSS. of his own writing.⁵

THE TWO TEMPLES have each a library. The Lord Chief Justice Coke gave most if not all his excellent MSS. of Law and History to the Inner Temple. The Middle Temple is frequently resorted to. Walter Williams, Esq., was the keeper about twenty years ago.⁶

CORPORATION LIBRARY. — In the Guild Hall of the City of London is the Treasury of their Records, Charters, Laws, Privileges, Acts of Common Council, their Paper Book in the Chamberlain's Office, some very ancient, and most of them are in the custody of their Town Clerk; there are great variety, and worthy the sight of the curious.⁷

In the days of King Edward VI., in the chapel called the Lord Mayor's Chapel adjoining to Guild Hall, was a large library all of manuscripts. They were borrowed with an intent never to be returned by the Duke of Somerset to furnish his study in his pompous house in the Strand. They are reported to have been five [three?] cart loads.⁸ I mention this to note that the city had then a Public Library besides others that were within the walls, as at the Greyfriars in Newgate

Street, now called Christ Church, containing a great number of manuscripts of which Sir Richard Whittington was the chief donor, at a great expense, no doubt, seeing we are informed by Clement Reyner, of the great sum which a manuscript of Lyra cost that worthy citizen.⁹

The White Friars spared for no cost to procure books, and their Collection must be large and choice. Bishop Bale, one of their fraternity, says that no book was to be sold but they had their emissaries to buy it. The Carmelites engrossed all the books they could lay their hands on, and it is probable all the other Orders did the like. So that a layman, though he had both money and learning, would have but few come to his hands, wherefore books and learning were seldom met with out of a monastery.

SION COLLEGE was founded by Dr. White, Vicar of St. Dunstan's in the West, in the year 16... [1623], for the use of divines and others in and about London; they are a body corporate. Great part of their library was destroyed by the fire in 1666; but some of the books were saved by the vigilance of the librarian. Since it hath been rebuilt, and the library plentifully supplied with good books by the bounty of the Lord Berkeley¹, and of late by Sir Philip Sydenham, [Bart. of Brympton in Somersetshire.] It is a most convenient place for situation, out of the noise of coaches, and the only public library within the walls of the city: a large spacious room, very convenient, and capable of receiving many thousand volumes to fill up the stands. There should be a complete collection of bibles and of good historians; but benefactors too often bestow on public libraries books of little value, such as come cheapest or most casually to them. It has now a good, industrious librarian, Mr. Wm. Reading, who, observing there had not been a Catalogue printed since the fire, though the collection has been considerably augmented by the addition of four entire libraries, as well as by inferior benefactions, and the annual contributions of Stationers' Hall, and it having been publicly observed by the Governors of the said college on his behalf, that by reason of the narrowness of his salary, and a heavy debt which has lain upon the college ever since the rebuilding it after the aforesaid casualty,

⁵ Lincoln's Inn library is the oldest in London, it dates from 1497, when John Nethersale made a bequest towards the building of a library for the benefit of the students of the laws of England. The present library was opened Oct. 30, 1845, and is 80 feet long, 40 feet wide, and 44 feet high. A Catalogue of the Printed Books, to which is prefixed a Short Account of the MSS. was published in 1835. A Catalogue of the MSS. was compiled, in 1837, by Mr. Hunter; and another of the printed books by Mr. W. H. Spilsbury, the librarian, in 1859.

⁶ The library of the Middle Temple was founded by Robert Ashley, Esq. by Will, dated 27 Sept. 1641. Three Catalogues have been printed: 1. *Catalogus Librorum Bibliothecæ Honorabilis Societatis Medii Templi Londini*. Impress. Anno. Dom. 1734. Carolø Worsley, Armigero *Thesaurario Existente*, 4to. 2. *Catalogus Continens, Additi Fuerunt, ab Anno 1734, ad hoc tempus*. Impress. Anno Dom. 1766. Prehonorabili Thoma Sewell, Milite, *Scriniarum sacrarum Magistro*, *Thesaurario existente*, 4to. 3. *Bibliotheca Illustris Medii Templi Societatis in Ordinem juxta rerum naturam redacta ac digesta*: V. Idum Sept. M.DCC. Auspicio et Sumptu Barth. Shower, Militis, *Hujus Aedis Quaestoris*. Lond. 1700, 8vo.

⁷ These charters, records, &c., are still in the custody of the Town Clerk.

⁸ The ancient library, founded by Sir Richard Whittington in the fifteenth century, was of some extent and importance, as is shown by the will of John Carpenter, Town Clerk, which directs some of his books to be placed in the Common Library at Guildhall for the profit of the students there, and those discoursing to the common people. In the records of the corporation is a petition of John Clipstone, the librarian, in the reign of Henry VI., to the Mayor and Aldermen, in which he speaks of the great attendance and charge of the library.—Mr. W. H. Overall's paper in the *London and Middlesex Archaeological Transactions*, vol. i. p. 352.

⁹ The most considerable Franciscan collection of books seems to have been at the London monastery on the site of Christ Hospital, Newgate Street, for which the first stone of a new building was laid by Sir Richard Whittington on the 21st Oct. 1421. After it was completed 100 marks were expended on a transcript of the works of Nicholas de Lira, to be chained in the library. Stow's *Survey* by Strype, book iii. 130. Whittington's library was a handsome room, 129 feet long, and 31 feet broad, wainscoted throughout, and fitted with shelves neatly carved, with desks and settles. It formed the northern side of the quadrangle.

¹ George, first Earl of Berkeley, obit. 1698.

there was no means to print a Catalogue, and make him some moderate recompense for his labour therein; but by the assistance of about two hundred subscribers advancing a guinea a-piece, with the payment of another upon receipt of the book, he did therefore publish Proposals to that effect in Nov. 1721, and the catalogue is now printed in a handsome folio volume, introduced with an account of the ancient and present state of the said college and library.²

ST. PAUL'S SCHOOL. — There are other small libraries within the city walls, as that of St. Paul's School, first founded by Dean Colet, and since rebuilt by the Company of Mercers. The founder left them many good books, both in MS. and print, mostly Grammatical in Hebrew, Greek, and Latin; they were destroyed in the Great Fire, with Mr. Cromleholme's, the Upper Master of the said school, which was a curious collection of the best impressions and editions of the Classics, neatly bound, the best private collection then about London.³ He was a great lover of his books, and the loss of them hastened the loss of his life. Since then they have been supplied by all sorts of Lexicons, Dictionaries, and Grammars, in Hebrew, Chaldee, Greek, and Latin for the use of the Upper Scholars, and with many other books of more general matter and use.⁴

In 1707, the Dean and Chapter of St. Paul's

² Zion College was founded by Letters Patent granted by Charles I. in 1630, in conformity with the provisions of the Will of the Rev. Thomas White, D.D. Canon of Christ Church, and Vicar of St. Dunstan's in the West, who died in 1623. The library was founded a few years later by the Rev. John Simpson, one of Dr. White's executors. A copy of every book entered at Stationers' Hall was given to this library by Acts 8 Anne and 54 Geo. III.; but in 1836 this privilege was taken away by the Act 6 & 7 Will. IV. c. 110, and a compensation awarded of 363*l.* 15*s.* 2*d.* payable annually from the Treasury. The first catalogue of this library is entitled "Catalogus Universalis Librorum omnium in Bibliotheca Collegii Sionii apud Londinenses. Vna cum Elencho Interpretum S. S. Scripture, Casuistarum, Theologorum Scholasticorum, &c. Omnia per J. S. [J. Spencer] Bibliothecarium (quanta potuit diligentia) ordine Alphabetico disposita, in unam collecta et propriis sumptibus in Studiorum usum excusa. Lond. Ex Officina Typog. Rob. Leybourni, 1650, 4to." "An Account of the London Clergy's Library in Zion College," by Wm. Reading, is appended to his *Bibliotheca Cleri Londinensis in Collegio Sionensi Catalogus*. Lond. 1724, fol. The library at present contains about 50,000 volumes. An Account of Zion College, consisting of documents elucidating its history to the present time, has lately been printed for the use of the Fellows.

³ Samuel Cromleholme was head-master 1657 to 1671. He was the tutor of some remarkable men, such as the great Duke of Marlborough, Bishop Cumberland, Mr. Dodington, Dr. Gower, and the Rev. John Strype.

⁴ A list of the benefactors to the library of St. Paul's School, together with a Catalogue of the books, will be found in Knight's *Life of Dr. John Colet*, pp. 437, 475, edit. 1724.

purchased the library of Mr. Gery, Vicar of St. Mary's, Islington, for 500*l.*, one moiety the gift of Dr. Stanley — a good beginning for a future foundation.

HERALDS' OFFICE. — In the Heralds' Office is a curious collection of books relating to Heraldry, Arms, Descents, Dignities, and Precedences, Solemnities, Processions, Coronations, Marriages, Christenings, Visitations of Counties, Obits, and Funerals. In the time of the civil confusions they lost many, which fell into the hands of some who wanted the honesty to restore them. There has been since some reparation made by the Earl of Arundel's Collections the noble present of the Duke of Norfolk, whereof a Catalogue was printed in 4to. 1681.⁵ Also by those which had been of Vincent's collection, and bought by Ralph Sheldon, Esq., of Weston, in Warwickshire, who gave them to the office⁶; besides the libraries of those valuable memorials in the particular hands of the several heralds of the said office, as Sir Harry St. George, more particularly of this about 350 vols. fol., and Mr. Le Neve, the latter of whom dying on the 24th Sept. 1729, bequeathed his vast treasure of Historical Antiquities, consisting of about 2000 printed books, and above 1200 MSS. interspersed with many notes of his own, to a namesake who was no relation to him, nor had any curiosity in them, so they were sold in Covent Garden about —.⁷

⁵ Evelyn, in his *Diary*, Aug. 29, 1678, says, "I was called to London to wait upon the Duke of Norfolk, who having at my sole request bestowed the Arundelian library on the Royal Society, sent to me to take charge of the books, only stipulating that I would suffer the Heralds' chief officer, Sir William Dugdale, to have such of them as concerned heraldry and the Marshal's office, books of armory and genealogies, the Duke being Earl Marshal of England." See more respecting this gift in Nichols's *Illustrations*, i. 63–66. The Catalogue is entitled, "Bibliotheca Norfolkiana; sive Catalogus Librorum Manuscriptorum et impressorum, quos Henricus Howard, Dux Norfolkica, Regis Societati Londinensi, pro scientiâ naturali promovendâ donavit, ordine alphabetico dispositus. 4to. Londini, 1681." A Catalogue of the Arundel MSS. given to the College of Arms was drawn up in 1829 by Mr. W. H. Black, with a Preface by Sir Charles George Young, the present Garter King of Arms, by whom it was privately printed.

⁶ Augustine Vincent, Windsor herald, died Jan. 11, 1625–6. His son John, although a good genealogist, herald, and antiquary, was so fond of liquor, that he pawned some of his father's literary labours to pay tavern bills. He disposed of 240 MSS. to Ralph Sheldon, Esq., who bequeathed them to the College of Arms. — *Noble*.

⁷ "A Catalogue of the valuable library collected by that truly laborious Antiquary, Peter Le Neve, Esq. Norroy King of Arms (lately deceased), containing most of the books relating to the History and Antiquities of Great Britain and Ireland, and many other nations; with more than a thousand Manuscripts of Abstracts of Records, &c., Heraldry, and other sciences, several of which are very antient, and written on vellum: also, a great number of Pedigrees of Noble Families, &c., with many

There was a catalogue of the books in the library at the College of Arms in London, collected by Peter Le Neve, Esq., Norroy, a transcript of which by Chas. Mawson in MS. fol. was in Selater Bacon's library. About a year and a half after the death of Mr. Le Neve his books were sold by auction, and what that antiquary had been his whole life in getting together were scattered again in two months. Not that I would quarrel with auctions; they certainly are, for the generality, of great convenience to the learned; but when a library is brought to such a degree of perfection in any branch of science as this was in Heraldry and History, both general and particular, I would have such a library preserved. 'Tis said that he had some pique with the Herald's Office a little before his death, so cut them off with a single book, otherwise he had left them the whole of his library. And there not being much money to spare amongst them, they do not appear to possess themselves of any considerable share in it. The Earl of Oxford, it is thought, will have some sweep at it; but much of it is very likely to be divided among those who collect such rarities more through curiosity than use, and have neither purse nor abilities to make anything complete with or from them. The Catalogue of the Herald's Library is in print, containing 124 pages in 8vo.; and there is a Catalogue of all the books relating to Heraldry, set forth by Mr. Gore at Oxford, in quarto, 168-; it has, I think, had another impression.⁸

In the Prerogative Office there is a large collection of books all wrote on vellum, containing the wills and testaments of our forefathers, carefully preserved with calendars for the readier reference to their names.

The Bishops' Register Books are kept in each particular Register's Office.

The civilians of Doctors' Commons did about the year 1708 buy all the books of Common, Canon, and Civil Law in the great library of Dr. Oldys, then newly devised, which at his chambers filled three large rooms. They are ranged in a large room next the hall, and were then methodized by the learned Dr. Pinfold. I think they were above 1000 in number, besides some MSS.⁹

other curiosities; which will be sold by auction the 22nd Feb. 1780-1, at the Bedford Coffee-house, in the Great Piazza, Covent Garden, by John Wilcox, Bookseller in Little Britain." This remarkable collection consisted of nearly 1300 lots. It was followed by another sale on March 19, 1780-1, of "Some Curiosities and Manuscripts omitted in the previous Catalogue."

⁸ Thomas Gore's Catalogue of Writers upon Heraldry first appeared in 1668, and republished in 1674, 4to. with many additions by the author and his friends. It is a curious and useful book.

⁹ Dr. William Oldys, the civilian, died at Kensington in 1708. "As a scholar," says Dr. Charles Coote, "he was respectable; as a civilian, he was learned; as a

They have made additional collections, and have a good catalogue of them.

The parochial churches have their registers of burials, christenings, and marriages. The halls of each company have also their registers of those they bind to trades or make free, and of their masters, wardens, and their charters, granted by the several crowned heads, &c.

There are many records, books, and registers of the Hospital of the Charterhouse by what Mr. Hearne mentions in his account of that foundation.

(To be continued.)

PARALLEL PASSAGES.

The following parallel passages are not without interest at the present time. I do not know whether they are worth noticing in "N. & Q." :—

"The King left the city in which he had suffered so cruel an insult, for the magnificent retreat of the Escorial. Here his hypochondriac fancy took a new turn. Like his ancestor Charles the Fifth, he was haunted by a strange curiosity to pry into the secrets of that grave to which he was hastening. In the cemetery which Philip II. had formed beneath the pavement of S. Laurence, reposed three generations of Castilian princes. Into these dark vaults the unhappy monarch descended by torch light, and penetrated to that superb and gloomy chamber, where, round the grey black crucifix, were ranged the coffins of the Kings and Queens of Spain. There he commanded his attendants to open the massy chests of bronze in which the relics of his predecessors decayed. He looked on the ghastly spectacle with little emotion till the coffin of his first wife was unclosed, and she appeared before him—such was the skill of the embalmer—in all her well-remembered beauty. He cast one glance on those beloved features, unseen for eighteen years; those features over which corruption seemed to have no power, and rushed from the vault, exclaiming 'She is with God, and I shall soon be with her!' The awful sight completed the ruin of his body and mind."—*Macaulay's Essays*, vol. ii. p. 55.; Review of Lord Mahon's *History*.

"To that cemetery his son was now attracted by a strange fascination. Europe could show no more magnificent place of sepulture. A staircase, encrusted with jasper, led down from the stately church of the Escorial into an octagon, situated just beneath the High Altar. The vault, impervious to the sun, was rich with gold and precious marbles, which reflected the blaze from a huge chandelier of silver. On the right and on the left reposed, each in a massy sarcophagus, the departed Kings and Queens of Spain. Into this mausoleum the King descended with a long train of courtiers, and ordered the coffins to be unclosed. His mother had been embalmed with such consummate skill that she appeared as she appeared on her death bed. The body of his grandfather, too, seemed entire, but crumbled into dust at the first touch. From Charles, neither the remains of his mother nor those of his grandfather could draw any signs of sensibility. But when the gentle and graceful Louisa of Orleans, the miserable man's first wife, she who had

pleader, eloquent and judicious." The library of the College of Advocates, Doctors' Commons, was dispersed by Mr. Hodgson, on April 22, 1861, and seven following days.

lighted up his existence with one short and pale gleam of happiness, presented herself, after the lapse of ten years to his eyes, his sullen apathy gave way. "She is in Heaven!" he cried, "and I shall soon be with her; and with all the speed of which his limbs were capable, he tottered back to the upper air."—Macaulay's *History*, vol. v. p. 196.

"In the same Escorial where the Spanish princes live in greatness and power, and decree war and peace, they have wisely placed a cemetery, where their ashes and their glory shall sleep, till time shall be no more; and where our Kings have been crowned, their ancestors lay interred, and they must walk over their grand sire's coffin to take his crown. There is an acre sown with royal seed, the copy of the greatest change from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men."—*Jeremy Taylor*.

The two passages from our late historian were written at an interval of more than five and twenty years. The passage from *Jeremy Taylor* was of course written long before the event which is related in them took place. I have no doubt, had *Jeremy Taylor* been in possession of so interesting a fact in connexion with the Spanish cemetery, he would have described the scene as graphically as *Macaulay* has done, although he might have drawn a different lesson from it. He might have shown us the vanity of human greatness, and that truly

"Uneasy lies the head that wears a crown."

The writings of *Taylor* merit the constant study of the young divine. T. D.

SIR HENRY SPELMAN.

The following new, or not generally known facts, respecting this laborious and distinguished antiquary, are taken from a paper by Mr. C. H. COOPER, F.S.A., read at a meeting of the Cambridge Antiquarian Society held 13th May, 1861. Although that paper will probably be printed, it may be convenient to place the principal facts on record in your columns.

He migrated from Trinity College to Trinity Hall, and went out B.A. as a member of the latter house 1582-3; having resided in the University only eight Terms, instead of the statutable period of twelve.

Latin verses composed by him at College are extant; thus disproving an otherwise improbable statement, that he did not perfectly understand Latin till he was nearly forty.

He sat in Parliament for Castle Rising in 1597, and for Worcester in 1625.

He was one of the suitors in Chancery who presented petitions to Parliament, complaining of Lord Bacon's corruption.

His first London residence was in Tuthill Street, Westminster; whence in, or before 1628, he removed to Barbican, where he died.

In 1634, he occurs as treasurer of the Guiana Company, and probably held that office in 1632.

In Oct. 1640, he was an unsuccessful candidate for the representation of the University of Cambridge; only seventy votes being recorded in his favour.

The statement that he was above eighty when he died (1st Oct. 1641), must be erroneous; there being good evidence that he could not have been more than seventy-seven.

Soon after the Restoration, a memorable tribute was paid to the value of his writings. The Lord Chancellor (Clarendon), the Archbishops, and most of the Bishops, together with certain dignified divines, noblemen, and gentlemen, entered into a subscription towards defraying the charge of complete editions of his Glossary and Councils under the care of Dugdale.

His library was sold by auction in 1709. (This sale is not mentioned in the curious article on book sales in *Nichols's Literary Anecdotes*.)

In 1730, Philip Stubbs, Archdeacon of St. Alban's, gave to the Bodleian Library a valuable collection of MSS. by Sir Henry Spelman, and, his friend *Jeremy Stephens*.

WHIPPING OF WOMEN IN ENGLAND.

In the Halliwell Collection of Broad-sides, Ballads, &c., in the Chetham Library (No. 1115.), is a Calendar of Prisoners tried at the Old Bailey, Dec. 11—14, 1689. The following cases are recorded:—

"*Mary Lamb*, indicted for stealing a silver spoon, value 9s., from William Story of St Martin's-in-the-Fields, on the 2d of November last. The chief witness against her said, that she was servant to him; and that she took the spoon and broke it in pieces, and offered it to sale at a Goldsmith's in Holbourn, which was fully sworn against her, altho' she denied it upon her Tryall; yet she was found guilty to the value of 10d.

"*Jane Peel*, a girl, was indicted the first time for stealing 9s. from *Mary Peelsworth*. 2nd time for stealing 5 Gold Rings, value 5l.; 5 more, value 40s.; One Pearl Neck-lace, value 30l.; on the 20th of August last, from the person above-said. The prosecutor swore that the girl was a servant in the house where she lodged, and she being in the country lost her goods; but could not be positive that she took the Neck-lace, so she was discharged of that, but found Guilty of the former to the value of 10d.

"*Hannah Basset* was indicted for stealing 60 yards of Scotch Taby, value 4l., from one Mr Brigg. The evidence proved that the Taby was found about her; and she confessed it before the Justice, saying it was given her by another woman. She was found Guilty to the value of 10d."

Jane Peel and *Hannah Basset*, the Calendar informs us, were "to be whipt from Newgate to Aldgate." *Mary Lamb* "to be whipt from Newgate to Holbourn Bars."

In the same Collection (No. 1117.), in a Calendar of Prisoners tried at the Old Bailey, April 30, May 1 and 2, 1690, occurs a similar case:—

"*Jane Symson* alias *Elbey*, was tried for stealing, on

the 14th of February last, from Michael Todd, Gent., a Silver Poringer, value 20s.; a Silk Wastecost, 10s.; a Table Cloth, with Napkins, &c. The evidence charged her to have stolen the goods, she being a servant to Mr Todd; also there was a Pinner, part of the goods found upon her Head when taken; whereupon she was found Guilty to the value of 10d."

She was sentenced "to be whipt from Newgate to Holborn Bars."

In the *History of Barnesley*, by Rowland Jackson, in an extract from the town's accounts, occurs the following entry:—

"The xxvij daye of October, 1622, was Mary Bartell and Margaret Norton, taken at Barnesley as wanderers, and punished accordinge to the statute."

In the *Annual Register* for 1780, among the notices of some prisoners, tried after the Gordon Riots, occurs:—

"Sarah Hyde, for stealing a quart pot, the property of Mr. Langdale. Sentenced to be privately whipped."

An allusion to the practice may be found in Smollett's *Roderick Random*, chap. xxiii.; and in some articles on Hogarth, which have appeared in the *Cornhill Magazine*.

What is meant by being "found guilty to the value of 10d."? Has, or has not, the practice occurred within the last few years in the Marylebone Workhouse? Is there any "Blue Book" which mentions it? Was there not, a few years ago, published a book called *Dred; a Tale of the Marylebone Workhouse*—based on some circumstances of this kind? By whom is it published, and where obtainable? C. K. H.

Minor Notes.

MEAT FIRST SOLD IN JOINTS.—The following extract from Stowe's *Annals*, under the year 1535, edit. 1692, p. 959., furnishes us with the first instance of a great change in the practice of butchers, and their mode of supplying their customers:—

"It was this yere enacted that butchers should sell their beefe and mutton by weight, beefe for a halfe-penny the pound, and mutton for three farthings; (which being devised for the great commodity of the Realme (as it was thought) hath proved farre otherwise, for at that time fat oxen were solde for six and twenty shillings and eight-pence the peece, fat weathers for three shillings and four pence the peece, fat calves of the like price, a fat lambe for twelve pence. The butchers of London solde penny peeces of beefe for the reliefe of the poore, every peece two pound and a halfe, some time three pounds for a penny; and thirteene, sometime foureteene of these peeces for twelvence: mutton eightpence the quarter, and an hundred weight of beefe for foure shillings and eight pence; what price it hath growen to since it needeth not to be set downe. At this time also, and not before, there were forraigne butchers permitted to sell their flesh in Leaden-hall market of London."

E.

COLUMNS OF OLD CARLTON HOUSE.—In the *Illustrated London News* of the 11th of May, ac-

companied a view of the old Royal Academy in Pall Mall, is the following passage:—

"Adjacent to this gallery was old Carlton House, the pillars of the screen in the front of which were afterwards used for the new building in Trafalgar Square."

There is here a confusion between the screen of Carlton House and its portico. Mr. Timbs in his *Curiousities of London*, 1855 (p. 548.), says of the National Gallery:—

"The best feature is the centre, the Corinthian columns of which are from the portico of Carlton House, and are adapted from the Temple of Jupiter Stator at Rome."

The like statement is previously made under "Carlton House" at p. 65. of the same volume; and in Peter Cunningham's *Handbook for London*, edit. 1849, pp. 165. 576.

The columns of the screen were of the Ionic order. Were they not taken to form the artificial ruins made by George IV. at Virginia Water? J. G. N.

NON-RESIDENT CLERGY.—

"1726, July 29. The Bp of St David's (Dr Small-broke) came to Picton with Mr Pardo his Chaplain, and Mr Mount his Secretary: he came from St David's, where he had been visiting the Chapter, and where (as I learn'd from a good hand) his Lordp expostulated with some of the Canons for Non-Residence; who, upon his Monition to reside, have appealed to the L^d ABp of Canterbury; (Dr Wm Wake.) The Chantor (Dr J^{mo} Davies) was the only Canon that submitted to the Bishop's Monition."—*MS. Diary of Sir Erasmus Phillips, Bart.*

JOHN PAVIN PHILLIPS.

Haverfordwest.

SALT AS TOOTH POWDER.—If, while examining under the microscope a drop of water containing *infusoria*, you introduce a grain of salt, the effect seen will be the *instantaneous* death of these creatures. The knowledge of this property of salt may be turned to account in several ways: among the rest, it suggests an excellent tooth-powder. If it be true, as asserted, that the matter which is formed on the teeth is the receptacle of animalcules, and that these are the real agents in producing carious teeth, dip a moistened brush in common salt, and you have at once the cheapest and most preservative of tooth-powders.

JOHN WILLIAMS.

Arno's Court.

CHANGES OF THE MOON.—The moon *enters* the last quarter on 2nd April for instance, and there is new moon on the 10th. Why then, in the *British Almanac*, is the 18th called first quarter, when on that day the moon *enters* the second quarter? The French edition of the *Almanac de Gotha* uses the same anomalous terms.

The new *Edinburgh Almanac* gives us, I apprehend, correctly: last quarter, 2nd April; new, 10th; second quarter, 18th; full, 24th. My impression is, that in many French calendars they put "nouvelle lune" against every day in the

fourth quarter, and "pleine lune" against every day in the second; but I have not one at hand to refer to.

S. P. O.

ETYMOLOGIES.—*Hearse* now means the coach or carriage in which the body of the dead is borne to the grave; but *herse* in the sixteenth century and later meant rather the *catafalque* raised round the corpse as laid out after death, and before burial, and *sometimes* the staging or ornament of the *carried* bier. It said in Richardson to be from the Anglo-Saxon, the past part. of *hyrstan*, ornare, &c., i. e. I suppose *hyrst*; but surely the old French *herisse*, a stage, platform, or canopy, is much nearer.

Skippets, seal boxes, made sometimes of silver and other metals, chased, engraved, and enamelled, and often of various woods, carved, turned, and painted, anciently made of osier twigs plaited, or of twine, or netted horse-hair, in fact *then*, just little baskets to run the wax into. Can any correspondent say what is the etymology of the word?

C. D. LAMONT.

Greenock.

A CURIOSITY OF THE CENSUS.—In a district of Bristol, comprising the three parishes of St. Mary Redcliff, St. Thomas, and Temple, the population as to numbers is precisely the same as in 1851—the numbers being, in both years, 14,379. The sexes, however, have changed precedency; there being, in 1861, 131 more males, and 131 fewer females, than in 1851.

JOHN WILLIAMS.

Queries.

FAMILY OF ANGIER, NORWICH.—Can any of your readers give me any information respecting the grandfather of Thomas Angier, merchant of Norwich, whose father married Anne, daughter of John Jocelyn, Esq., of Feeringhill, Essex, June 2, 1692.

H. A. T.

CHATHAM: ROSEWELL FAMILY.—Walter Rosewell, minister of Chatham in the time of the Commonwealth, was buried in the churchyard near the south-west door. His tomb bears a coat of arms, and the names of many descendants: the last being those of Benjamin Rosewell, of Clapton, Esq., and Ann Alleyne, his daughter, who died in 1782 and 1797, respectively. Can any of the correspondents of "N. & Q." inform me who is the present representative of the family? My object is the preservation of the tomb. It may here be noticed that the series of incumbents of Chatham given in Hasted is incorrect. Rosewell was not "restored" in 1662; for, according to the inscription on his tomb, and the entry in the parochial register, he died in 1658. I should also be glad to learn whether extracts have at any time been published, from a parochial record, contain-

ing notes of proceedings in this parish in the seventeenth century. THE VICAR OF CHATHAM.

DRYDEN'S LETTERS.—Has any collected edition of Dryden's Letters ever been published? Scott gives but a very small selection in his edition of the poet's *Works*, excusing himself by saying that strong objections prevented him publishing several which were still in existence. Where are these letters, and in what way are they objectionable? P.

ELEGIAC COUPLET ASCRIBED TO AUGUSTUS.—In the *Diary and Correspondence of Lord Colchester* (vol. iii. p. 611.), the following passage occurs:—

"6th April, 1829. Upon the Duke of Wellington's recent duel with Lord Winchelsea, Sir Henry Halford had cited to me, but could not recollect from whom (nor could Bankes), the answer ascribed to Augustus when challenged to single combat by Antony in Egypt:—

'Querat certamen cui nil nisi vita superstet;
Subdita cui cedit Roma cavere meum est.'

Can any of your correspondents indicate the source of this quotation? L.

EUPHRATES, OR EUPHRATES.—

"Great Ganges; and immortal Euphrates."

Fairie Queene, Book iv. Canto xi. l. 181.

"Him on this side Euphrates yet residing."
Paradise Lost, Book xii. l. 114.

Which of the two great poets is correct, and why?

R. W. DIXON.

Seaton-Carew, co. Durham.

LA FÊTE DE LA RAISON.—This was held in the metropolitan church of Notre Dame at Paris, the 20 Brumaire, l'an. II. (Sunday, Nov. 10, 1793), which was converted into a republican edifice for this occasion, and styled the Temple of Reason. The National Convention in a body attending; and Talleyrand, then *Evêque d'Autun*, officiating at the Catholic devotional ceremonies, substituted for those of the Sunday. The female personating *La Déesse de la Raison* has been variously designated. I have found three persons specified, and shall be obliged to any reader of "N. & Q." to point out the lady who really figured on the occasion. One was Mlle. Maillard, said to be a *danseuse de l'Opéra*. In *Biographie des Contemporains*, it is stated that Mlle. Aubry, a *figurante de l'Opéra*, represented the *Déesse*. M. Thiers, *Histoire de la Révolution Française* (vol. i. p. 519.), says it was the wife of the printer Mormoro, who was himself the friend of Ronsin, Chaumette, Hébert, *et pareils*. Each is spoken of as of unparalleled beauty—fit, like the Three Graces, to have been the attendants of Venus; but it remains for posterity to be ascertained which *actually* was the *Déesse* on the above occasion.

DUBITANS.

FORDYCE CASTLE.—Can any of your northern correspondents favour me with some particulars regarding the old house or castle of Fordyce in Banffshire, and its ancient proprietors?

CRAIG E.

GREEK OR SYRIAN PRINCES: PETER LESLIE.—In Richardson's *Local Historian's Table Book*, I meet with the following paragraph under the date of July 30, 1730:—

"The mayor of Newcastle, being informed of the arrival of two Grecian princes and their attendants, gave them an invitation to dinner, and sent his coach next day for them, attended by the sergeants, &c.; gave them a handsome entertainment, and a present of a purse of twenty guineas. On the next day he sent two of his officers as far as Stockton along with them."

Now there appears in the mayor of Stockton's accounts for the same year, a charge of five guineas for "entertaining the Syrian princes"; and as the princes who are represented in one account as Grecian, and in the other as Syrian, are no doubt the same persons, I should be obliged by any of your correspondents informing me which of the two countries (*Greece* or *Syria*) they belong to? For what purpose they visited England, and whether they were on a begging expedition for themselves or for others?

I shall also feel indebted by any information that can be given me, through your valuable paper, regarding a portrait-painter of considerable talent, Mr. Peter Leslie, who resided at No. 50, Leadenhall Street, London, about 1788? And more particularly, if he was in any way related to the late eminent painter, Leslie? His style of painting appears to be copied from Sir Joshua Reynolds.

T. R. S.

PETER HARRISON.—In Ireland's *History of Kent*, he mentions a Peter Harrison, Esq., who held the manor of Acton, near Charing; and who married Hannah Hall, of the latter place, about the year 1782. I am anxious to ascertain whether he had any children? And what arms he bore, if any?

C. E. H.

JOHN JONES.—Mr. Southey published, in 1831, *Attempts in Verse*, by John Jones, an old Servant, with an "Essay on Uneducated Poets." Is John Jones, the author of those *Attempts in Verse*, still living?*

A. Z.

SIR WILLIAM DE LANCEY.—Can any of your correspondents tell who Sir William married? He died of wounds received at the battle of Waterloo. I have understood the lady was a Scotchwoman.

J. M.

"THE LIFE AND AGES OF MAN."—Many years ago, I remember having seen, what then (although not old enough to fully appreciate it)

seemed to me an extremely curious illustrated broad-sheet, entitled *The Life and Ages of Man*. The illustration was in a large semicircular perpendicular form: commencing with a cradle on the left, and finishing with a coffin on the right, each containing an occupant. Underneath each stage there was a stanza (perhaps more), indicative of that portion of our existence referred to. I only remember the following:—

"At one year old, we in our cradle lie,
At five a hobby-horse we loudly cry."

And the conclusion thus:—

"Where Kings and Priests and Prophets all are slaves
To God—and must from cradles to their graves."

Could this print (which I probably could yet find out) bear any resemblance to that in the British Museum? or is it of a more recent date, and known to be common? S. REDMOND.

Liverpool.

MR. CAPEL LOFT, THE POET.—If any of his descendants are alive, address requested. E. H.

QUOTATION.—Wanted, the name of the author of the following lines?

"My Christian name, my Christian name,
I never hear it now;
None have the right to utter it,
'Tis lost, I know not how:
My worldly name, the world speaks loud,
Thank God for well-earned fame!
But silence sits at my cold hearth,
I have no Christian name."

FUIT.

RYMER'S FÆDERA.—It is not often that voluminous works are remunerative to their compilers. The *Fædera* of Thomas Rymer, the result of a vast deal of labour and research, would seem to have met with the same result by the following entry:—

"Upon a petition of Thomas Rymer, Esq., setting forth the great charge of transcribing and publishing of a book of all the leagues and treaties, and praying 200^l seized at Leicester in the conviction of a Romish priest.

"At Whitehall, 23 April, 1694.

"His Ma^{ty} being graciously disposed to gratify the petitioner in his request, is pleased to referre this petition to the R^{ts} Hon^{ble} the Lords Comiss^{rs} of the Treasury to consider and report their opinion what His Ma^{ty} may fitly doe therein, whereupon His Ma^{ty} will declare his further pleasure. "J. TRENCHARD."

Was the undertaking wholly a private speculation or otherwise, and were there other hands besides Rymer's engaged upon the transcripts? Having had some opportunity of collating a few of the printed documents with their originals, it is satisfactory to find that, considering the onus of so ponderous a work, they are very faithfully done. It is not generally known that there is a continuation of these *Fædera* in MS. somewhere among the British Museum collections.

RAYMOND DELACOURT.

[* See "N. & Q." 2nd Ser. viii. 57.]

SIR SAMUEL SALTONSTALL.—Can any of your readers afford me any information, or direct me to sources whence it can be obtained, respecting the family and origin of Sir Samuel Saltonstall, Knt., who was Member for the City of London in the reign of Queen Elizabeth. Among the Harleian MSS. in the British Museum are three elegiac poems composed in honour of his memory in the Greek, Latin, and English languages, by his son, Wye Saltonstall, Esq. In one of which it is intimated that he received the honour of knighthood from the Virgin Queen, as a reward for the addition made to geographical science through his travels. I learn, from another source, that he married a lady of the name of Poyntz. Any additional particulars respecting the history of the worthy knight will oblige

ONE OF HIS DESCENDANTS.

CURIOUS SEAL.—A bronze seal has just been shown me, said to have been dug up near Diss, in Norfolk. It is of the usual "vesica piscis" form, and measures about an inch by three-quarters. In the middle is set a small gem of oval shape, on which is an animal much resembling the heraldic wyvern. Under this is a star of eight points. On each side of the gem is a star (P) and a crescent. Around it is this curious legend:—

"R. ROBT. I. SIGNU. NIL. SIGNANTIS. N. DIGNU."

This is, of course, a leonine, or rhyming hexameter verse, and probably means: "The sign (seal?) of Robert, not unworthy the signer." Can any reader of "N. & Q." give me any information as to this curious object? Or can they give any record where the word "signum" is used instead of "sigillum." I find no such mention in Du Cange. Or does the word "signum" apply to the cross which precedes the legend?

A. A.

Poets' Corner.

H. SMITH AND N. D., ARTISTS.—I possess two family portraits of more than ordinary excellence. I am unable to identify the artists, perhaps some reader of "N. & Q." can help me; they are signed as under:—

1. "H. Smith, pinxit, 1736."
2. "N. D., pinxit, 1749."

EDWARD PEACOCK.

Bottesford Manor.

SPRINGE.—In *springes* to catch woodcocks, the *g* is in modern times pronounced soft. Is there any authority for such pronunciation before the year 1600?

MEMOR.

SLADE'S "ACCOUNT OF MAXTOCK PRIORY."—Any particulars of this, where printed, and where a copy may be seen, will greatly oblige. G.

WALTER STRICKLAND.—Of this person, who was envoy from England to Holland under Oliver Cromwell, Captain of the Protector's Halberdiers,

and one of his Lords, we cannot find any notice subsequently to 1659. We hope some of your correspondents may be able to inform us what ultimately became of him.

Noble conjectured that he was related to Sir William Strickland, Bart.; also one of Oliver's Lords. In fact, he was his brother.

The brothers were both fellow commoners of Queen's College, Cambridge; their tutor being John Preston, the famous Puritan, afterwards Master of Emmanuel College.

C. H. & THOMPSON COOPER.

Cambridge.

SUTTON.—What is the meaning of the word "Sutton"? I find it as a prefix and an affix to the names of localities in England and Ireland, such as "Sutton" Grange, Long Sutton, Upper Sutton, Sutton Moor, &c. In many instances it represents districts as "Sutton" only. It is a surname well known in the United Kingdom.

S. REDMOND.

Liverpool.

MR. DEAN WALKER.—If alive, his address requested.

E. H.

Queries with Answers.

WM. TURNER ON BIRDS AND FISHES.—Dr. William Turner, in the Preface to his *Herbal*, printed by Arnold Birkman at Collen, 1568, says:—

"To the most noble and learned Princesse in all kindes of good learning, Queen Elizabeth, &c.—I intend to set out a book of the names and *natures* of FISHES that are within your Majesties dominions, to the great delight of noble men and profit of your whole Realme. Almighty God, whose room ye occupy here in earth, under his son Jesus Christ, preserve and keep you from all your enemies."

I wish to know if the book on fishes was ever published? There was also, I have been informed, a work on *Birds* by Turner, but I never met with a copy. Can you inform me where a copy may be seen?

S. B.

[The most complete list of the works of William Turner, M.D., will be found in Cooper's *Athene Cantabrigienses*, i. 257. No work on the nature of Fishes appears to have been published by this "noted and forward theologist and physician," as Anthony Wood calls him. He published "Avium præcipuarum, quarum apud Plinium et Aristotolum mentio est, brevis et succincta historia ex optimis quibusque scriptoribus contexta. Scholio illustrata et aucta. Adjectis nominibus Græcis, Germanicis, et Britannicis." Cologne, 8vo., 1544. Dedicated to Edward, Prince of Wales, afterwards King Edward VI. This work is in the British Museum.]

"HISTORY OF CORNWALL," BY — ARUNDELL. Polwhele, in his *History of Cornwall*, published in 1816, when speaking of the Courteney, Basset, and Arundell families, adds in a note that he "will not enter further into the history of these illustri-

ous families, as Mr. Arundell is about to bring out a History of Cornwall, in which Pedigrees of the families will be given." I have not the book by me, but the above is the sense of the note. Was this book ever published? If it was, what is its title, and where is it to be found? A friend of mine has searched the catalogue of the British Museum, but without success. Any information on the above will much oblige J. A. PR.

[A prospectus for a *History of Cornwall*, was, we believe, issued by the Rev. V. F. Iago Arundell, rector of Landulf in Cornwall, and author of *A Visit to the Seven Churches in Asia* and *Discoveries in Asia Minor*; and we have heard that some plates were engraved for it. But the work was never printed. Mr. Arundell died abroad some few years since.]

TULIPANTS.—In Cartwright's Oxford play of *The Royal Slave* are the following lines:—

"HYD. There's not a woman left, man: all are vanished,
And fled upon the sudden.

"HYD.* [MAS.] What? I hope
They have not chang'd their Sexe all in a minute?
They are not leap'd into rough chinnes and Tulipants?"

"HYD. There's scarce a face without a beard appears."

Act IV. Sc. 5 (first ed. 1689.)

I wish to ask, what is meant by Tulipants?
CUTHBERT BEDE.

[A *tulipan* is a sash, or wreath worn by the Indians instead of a hat. — Phillips's *New World of Words*, fol. 1706. *Tulipan* is also an old name for *turban*. So Skinner on *Tulip*: "Flos pulcherrimus, sic dictus a similitudine *Tulipani* seu *Turbani*, i. e. Pilei Turcici." See also *Ménage Orig. Ital. on Tulipa*.]

SARNIA.—What authority is there for the supposition that *Guernsey* was known to the Romans under the name of *Sarnia*? MEMOR.

[The supposition that *Sarnia* is *Guernsey* appears to be at best only a plausible conjecture, although some geographers make the statement without qualification. In Cellarius's *Notit. Orb. Ant.*, edited by Schwartz, 1781 (vol. i. p. 203.), the subject is thus handled: "Plerique putant, nominis inducti similitudine, quæ nunc *Garsey* sive *Jarsey* est, veterem *Cæsaream* esse: quæ vero *Grænsey* [*Guernsey*], major altera, esse *Sarniam* sive *Sarniam*, quæ Aldina editio est *Armia*." The work referred to is an old Itinerary.]

INKERMAN.—Can any of your readers suggest a derivation for this word. It has to me very much the appearance of a Gothic man's name. There were Goths in the Crimea; we have found their graves. Might we not find other traces of their occupation in the names of places? It would be interesting if we could believe that the place where the "solidity" of Englishmen was so sternly tried, was called after an ancient hero of our race.

ROBERT FERGUSON.

[Pallas, in his *Travels*, 1793-4, states that Inkerman is the "Town of Caverns," but does not say in what lan-

guage. "In-kerman, or literally the Town of Caverns, has received its name from the cells excavated in the rock." — Vol. ii. English translation, 1803.]

Replies.

CHRISTOPHER COLUMBUS.

(2nd S. x. 242.)

In 1823, Treuttel & Würtzel, 30. Soho Square, London, published *Memorials of Columbus*, consisting of translations from the Spanish, of *Letters, Privileges, Notes, and other Writings*; and from the Italian of Spotorno's *Historical Memoir* of Columbus. The former are followed, at p. 244., by a translation, with fac-similes of the originals, of the letters 1 and 3., communicated to "N & Q." by W. O. W.; and to these are added, at p. 288., "Copy of a Letter written by the Magistrate of St. George to Columbus," dated from Genoa, 8th Dec. 1502, in answer to the letter 2.

Again, in 1828, Treuttel & Würtzell published at Paris, *Rélations des quatre Voyages entrepris par Christophe Colombe*, in three volumes 8vo., being a translation from the Spanish of Navarrete; and at p. xxiv. of vol. i., gave the Spanish text, with a fac-simile of the original, of letter 3.: in which *aun* appears as the word that W. O. W. found illegible. This fac-simile, and the one of the same letter in the *Memorials*, agree in every respect, and each of them closes thus: "El Almirante Mayor del Mar Océano, Vicerrey y Gobernador general de las Indias," etc., and no more; while W. O. W.'s version makes the word "Indias," *Islas*; and adds: "y Tierra Firme de Asia y Indas del Rey y de la Reyna mys Senores y su Capitan General de la Mar y del su Consejo"—words which, I suspect, were, by mistake, copied from letter 2. Some of the words also of this letter, as given by W. O. W., differ from those in the above-mentioned printed Spanish text; but this is not to be wondered at, as the hand-writing of Columbus is almost as illegible as that of the first Napoléon.

The signature of Columbus was the subject of a special clause in his will, which is thus translated in the Appendix, No. 34., of his *Life*, by Washington Irving, p. 406. of vol. iii., New York edition of 1828:—

"Don Diego my son, or any other who may inherit this estate, on coming into possession of the inheritance, shall sign with the signature which I now make use of, which is an X with an S over it, and an M with a Roman A over it, and over that an S, and then a Greek Y with an S over it, with its lines and points, as is my custom, as may be seen by my signatures, of which there are many, and it will be seen by the present one. He shall only write 'The Admiral,' whatever other titles the King may have conferred upon him; this is to be understood as respects his signature, but not the enumeration of his titles; which he can make at full length, if agreeable, only the signature is to be 'The Admiral.'"

* So printed in the first edition; but evidently a misprint. — C. B.

This seems to indicate the order in which Columbus wrote the letters; and perhaps, also, the order in which the words they were intended to represent should be read; while the fac-similes show that Spotorno's observation (p. cxxxiii.), "that the letters placed above the three lower ones, are considerably smaller," is incorrect.

If the signature to the will be truly given in Irving's translation, it is remarkable for the absence from it of the testator's own "XPO FERENS;" the preliminary mysterious capital letters being followed by the words, "EL ALMIRANTE," only.

The following is the signature, *with its lines and points*, in each of the above-mentioned fac-similes, as nearly as it can be copied in print:—

.S.
 .S. A .S.
 X M Y
 Xpo FERENS/

It will be observed, that while each s has a point on each side of it, there is no point to the A, nor to either of the letters x m y. These distinctions were not observed in the signature given by Mr. THOMAS HARVEY in "N. & Q." 2nd S. i. 51. That gentleman's interpretation seems to be a fair conjectural one; but I think he has mistaken Irving's meaning in the Appendix, No. 35., to which he alludes.

Query, as to "FERENS":—Instead of the Latin word, may not these be the initial letters of a sentence, as the preceding letters no doubt are?

THE BIRTH-PLACE OF COLUMBUS.—Although this *verax questio* has been set at rest by the proof of Columbus's will, in which he declared himself to have been a native of Genoa, yet the following, in favour of Cogoletto, is, I think, worthy of being perpetuated in the columns of "N. & Q." for the intrinsic merits, as well of the original inscriptions as of the *imitation* from the pen of the late J. Charlton Fisher, LL.D., author of the much-admired Latin inscription on the monument erected at Quebec to the memories of Wolfe and Montcalm. It bears date, Quebec, April 12, 1834.

"To a native of this continent, to which, however, by a strange injustice, posterity has not given his name, the birth-place of COLUMBUS must always be an object of interest: A house is still shown in the village of COGOLETTO, near Genoa, as that in which he was born. At the door of the building is a stone, on which the following inscription in Italian has been inscribed since 1650. It bears the name of a priest of the same family. The two other inscriptions in Latin have been recently added. Like the birth-place of our own SHAKESPEARE, at Stratford-on-Avon, that of Columbus is visited by all curious travellers. Some time ago, a party made a pilgrimage to the spot, and entered the house in silence with their heads uncovered, regarding the birth-place of the great discoverer of the New World as one of the most interesting sights on their route. I subjoin the inscriptions, and have attempted an imitation. It will be perceived that in the Italian there is a play upon the meaning of COLOMBO, which would be ineffective in the translation.

" ELOGII

Di Cristoforo Colombo, Scopritore dell' America l'anno 1492 — scritti nella casa di sua nascita, nel paese di Cogoletto, contrada Giuggiolo.

I.

Con generoso ardir dall' arca all' onde
 Ubbidente il vol Colomba prende,
 Corre, s'aggira, terren' scopre, e fronde
 D'olivo, in segno, al gran Noe ne rende.
 L'imita in cio Colombo ne s'asconde,
 E da sua patria il mar solcando fende;
 Terreno al fin scoprendo diede fondo,
 Offrendo al Ispano un nuovo Mondo.

Il 2 Dicembre, 1650.

PRETE ANTONIO COLOMBO.

II.

Hospes siste gradum; Fuit hic lux prima Colombo,
 Orbe viro majori, Heu! nimis arcta Domus!

III.

Unus erat Mundus; Duo sunt, ait iste; fuerunt.

1826.

"The above imitated:—

" IN PRAISE

Of Christopher Columbus, Discoverer of America in the Year 1492 — written in the House of his Birth, in the Country of Cogoletto, in the District of Giuggiolo.

I.

Swift from the Ark, above the watery waste,
 The DOVE, obedient, flies with generous haste;
 Still onward speeds, nor pauses in her flight
 Until the long-sought land relieves her sight—
 Thence as a token of the welcome strand,
 An olive-branch she bears to Noah's hand!
 Like her COLUMBUS scorns inglorious ease,
 Far from his country ploughs the maiden seas—
 Nor cast he anchor, nor a sail was furled,
 Until to Spain he gave another world!

II.

Stay, traveller, stay! before these narrow walls
 Awhile thy weary pilgrimage restrain—
 Here first COLUMBUS breath'd the vital air;
 This roof held one—the world could not contain!

III.

The world was one—COLUMBUS said, they are two—
 He found a World, and made the saying true!"

The authorship of No. III. is attributed to M. Gagliaffi, in *Les Voyages Hist. et Littér. en Italie*, de M. Valery, v. 73.

PORTRAIT OF COLUMBUS.—The Journal of the Senate of New York, for 1784, bears the following record:—

"A letter from Mrs. Maria Farmer, directed to His Honor, the President, offering to the acceptance of the Senate an ancient portrait of the celebrated discoverer of America, Christopher Columbus, taken from an original painting in 1592, and which has been in her family for upwards of 150 years: *Resolved*, That this Senate do accept, with grateful acknowledgments, the ancient and valuable portrait offered by Mrs. Maria Farmer."

On the removal of the Capitol from New York to Albany, in 1797, the portrait appears to have been forgotten; for, on the 26th of March, 1827, the Senate—

"*Resolved*, That the Clerk of the Senate cause the por-

trait of Christopher Columbus, presented to the Senate by Mrs. Maria Farmer in 1784, to be removed from the City of New York, and put up in some suitable place in the Senate-chamber."

It was accordingly removed to what afterwards became the ante-room of the present Senate-chamber at Albany; and there it remained, suffering injury from its exposure to the heat of the fire-place, until the 2nd of March, 1850, when it was —

"Resolved, That the Clerk of the Senate, under the direction of the President, cause the portrait of Columbus, now in the ante-room, to be removed from its present unsafe position, and properly cleaned and hung up in the Senate Chamber."

It was accordingly repaired, re-framed, and put up in the Senate Chamber; where, doubtless, it is still to be found with the following inscription on the frame: —

"COLUMBUS:

The gift of MARIA FARMER to the Senate of New York, 1784."

The date on the portrait, 1492, corresponds with the year in which Columbus made his first voyage; but the age, twenty-three years, which is also marked upon it, does not agree with any one of the years—ranging from 1435 to 1447, inclusively, in which he has been reputed to have been born. The features are said to be remarkably in accordance with the minute description of him given by his illegitimate son, Don Fernando.

The fair donor was a direct descendant of Jacob Leister, Lieut.-Governor of the colony, to whom New York is indebted for its well-known *Battery* (Castle-Garden); and who has been described as "the first and only political martyr that ever stained the soil of New York with his blood," having headed the popular party during the struggles in the colony concerning the House of Orange, been denounced as a rebel, and died on the scaffold in 1691. Leister was also a merchant, had visited Europe, where he met with various adventures, and had at one time been made a prisoner. It was probably during this visit, that he acquired the portrait in question. Perhaps Dr. E. B. O'CALLAGHAN, of Albany, N. Y. (whom I should like to see a little oftener in the pages of "N. & Q."), would kindly furnish a description of it, and state if any engraving has ever been made from it.

In Appleton's *Cyclopædia of Biography* (p. 201.), there is a wood-engraving of Columbus after a portrait by *Parmigiano*. Where is that portrait? As the painter was born only two years before the death of his subject, the original portrait could not have been drawn from the original man.

ARMS OF COLUMBUS (2nd S. vi. 69.).—An engraving of these is given on the title-page of the *Memorials of Columbus* above-mentioned, in which

M. P. will find "a comb with two cockle-shells"—*wanting!*

ERIC.

Ville Marie, Canada.

DEFLECTION OF CHANCELS.

(2nd S. xi. 359.)

In reply to MEMOR, inviting me to give my humble opinion on the symbolism theory, I beg to say that it rests on no foundation, whatever. Among the various reasons which I could allege for my opinion, the following is, to my mind conclusive,—the orientation itself of the edifice, although generally the rule, was not a primary, but a secondary and dependent arrangement. It depended on the position of the priest, whose face was to be turned to the east in officiating at the altar. In so doing his back, according to the prevailing discipline, was turned to the people in the nave; the chancel, consequently, at the entrance to which was the high altar, was east. Hence, in those basilicæ and churches in which, exceptionally, the celebrating priest looked over the altar facing the people, the nave was east, the chancel or choir west. This is distinctly indicated in the quotations I adduced before (2nd S. xi. 138.), in my reply on Orientation, from the Council of Milan (an. 1573), and the *Instructiones Fabricæ Ecclesiasticæ* of St. Charles Borromeo,—both great authorities in ecclesiastical archæology. "Nec verò ad solstitiale, sed ad æquinoctialem Orientem omnino vergat," says St. Charles. The word I have italicised makes due east the rule; it ignores all symbolic deflection. "Porro ad Occidentem versus illa extruenda erit, ubi pro ritu Ecclesiæ, a sacerdote, versâ ad populum facie, missæ sacrum in altari majori fieri solet." Everything, then, depends on the position of the priest.

I would also observe that the advocates of the symbolism theory ought to produce some (not modern) archæological authority for their opinions. But this they cannot do. I am quite aware that there are some liturgical writers whose taste leads them to symbolise everything. I do not think that even in such writers anything can be found to accredit this idea. And were it otherwise, it would be merely the unauthorised pious fancy of the author. Were the supposed symbol the recognised expression of the Church, it would surely be generally met with; it would, at least, be more common than it is. It would, too, be assuredly alluded to in such works as Martene's, whose two treatises, *De antiquis Ecclesiæ ritibus*, and *De antiquis Monachorum ritibus*, have pretty well-exhausted the subject. I have now before me the *Mundus Symbolicus* of Picinelli, a ponderous folio. It is an extraordinary book, in which symbols and emblems of all kinds are applied to every work of nature and art, with really an im-

mense amount of scriptural, theological, patristical, poetical, and historical illustration; and yet I have failed to discover therein any allusion to the symbol of a deflected chancel.

But how to account for the actual instances of deflection is not so easy. The reply of Pugin, quoted by your correspondent H. A. (2nd S. x. 357.), "Symbolism? Pack of nonsense: it was because they didn't know how to build straight," although true as to the first part, is assuredly wrong as to the second. Poor Pugin must have been in a bad humour when he stated that men who were competent to raise majestic perpendicular towers, could not draw correctly horizontal lines. If I may throw out a suggestion, I would say that, in the mind of the builder, it might be a question of architectural perspective. On entering by the west door, the apparent length of the interior may depend on the construction of the chancel. If the side walls of the undeflected chancel be not visible from the west door, as may very possibly be sometimes the case, the apparent length would be less than the real, and a less imposing effect produced. If, however, in consequence of deflection, one of the side walls of the chancel be visible from the entrance, apparent length and distance are increased, and the perspective is more imposing. Or, possibly, the idea of the architect was, that a slight deviation from rigid formality adds to beauty; just as in the human countenance a slight deflection of the nose is said to prevent beauty from being too formal and inexpressive. These ideas I advance with considerable diffidence. I have repeatedly had the pleasure of admiring that magnificent interior of St. Ouen at Rouen; but I was not aware that its chancel is deflected, until the fact was mentioned lately by one of your correspondents. JOHN WILLIAMS.

Arno's Court.

I am informed that in the chapel of the Hospital of St. Cross there is no deflection of the chancel. If this is so, it appears to militate against the supposition of any such symbolism as is set forth by BREACHAN. For surely, in a building dedicated to the Cross, a symbolism so intimately connected with the crucifixion would not have been overlooked.

LUMEN.

CALVACAMP.

(2nd S. xi. 276.)

I bow respectfully to MR. CAREY as to Gallo-camp, because, after reconsideration, I now think the evidence in favour of this place being Calvados, instead of either Gallo-camp or Caldecota, may be thus laid down. Palgrave says:—

"Numerous were Rollo's kith and kin; the names of two may be recalled—Gerlo, who held the county of Blois, and Haldrich or Malahule, the uncle of Rollo.

(Lappenberg says that he was Rollo's brother.) This Malahule was the ancestor of a widely-spread noble sept, chief of whom were the renowned houses of Conches and Toeny."—*Normans*, p. 680.

Now if we consider the route of Rollo, we shall get a step farther; the chronicle of St. Evrault says, that in A.D. 876 the bands of Rollo penetrated into Normandy 17th Nov., and A.D. 893, the city of Evreux was taken (by them). Now the first thing to be done was for Rollo to make his footing sure, and this he did by giving the county of Blois to Gerlo. If he gave Huldric the county of Calvados, with its capital of Caen, keeping Rouen for himself, we have him carefully surrounding his neighbourhood by his own clan. I have said that the name of his tribe or clan was that of Thorn, and we find marks of the name in Torigny (Thorny), about twenty English miles from Caen, and in Epinay, thirty miles inland from it. Again, we have the Fosses D'Espagne (moats or ditches of Thorn) off their coast. That D'Espagne was a common form of De Spina is evident from the fact, that Lappenberg has identified Balso the Short, who slew Wm. Longsword, the son of Rollo, in A.D. 942, under circumstances of strong provocation (the previous murder of Anschetil), with Balso or Baute D'Espagne, of the *Roman de Rou*. Again, in the charter to Conches Abbey, we have Roger de Toeny (called also Thoenio), giving a third of his ville of Dieppe, with a vast quantity of other property, as for instance at Louviers, eighteen miles from Epinay and ten from Conches, and so on; proving the possession of large estates, from the sea coast as far inland as the last-mentioned place, the castle of which may be regarded as the chief one of the race. That the standard bearer, Ralph de Toëny, is indicated by the following lines from the *Roman de Rou* is, I think, evident:—

"Huc li Sire de Montfort
Cil d'Espiné e cil de Port
Cil de Corcie e cil de Lort
I unt cel jor maint Engles mort."

The following evidence from heraldry is offered as a proof of the identity of members of this widely-spread clan. It has had to be carefully picked out of Burke's *Armory*. The completion of Mr. Papworth's valuable work will soon, we hope, supersede this labour:—

Le Spinay, de Marteville, &c., argent, three lozenges gules 2 and 1.

Daubeny of Côte (a descendant of Robert Toden of Belvoir), gules, 3 lozenges in fesse argent.

Thorne of Bristol, argent, a fess nebulée sable, between 3 lozenges gules.

Thorne of Surrey, sable, 3 lozenges argent.

D'Espagne, Marquis, argent, a lion rampant gules, being those of the kingdom of Leon. (The Toëny's were connected with Spain, through their marriage with Stephania, the daughter of Ray-

mond of Barcelona, from whom Alonso of Castile, &c.)

Thorne of Shelvoek, sable, a lion rampant guardant argent.

De Meschines, gules, a lion rampant or. (The Toden family were also called Meschines, see Dugdale.)

Meschines, Earl of Chester, gules, a lion rampant guardant argent.

De Spayne, gyronny of eight or and azure, an inescutcheon argent.

Lenthorne (Le Thorne), gyronny of eight or and sable, an eagle displayed argent.

Tonny (Michael Tony, Lord Mayor, 1244 to 1248), gules, an eagle displayed within a bordure argent.

Albany or *Daubigny*, the same!

Limesay, gules, an eagle displayed or.

Lindsay, gules, an eagle displayed or armed sable.

Lindesci of Warwickshire, *temp.* Henry III., gules, 3 eagles displayed or.

Tany of Essex (a descendant of Roger de Toeni and Constance Bellamont), or, 6 eagles sable.

Spenei or *Spayne* of Tonstall (Thornstall), Norfolk, sable, a fesse embattled argent, between 3 eagles displayed or. Crest, a bull's head argent, horned gobonated or and sable.

Torney, argent, a chevron between 3 bulls sable. Crest, a bull's head erased argent, attired and collared or.

Torney or *Townly*, sable, a lion rampant argent, &c. &c.

These are only selections out of very numerous examples, and go to prove that the warriors of the same race, endeavoured as far as they could to keep up an identity, that would enable them to know each other on the battle-field; and they serve as landmarks in the equally wide field of genealogy, enabling us to class bearers of apparently the most opposite names as members of one common family. SENEX.

OLD EPITAPHS REMODELLED.

(2nd S. xi. 365.)

A STATIONER writes his remarks on the subject of some alterations on lapidary inscriptions in Wraysbury Church: and pray, Sir, by what right does this tradesman ask any family why they choose to change a monumental reading, provided nothing is inserted which militates against truth?

What has the world to do with family arrangements? And whether is the article to be taken for a *charge* or a *lament*? I only wish this busy citizen to employ his time more profitably—while I wonder that any periodical should condescend to introduce the subject without notice being given to members of the family, and an in-

quiry made. If they had reasons good for it, what on earth does the public care about it? Certain words on certain monuments were not approved by a county family, and they were omitted: and lo! a citizen rises to impeach the *proprietary* of it. The case stands thus, Monument No. 1.:

This was an unusually large slab, on which the simple record of the deaths of Wm. Gyll, Esq., and his wife, were only inscribed. The family thought the space might be occupied by the addition of other family names, &c.—and it was done. And now the slab is full.

No. 2. Wm. Gyll, Esq., was styled here Equerry to H. R. H. Duke of Sussex; but that he was also Captain in the 2nd Life Guards was omitted. It was deemed expedient to make room for its insertion, and it was done.

No. 3. On Mrs. Paxton's monument, a daughter of Wm. Gyll, Esq., the latter gentleman is styled of *this parish*; and as he had considerable property here, it was his proper designation. Room was made to effect this, and it was done.

There are thirteen monuments to the family of Gyll, or relations, in the chancel of Wraysbury church; and where the patronymic was spelt with an *i* as formerly, instead of *y* as latterly, a change was made that these names might correspond with the same orthography on other monuments (see Chauncey & Clutterbuck, *Herts*), and with antique deeds (see *Collectanea Topographica*, vol. viii.)

The family for many years had returned to the *original* mode of spelling their patronymic, to distinguish them from other families similarly called; and for this privilege a permission was obtained by *sign manual* in 1844. And if a correspondent change was made on the monuments, what has any one in the world to do with it but the family?

In one case a mistaken date was inscribed, 17th for 26th March. This is made a *charge* and a *crime* by this miserable citizen critic, as if these mistakes were made purposely.

In two cases Dr. Lipscomb's monumental inscriptions give *widow* for wife, and *Sept.* for April. Had the STATIONER, who is so wonderfully correct, and turns all things to wrongs, gone or sent to Wraysbury, he would have found his improvements already on the monuments.

But his candid soul converts all this to *vanity*: and, no doubt, vanity finds endless occupation for ingenuity and invention. Suggests that a family ought to be proud of civic honours. Many thanks to the *suggestive* STATIONER; but if this family is not, what cares the world about it? It may have gained nothing by the position; but if he will be *obtrusive*, let him tell the next editor who is in *want* of matter another *secret*—for he uses *this term* in his disquisition—that Mr. Gyll, in 1789, refused to be created a Baronet, and that the patent was made out and was ready for execution.

See the newspapers *passim*, 18th and 23rd-April, 1789.

It may be the family desires no remembrance of the honours conferred, or the honours proffered; and if so, what daring presumption gives a STATIONER a plea to impugn any act done by A. or B., and parade it before the public in an accommodating journal? His confined education may preclude his knowing that a Lord Stanhope doffed his title and removed his arms from all his carriages; and that Horace Walpole remarked, that calling him "My Lord," was calling him *names* in his old age. Many have not assumed honours to which they were entitled.

As the STATIONER, or the poor malice of the writer under this name, has made a *charge*, I trust, Sir, in your *equity*, that you will insert this explanation in your next number; and I also trust to read in your most interesting and useful publication, for the future, more that *concerns* the curious world than that a family substituted on a monument a *y* for an *i*, and withheld altogether the naming of an honour which might have appeared there.

GORDON GYLL.

7. Lower Seymour Street, Portman Square.

[Our correspondent appears to overlook the important question involved in the proceeding to which a STATIONER refers. If alterations in Monumental Inscriptions are to be allowed to be made at the will or fancy of any member of a family, it is obvious that the evidence which such inscriptions are capable of furnishing can no longer continue to be received in our Courts of Law; and thus a new and most serious impediment will be thrown in the way of proving descent, and of establishing claims to property. In giving insertion to A STATIONER's communication, we had no intention of causing pain to any person, but simply to join in his protest,—a protest in which we believe all lovers of historical truth will concur,—against any tampering with such trustworthy records of Family History, as Family Monuments have hitherto been considered by the highest legal authorities.—Ed. "N. & Q."]

"THE NEW COVERING TO THE VELVET CUSHION" (2nd S. x. 371. 517.)—This work was not written by the late Dr. Styles, of Brighton. If my memory does not play me false, it was by the Rev.—Cox, of Hackney, afterwards Dr. Cox. Dr. Styles was the author of the *Legend of the Cushion*, in a series of letters from Josiah Ringle-tub to his brother Jonathan in the country. This was a much more talented work than the "New Covering," but far too severe and unchristianlike in spirit. Neither of these writers could have been as long and as well acquainted with the truly amiable and pious Vicar of Harrow as your present correspondent, or they never would have written in the spirit in which they did. They were spurred on by a Review of the *Velvet Cushion* in the *Eclectic* wherein it was stated to have been designed as a "masked battery" directed against dissent. I believe the author had no such

intention; be that as it may, its merits were appreciated by the public, and in a short space of time it reached its tenth or eleventh edition.

J. CARTER.

Paddington, Sydney.

DETRUS (2nd S. xi. 209. 337.)—JAYDEE suggests *Petrus* for W. J. T.'s *Detrus*. I possess a "Holy Family" on panel, with the inscription—PETRUS · DEIN · GANATIS · FECIT · M.D.XLVIII. on a scroll on the left-hand corner of the picture. This date, W. J. T. will observe, is only two years later than that of the portrait he speaks of at Gorchambury; and I can speak of my picture as "admirably painted" also, though *scoured* (not, however, painted over) by some ignorant cleaner. The expression of the figures—Virgin, Child, St. Joseph, St. John, and St. Catherine, is very tender; and the colouring, as well as the character of the faces, has always made me refer it to the early Venetian School. But I have been as much in the dark about my *Petrus* as W. J. T. about his *Detrus*. Can JAYDEE, or any other correspondent, help us further? PARATHINA.

THE CHEVALIER RAMSAY (2nd S. xi. 341.)—EIRIONNACH, in his first paper, entitled "Notes and Queries respecting certain Theosophists and Mystics," inquires, in a foot-note, who was the Chevalier Ramsay? He was one who played an important part in the Masonic history of the last century. Born at Ayr in 1686, and died at Germain-en-Laye in 1743. Was a devoted adherent to the fortunes of the Stuarts and one of the founders of the *Chapitre de Clermont*. He endeavoured to turn Masonry into a Stuart Society; failing in which, and to reconcile the French nobility to it, he attributed its origin to the Templars, and ignored its operative character. He was the author of some poems, philosophical works, and a book on Freemasonry, burnt at Rome by order of the Inquisition. (Vide *Gentleman's Magazine*, 1738.) There is scarcely a work on Freemasonry which does not mention him as the founder of many degrees of different rites. See Ragon's *Orthodoxie Maçonnique*; Thory's *Acta Latomorum*; Clavel's *Histoire Pittoresque de la Franc-Maçonrie*; Laurie's *Hist. of Freemasonry and Grand Lodge of Scotland*; Robison's *Proofs of a Conspiracy*; and many more.

MATTHEW COOKE.

BIOGRAPHY OF PRINCESSES (2nd S. xi. 287. 339.)—I believe HERMENTRUE would not find as much information respecting the subjects of her Query in Agnes Strickland's valuable and most interesting *Lives of the Queens of England* as MR. REDMOND would have her expect. Some of the princesses are not mentioned at all in that work; and most of those who have a niche in the most pleasing biographical monument in our language, are but sparingly treated of, not having been intimately connected with any of our queens, as,

for instance, Louisa of Savoy was with Anne Boleyn, when of the suite of Mary of England, third wife of Louis XII. There appeared some years since in the *Dublin University Magazine* a pleasing biography of Valentina of Milan, first Duchess of Orleans; and, as such, stepmother to Dunois the Brave, in whom she found a more dutiful son, and more substantial support under afflictions, which were not few nor trifling—including that caused by the murder of her husband by John the Fearless of Burgundy—than in her own offspring; and perhaps HERMENTRUDE would find in the biography referred to all the information that she requires respecting Valentina, or at least a clue to it.

Every history of France, deserving of that title, contains ample details regarding Anne, the able daughter of Louis XI., wife of the Sire de Beaujeu, Regent of France during the minority of Charles VIII., and mother-in-law of the great Constable Bourbon. Prescott gives a good deal of information regarding Marguerite of Parma, the politic Regent of the Netherlands, who was a party, with the equally long-headed Louisa of Savoy, to "the Ladies' Peace;" and a glance through Grant's romance of the same name might afford your fair querist some useful particulars respecting "Jaqueline of Holland." The garrulous and censorious mother of the Regent, Orleans, tells as much in her gossiping letters—of which she wrote volumes—about her granddaughter, the Queen of Spain, as HERMENTRUDE may care or require to know; and the wife of the young Chevalier finds a place in that interesting series of biographical sketches, *The Stuarts and their Adherents*.

I give the above particulars from memory, but I believe they are accurate; and any information respecting the other royal ladies named by HERMENTRUDE would gratify and oblige an additional correspondent of "N. & Q." in the person of

FEAR GAN EOLUS.

May I trespass once more on the kindness of the editor concerning this subject? Many thanks to MR. WILLIAMS for his courteous reply. I too was in the habit of calling King John's first wife Avis, until I discovered that in the Close Rolls she was invariably named Isabel: and I supposed (perhaps mistakenly) that the authority of these official documents, ostensibly emanating from John himself, was superior even to that of contemporaneous chroniclers.

HERMENTRUDE.

THE PIGFACED LADY (2nd S. xi. 266.)—When a *bonâ-fide* question of serious interest (or indeed of any kind) is admitted into your columns, it is only fair to assume that the answers to it are also serious and *bonâ fide*. Therefore I conclude that the gentleman who referred me for information on the above subject to an account of a ridiculous

imposture, contained in the catchpenny work of a showman, was himself unacquainted with that work. Still I think it right to point out that such an answer has been given to such a question; and, with your permission, I would here repeat the inquiry, whether any medical or biographical account exists of the unfortunate woman who, about forty years ago, bore the sobriquet of the pig-faced lady.

M. A.

ISABEL, COUNTESS OF GLOUCESTER (2nd S. xi. 287. 355. 357.)—Dugdale is not in error in the name of the lady in question; but Matthew Paris was so, in calling her Hawise. King John's first and second wives were both named Isabel. I wrote a brief Memoir of Isabel, the heiress of the Earldom of Gloucester, in the *Gentleman's Magazine* for December 1840, to accompany an engraving of her seal, on which she is styled—

"ISABEL COMITISSA GLOCESTRIE ET MORETVIL."

Subsequently she was Countess of Gloucester and Essex, after King John had divorced her and sold her Earldom, with herself, to Geoffrey de Mandeville, Earl of Essex, who styled himself Earl of Essex and Gloucester—thus interchanging the precedence of their titles. See the charter in which this occurs, and other records respecting her, cited in my Memoir of the descent of the Earldom of Gloucester, printed in the Bristol volume of the Archaeological Institute, 1853, 8vo. Matthew Paris's mistake in the Christian name probably arose from his miscopying the name of her mother, who was Hawise, daughter of Robert Bossu, Earl of Leicester. JOHN GOUGH NICHOLS.

TALLEYRAND'S MAXIM (1st S. i. 83.; vi. 575.; vii. 311. 487. 509.; viii. 181.)—Peter Allix, in his *Historical Discourse concerning the Necessity of the Minister's Intention in Administering the Sacraments*, quotes a saying from Du Puy's *Instructions et Missives des Rois et des leurs Ambassadeurs au Concile de Trent*, Paris, 1654, which antedates the earliest author hitherto cited in "N. & Q." as disproving the originality of Talleyrand's maxim. *Cæteri homines*, said the Ambassador of France, writing to the Chancellor of the Hospital, *loquuntur ut intelligi possint, isti nihil minus volunt quam ut intelligantur*. The passage given from South's *Sermon* on 1 Cor. iii. 19. (Oxford edit. 1823, vol. i. 233.), is levelled against the artificial Machiavelian contrivances of politicians; but "the Italian dissimulations" referred to are equally *à propos*, when applied to the obscurity of the Tridientine oracles.

BIBLIOTHECAR. CHETHAM.

CARDINAL RICHELIEU (2nd S. xi. 308.)—Cardinal Richelieu was descended from the ancient family of *Du Plessis*, long settled at Plessis in Poitou. In the thirteenth century, a younger brother of this house, called by English writers John de Plesssets, married to his second wife, Mar-

gery, Countess of Warwick, and styled himself in her right Earl of Warwick. In a subsequent generation, another younger brother of the same house, *Geffroi du Plessis* married the sister and heiress of Louis Sieur de Richelieu, and from this marriage sprang the family of *Du Plessis Richelieu*, of which the Cardinal was a member. The Cardinal's great-nephew was a Marshal of France in the reign of Louis XV.; and the Duke de Richelieu, who was minister of Louis XVIII. was a grandson of the Marshal. MEMOR.

ARMS OF BRYAN (2nd S. xi. 339.) — The collocation of remarks seems to point to a sort of argument like this: Bryan of Ireland bore three piles, so did the last of the Norman Earls Palatine of Chester, slightly modified; and Burke notices "*Bryan of Torven, county of Chester* — sable an eagle displayed, argent."

Burke does so, but erroneously. It is a mistake for *Bruen of Tarvin*, the family of which the celebrated Puritan, John Bruen of Stapleford in Tarvin, was once representative. His *Life*, by Hinds, is well known. A. B.

HOURS (2nd S. xi. 307.) — In an article on the "Division of the Day" (*Comp. to Brit. Almanac*, 1831, p. 4.), it is said that "it is not exactly known when the present mode of beginning the day at midnight first came into use. It appears to have been an ecclesiastical invention." But it does not follow therefrom that the hours were all of equal length: and, in the absence of positive testimony, we may infer that hours, uniformly of sixty minutes, were not used until some mechanical means of measuring time, as by the pendulum clock, had been generally introduced; for although the sun-dial and the clepsydra are of great antiquity, the former necessarily represented hours of a length varying with the season, and the latter was adjusted to furnish hours of fifty to seventy minutes each, to suit the varying lengths of day or night. So the clepsydra of the Indians gives about twenty-four minutes to a ghuree, thirty of which make twelve hours, or the period from sunrise to sunset.

"The first author who has introduced the term *horologium*, as applicable to a clock that struck the hours, appears to be Dante, who was born in 1265 and died in 1321."

In 1288 (16th of Edward I.), a fine was imposed on the Chief-Justice of the King's Bench, which was applied to the furnishing of a clock for the clock-house near Westminster Hall, which clock was the work of an English artist. Other instances of clocks in 1356, 1364, 1368, 1370, 1382, and 1395 are noticed in the *Penny Cyclopædia* (xii. 297.). Chaucer, born 1328, died 1400, says,

"Full sickener was his crowing in his lege,
As is a clock, or any abbey orologe."

Some of the above dates may probably repre-

sent the period when the word *hour* was first applied to the one twenty-fourth part of a daily revolution of the sun.

T. J. BUCKTON.

Lichfield.

CAPEL BERROW (2nd S. xi. 341.) was head scholar of Merchant Taylors' School, 1733; B. A. of St. John's College, Oxford, 1 June, 1738; M. A. of Christ's College, Cambridge, 1758. He was probably son of Capel Berrow, of Christ's College, Cambridge, B. A. 1703, M. A. 1712, who was chaplain to William Earl Cowper; and having been for forty years curate of Northill, Bedfordshire, died 28 October, 1751, and was buried at Northill. Lysons (*Bedfordshire*, p. 120.) calls him a distinguished theological writer, and attributes to him a work which appears to have been written by the younger person of this name.

C. H. & THOMPSON COOPER.

Cambridge.

He was educated at Merchant Taylors' School, and Christ's College, Cambridge, and died in October, 1782. [See *Gent. Mag.* lii. 503.] C. J. R.

MR. JAMES GRAY (2nd S. xi. 192.) — James Gray, of whom J. O. inquires, was born in Duness, and was a cousin of Dr. John Gray of Haslar Hospital, physician to Lord Nelson, mentioned in the Note by J. O. Mr. Gray was Master of the Grammar School of Dumfries, afterwards of the High School of Edinburgh; then of the Academy of Belfast, and lastly, having taken holy orders, a chaplain in the service of the East India Company. He was tutor to the young Rajah of Cutch, and had made some progress in the translation of the New Testament into the Cutch language before his death. He was better known to literary men by his *Essays on Greek Drama*, than by his "*Sabbath among the Mountains*," and other poems.

J. S.

TASSIE'S GEMS AND SEALS (2nd S. xi. 329.) — A correspondent asks, "Whither has the name of Tassie fled from the north-east corner of Leicester Square? And where am I now to look for block seals, such as he (and he alone) used to sell?"

In so far as the name of Tassie is represented by the large and interesting collection of gems and coins with which it was so long associated, it has fled northwards to find a home in the National Gallery of Scotland, in this city, to which it was bequeathed by the late Mr. William Tassie, and where arrangements for its exhibition to the public are now in progress, under the superintendence of the Board of Trustees for Manufactures in Scotland.

Your correspondent's second question may be answered not less satisfactorily. Mr. H. Laing of this city will supply "the block seals" to which your correspondent alludes, as well as the "enamel

casts," and indeed every thing of the kind which Tassie either made or sold. Mr. H. Laing, who was long a pupil of Tassie, has practised his art in Edinburgh for a good many years, and has during that time given abundant proofs that he is no unworthy disciple of such a master.

Mr. H. Laing's artistic skill, good taste, accurate information, and obliging disposition are too well known to need any commendation in the North. But it may interest some of your southern readers to know that, not content with cultivating the field in which he studied so successfully with Tassie, he has appropriated, not less successfully, a new province to himself, by forming a very large, and for historical purposes, most valuable collection of seals of the kings, peers, prelates, knights, gentry, and corporations of Scotland. The excellent Descriptive Catalogue of this collection which he published a few years ago, under the patronage of the Bannatyne and Maitland Clubs, has taken its place on the shelves of the Scottish archæologist as an indispensable book of reference.

JOSEPH ROBERTSON.

Register House, Edinburgh.

QUOTATION (2nd S. xi. 289.) — For lines—

"As wind i' th' Hypochondres pent," &c.,

I beg leave to refer C. W. B. to *Hudibras*, part ii., canto 3., line 773. *et seqq.*

R. S. Q.

C. W. B. is informed that the line for which he inquires is line 769. of *Comus* —

"Love-darting eyes, or tresses like the morn."

S. S. S.

THE PENDRILL FAMILY (2nd S. xi. 337.) — See Boscobel *Tracts*, 1857; *Sussex Archaeological Collections*, vol. x., 1858; *Archæologia Cambrensis*, 1859, pp. 114 and 299. The grant of arms alluded to in the second is first named in the 1769 edition of Boscobel, but there is *no authority* for it. It possibly had its origin from the old print of the "King's Escape," attended by the Pendrills, where the artist has introduced the *Carlos* crest and arms, and the oak in which the *King* and *Carlos* had been placed by the Pendrills. Such position of crest and arms suggest to the eye that they refer to the brothers: the artist may or may not have so intended. The Glamorganshire Pendrills have on their seals the crowns on a *chief azure*.

The brothers were not in the station of life to make it probable that arms would have been granted them. Read the King's narrative (tracts), dictated some years after the supposed grant, and nine years after Richard Pendrill's death.

R. P. (A. C.)

The descendants of the Pendrell family cannot properly be described as recipients of pensions or annuities from the government. It is quite true that to this day the descendants of that family, who, I believe, are numerous, and for the most

part in a humble station in life, share amongst them (in what proportions I know not) the proceeds of certain fee farm rents, formerly belonging to the Crown, and granted by Charles II. to the Pendrell family and their descendants for ever. This grant will be found recorded in the Roll of the Court of Exchequer, dated about the year 1675. A receiver of these rents is appointed, I presume, by authority of the Court of Exchequer, whose duty it is to distribute the proceeds amongst the surviving members of the family. The present receiver, Mr. Robinson of Wolverhampton, would, I doubt not, furnish DR. RIMBAULT with any information which he might require for antiquarian or literary purposes. I need not of course suggest that it would be unreasonable to expect that gentleman, courteous and obliging as he is, to reply to inquiries dictated by mere curiosity.

S. H. M.

ENGLISH ETYMOLOGIES (2nd S. ix. 177.) — 5. *Pomatum*. Johnson's and Webster's *Dictionaries* give no derivation of this word. Richardson says the substance was "so-called, perhaps, from the form in which it was originally made." Crabb (*Technol. Dict.*) comes nearer the truth, in saying it "was made from apples named pomewater," but he gives no quotation. The following is from the *Pharmacopœia Collegii Regalis Londini*, 1682, p. 266. :—

"*Unguentum Pomatum*.

R. "*Æxungie porcine recensitis, libras iij.; sevi ovilli recensitis, uncias ix.; pomorum (vulgo Pomewaters) excorticatum et concisorum, lb j. et uncias ix. . .*"

6. *Whiskey*. This word we know to be corrupted from an Irish one; but, from a passage in the *Pharmacopœia* above quoted, it would seem that formerly the term *Usquebaugh* was not applied to the simple spirit we are now familiar with as "whiskey." The following appears as a "*Tinctura*":—

"*Usquebach, sive Aquæ vitæ, Hibernis popularis*.

R. "*Aquæ vitæ generosioris, lib. xxiv., illis per quadratum infunde Rad. Glycyrrhizæ, libram j.; Uvarum passarum exacinat. lbss.; Caryophyllorum unciam dimidiam, Macis, Zingiberis, ana 3 ij.; servetur colatura in usum.*"

Some of our Irish archæological friends will be able to inform us whether the "*Usquebaugh*" of the seventeenth century really differed thus widely from the "*Whiskey*" of the nineteenth?

JATDEE.

DR. RUST, BISHOP OF DROMORE (2nd S. xi. 343.) was originally of Catharine Hall, proceeding B.A., 1646, and M.A. 1650, as a member of that house. He was a Fellow of Christ's College when he took the degree of B.D. in 1658.

C. H. AND THOMPSON COOPER.

Cambridge.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Histoire de l'Imprimerie Impériale de France, suivie des spécimens des types, étrangers et Français, de cet établissement. Par F. A. Duprat, chef du service de l'administration, secrétaire du conseil à l'Imprimerie Impériale, 1 vol. 32. Paris, Benj. Duprat; London, Williams & Norgate.

The author of this elegant and useful work had already, in the year 1848, issued a *brochure*, containing in the space of 166 octavo pages, a necessarily short account of the Paris Imperial printing-office. The success obtained by that pamphlet now brings him once more before the public, and, this time, with a goodly octavo volume, splendidly printed, and in every way worthy of the celebrated establishment whose history it unfolds *ab incunabulis*.

The *Imprimerie royale* was founded in 1640, and the skill and learning of French printers were of a far older date, and a summary notice of them appeared indispensable by way of preface, to the real subject of M. Duprat's book. We have, accordingly, in the first place, to mention here our author's *résumé* of the history of French printing from the earliest times; this forms the contents of two introductory chapters, embracing biographical sketches of Conrad Néobart, Robert Estienne, Savary de Brèves, and other distinguished men of the sixteenth and seventeenth centuries. The last-mentioned personage was, it is well known, French Ambassador at Constantinople during the reign of Louis XIII.; he brought back with him from the East not only a fine collection of Oriental MSS., but also some Arabic, Syriac, Turkish and Persian type, which had been cast under his own direction, and he established in Paris a printing-press for the publication of works composed in those languages. Savary's property was finally purchased by the orders of the King, and it formed the nucleus of the *Imprimerie royale* created in 1640, at the suggestion of Cardinal Richelieu.

The second part of M. Duprat's volume here begins. We have no longer to deal with private speculation, nor with the enterprise of a few unassisted individuals; royalty steps in, the resources of a powerful government are brought to bear upon a useful institution, and edicts promulgated from time to time, as circumstances require, secure to the *Imprimerie royale* the enjoyment of privileges which render its productions unrivalled for correctness and elegance. M. Duprat gives a full account of all the printers successively appointed to direct the works; he furnishes for each reign statistical tables of expenses; he notes the ameliorations introduced; he subjoins lists of the principal editions printed; his quotations from state papers and other official documents are abundant; in short, this part of the volume leaves nothing to be wished for.

It cannot be denied that to a certain extent the *Imprimerie royale* enjoys a monopoly which must be viewed with much jealousy by the other printers. In fact, the propriety, the fairness of supporting such a privileged body has lately excited very sharp discussions, and at every change of government, the existence of the national printing-office is threatened, requests for its suppression being brought in as regularly as Mr. Spooner's bill against Maynooth, or Mr. Berkeley's motion for the ballot. M. Duprat devotes the third section of his work to a complete statement of the whole controversy; we need scarcely say that on this subject his motto is *Tout est pour le mieux dans le meilleur des mondes possibles*. A series of royal charters then follows; the volume terminating with choice specimens of the typographical characters in use at the *Imprimerie*. Altogether, M. Duprat's publication is a most interesting one, and we have read it with the greatest pleasure.

Le Testament de Basile Tatistcheff, etc. The Testament of Basil Tatistcheff, translated from the Russian MS. preserved in the Imperial Library of Paris. By John Martinof. 12°. Paris, Duprat; London, Williams and Norgate.

M. Martinof has published, both in English and in French, the translation of a document which deserved to be brought to light; first, on account of the sentiments it expresses, and also because the author, Basil Tatistcheff, occupies an important place in the political and literary history of Russia.

Born in 1686, Basil Tatistcheff attracted, from his ardent love of study, the notice of the Czar Peter the Great, who comprised him amongst the young men sent, at the expense of government, to finish their education in foreign lands. The pursuits of science and the investigations of history divided the attention of our hero, and his superior talent opened before him the most brilliant career. "He was but thirty-five," we quote M. Martinof, "when he was commissioned by Peter to improve the mining establishments of the Ural mountains, and four years later he visited those of Sweden with the same object." The Empress Anne was, if possible, still more partial to Basil Tatistcheff; but the favours she bestowed upon him excited, of course, feelings of jealousy on the part of less distinguished individuals, and his appointment as governor of Astrachan, in 1741, led to a disgrace which, although quite undeserved, lasted for nearly nine years. When the imperial ukase was delivered to him, declaring his innocence, and rewarding him with the order of Alexander Neuski, he had only a few hours to spend in this world. He died on the 15th July, 1750. Tatistcheff composed several works, the most celebrated of which is his Russian history, "a production," says M. Martinof, "of great merit, but far from being irreproachable in a critical point of view." We may just add, that the biographical sketch prefixed to the pamphlet we are now noticing is very curious, and respecting the Testament itself we can do nothing better than quote the following appreciation from the pen of the learned translator:—

"His will, now first translated into English, will be found interesting in the highest degree, as a picture of manners at a period when we are accustomed to imagine that Russia was only just struggling into the life and light of the civilisation, already so diffused throughout the more southern lands of Europe. The counsels of the father to his son may be read, too, with as much profit now as then, for they are admirable in their spirit of piety, of honesty, of delicacy, and of good sense."

La Bulgarie Chrétienne. Etude Historique. 18°. Paris, Duprat. London, Williams and Norgate.

Most of our readers are aware that the Greek Church has for a long time been attempting to connect with itself populations and tribes whose sympathies, national character, and traditions are altogether opposed to such an alliance. As a matter of natural consequence, acts of injustice have taken place which, in their turn, have led to serious protests; the inhabitants of Servia and Rumania at last freed themselves from the yoke imposed upon them by the Patriarch of Constantinople; and now, the Bulgarians, following that example, are petitioning for the reconstitution of their own church, including the appointment of bishops from amongst themselves and the use of the liturgy in their national idiom. Under such circumstances the publication of a *résumé* like the present one was most opportune, and we have to thank the anonymous author of *La Bulgarie Chrétienne* for a very lucid statement of the whole question.

The point at issue—whether the Bulgarians belong to the Patriarchate of the West or to that of the East—must be settled by a reference to ecclesiastical history.

Accordingly we find, first, in the work under consideration, a concise account of the efforts made, after the dissolution of the Roman empire, by the head of the Greek Church to modify the limits of ecclesiastical jurisdiction, so as to suit the variations of the temporal power. These efforts, it will be recollected, were crowned with success, in consequence of one-third of the members composing the council gathered at Chalcedon having surreptitiously added three new canons to the acts of the assembly; and the pretensions of the Patriarch of Constantinople were being established *de facto* when the invasion of the Bulgarians brought a new element into the dispute. Attempts to Christianise this wild peoplesoon took place; missionaries were sent amongst them from Constantinople, but the Bulgarians could not agree with these priests, and they applied several times to the Pope for permission to be recognised as a community independent of the Greek Patriarchate. Through some extraordinary dilatoriness the petition was overlooked; in the meanwhile the civil power had sanctioned the arrangement made by the chief of the Greek Church, and thus the unfortunate Bulgarians were annexed in spite of themselves. Once, during the thirteenth century, by the interposition of the Court of Rome, the connection was dissolved, but merely for a short time; and it is a thorough, definitive separation of the Bulgarian Church from the Patriarchate of Constantinople that the author of the present pamphlet ably and strenuously advocates.

Mémoires du Marquis de Pomponne, Ministre et Secrétaire d'Etat au Département des Affaires Etrangères; publiés d'après un MS. de la Bibliothèque du Corps Législatif, etc. Par M. Mavidal. 8°. vol. 1st. Paris, Duprat. London, Williams and Norgate.

Arnault, Marquis de Pomponne, nephew of the great Jansenist doctor, was one of the ablest diplomatists of his time. By his clever negotiations he prepared the peace of Nimeguen, and had the honour of attaching his name to it; he removed the last difficulties which stood in the way of the marriage of the Dauphin with the daughter of the Elector of Bavaria; in short, he rendered the most important services to Louis XIV., and would no doubt have given still stronger proofs of his talents and integrity if the jealousy of Louvois and Colbert combined had not prejudiced the monarch against a man of whom, to quote M. Mavidal, "la vertu sincère, le mérite réel, la capacité incontestable, la fermeté sans roideur, portaient ombrage à leur crédit."

We can only here express once more our astonishment that a king like Louis XIV. should have allowed the intrigues of unscrupulous courtiers to deprive him of the support of both the Jansenists and the Protestants, than whom he certainly never had more faithful, more loyal subjects; Pomponne shared the destiny of his fellow-religionists, and although he was called to resume his seat at the council-board the very next day after the death of Louvois, yet the reparation came too late, and abler ministers than even Pomponne himself could not have altered the course of the *Grand Monarque's* short-sighted policy.

Pomponne did not waste the years of his disgrace; he wrote some memoirs, and it is the first part of his MS. which is now published for the first time by M. Mavidal, from the original preserved in the library of the *Corps Législatif* at Paris. The title, *Mémoire relatif aux intérêts des Princes de l'Europe à la fin de 1679*, explains sufficiently the contents of the volume, its character, and its purpose. Pomponne, in a series of chapters corresponding to the principal European states, sketches out a complete *résumé* of foreign politics taken from the Versailles point of view, and gives the results of his diplomatic experience. M. Mavidal's interesting preface shows very fully the

great importance of Pomponne's memoirs with reference even to the present complications which occupy so much the attention of cabinet ministers. The Helvetic Confederation, for instance, watched as jealously the annexation of Franche-comté by Louis XIV. as it has lately done that of Faucigny and Chablais by Napoleon III. To quote another example: the chapter which treats of the Dukes of Savoy is full of most characteristic details on that family, and we see the ancestors of King Victor Emmanuel reduced by Louis XIV. to a state of subjection which must have been rather humiliating. In short, the work we have been noticing is a valuable contribution to the already rich stores of French memoir-literature, and the editorial part has been unexceptionably performed by M. Mavidal. We are glad to hear that the second and third volumes are in the press. GUSTAVE MASSON.

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H. S. The decision of Sir Herbert Jenner on Dec. 12, 1839, in the case of Brooks v. Woolfpre, respecting a tombstone in Carbrooke churchyard, containing an extract from *Maccabees* xii. 46. (*Vulgate*), is printed in The British Magazine, xv. 91.

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	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	1st Year.
1836	9,970 11 7	1,079 4 8	0 0 0	0 0 0	9,418 18 5	881 0 4	0 0 0	1st Year.
1837	11,986 17 2	5,173 0 0	3,438 15 0	66,175 0 0	16,398 8 5	1,754 13 7	600 0 0	2nd "
1838	16,540 13 10	23,582 14 10	3,471 17 6	69,437 10 0	9,312 5 4	2,896 13 0	1,590 0 0	3rd "
1839	19,075 9 2	10,509 12 9	3,471 17 6	69,437 10 0	18,553 3 9	2,345 5 3	497 4 0	4th "
1840	20,697 18 2	1,888 5 6	3,471 17 6	69,437 10 0	38,312 19 6	3,968 18 3	3,900 0 50	5th "
1841	20,682 19 11	10,758 17 3	3,380 12 6	67,612 10 0	51,577 6 3	2,833 8 4	4,000 0 0	6th "
1842	23,905 11 7	46,530 13 8	3,380 12 6	67,612 10 0	38,153 5 9	3,412 15 9	3,699 19 6	7th "
1843	45,246 8 1	44,250 13 10	3,380 12 6	67,612 10 0	38,631 2 4	3,677 0 0	2,000 0 0	8th "
1844	56,239 5 5	14,050 7 8	11,930 12 6	79,437 10 0	115,000 13 11	3,817 5 4	200 0 0	9th "
1845	50,193 0 0	4,232 12 6	36,730 17 6	101,992 10 0	159,842 12 1	4,390 17 6	1,938 9 6	10th "
1846	47,763 1 0	24,860 10 7	45,270 10 3	136,092 10 0	175,473 9 11	16,166 7 5	4,700 0 0	11th "
1847	41,402 14 0	19,732 8 10	56,379 1 4	138,047 10 0	181,751 4 10	19,840 15 5	15,338 9 0	12th "
1848	43,542 18 1	8,169 9 8	33,160 17 6	138,047 10 0	197,727 7 8	21,198 12 7	9,061 19 4	13th "
1849	36,517 15 4	18,637 14 0	24,098 5 0	188,547 10 0	211,798 18 0	23,505 17 5	8,116 0 0	14th "
1850	42,928 7 3	7,415 1 1	24,834 15 0	188,547 10 0	227,153 8 2	26,467 16 1	6,078 11 0	15th "
1851	54,308 17 9	9,276 6 1	34,922 2 11	196,697 10 0	306,128 12 3	27,457 18 8	21,685 10 0	16th "
1852	98,654 14 10	59,091 0 11	35,125 15 3	198,072 10 0	358,153 4 11	50,799 17 11	19,636 2 6	17th "
1853	113,612 4 6	42,846 1 0	35,799 4 8	199,322 10 0	421,578 7 9	53,128 2 8	23,160 3 9	18th "
1854	146,096 15 9	94,178 19 9	38,458 9 10	1168,558 0 0	483,803 3 9	57,113 4 0	19,445 19 3	19th "
1855	186,271 16 11	98,559 9 0	41,880 16 0	170,858 0 0	546,067 15 10	69,390 19 5	57,997 15 8	20th "
1856	222,279 10 6	108,306 15 10	48,314 18 7	779,008 0 0	646,053 8 6	72,781 15 10	28,855 4 0	21st "
1857	289,251 0 4	165,240 7 6	55,895 2 0	188,422 0 0	900,228 3 9	101,928 14 1	46,616 12 11	22nd "
1858	276,058 7 0	190,372 12 7	55,961 6 0	188,702 0 0	967,971 15 0	121,411 10 9	53,660 11 9	23rd "
1859	295,414 10 7	201,885 7 11	56,133 8 0	188,702 0 0	1,025,072 7 4	127,415 14 9	84,748 12 6	24th "
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CHRIST CHURCH, formerly the Grey Friars [Newgate Street], hath a neat library for the use of the masters and scholars, besides a collection of mathematical instruments, globes, ships, with all their rigging for the instruction of the lads designed for the sea¹; and in their counting-house is the picture of Edward VI., their founder, said to be done by Hans Holbein²; and in the great

¹ The Rev. Wm. Trollope, in his *History of Christ's Hospital*, 1834, p. 200., states that "in the mathematical school there is a library, considerably dilapidated indeed, but well worthy of preservation; and devoutly is it to be hoped, that it may not, for want of due attention, meet with the same fate as the valuable astronomical apparatus, with which the observatory over the old school was furnished."

² At the upper extremity of the Court Room, under a canopy, with the arms of England over it, is the President's chair; behind which, in a panel, is a half-length portrait, by Holbein, of the Royal Founder. The painting is in good preservation; and represents the young monarch in a standing position, with his left hand supported by the thumb fixed in his girdle, and the right holding a dagger with a blue tassel. He stands under a canopy of cloth of gold, fringed; and is dressed in a crimson coat with half sleeves and basket-buttons, embroidered, and lined with ermine. By this portrait, Edward appears to have been of a fair and delicate complexion,

hall a noble representation of King James II. sitting on his throne with most of the nobility, privy council, chancellor, governors, mayor and aldermen, and the boys and girls on their knees, all from the life by the famous Signior Verrio.³

MERCHANT TAYLORS' SCHOOL and Mercers' Chapel School have their respective libraries similar to that of St. Paul's.

GRESHAM COLLEGE has a very good library, but depends on the Fellows of the Royal Society; those were mostly collected by that noble antiquary the Earl of Arundel. The MSS. he purchased in Germany, when he was ambassador to the Emperor's court, the journal of which was wrote by one Crowne of his lordship's retinue⁴, though not so well performed as the nature of the subject deserved. These were the Remains of [Matthias Corvinus] King of Hungary, and afterwards fell into the hands Bilibald Pirckheimer⁵, where is to be seen his head graved by Albert Durer, one of the first examples among us of sticking or pasting of heads, arms, or ciphers into volumes. In this expedition he bought up all the rare books, statues, pictures, medals, and some entire libraries, with the remains of that at Heidelberg. A private MS. catalogue of these his German collections mentions also those presented him by the Duke of Saxony, particularly the drafts of his gold, silver, and copper medals performed by his own hands, in two volumes, with a very curious ancient MS., among others of Vitruvius. The earl's collections were given to that society by the Duke of Norfolk⁶, and if a catalogue were taken according to

with blue eyes, Grecian nose, full lips, and hair inclining to red.—*Trollope.*

³ Verrio's picture on the north side of the Hall was painted expressly for the Hospital, at the instigation of our amusing diarist, Mr. Samuel Pepys; but it was not without considerable trouble that the reluctant painter was induced to abide by his bargain.

⁴ A True Relation of all the Remarkable Places and Passages observed in the Travels of the Lord Howard, Earl of Arundell and Surrey, in his Embassy to the Emperor Ferdinand II. By William Crowne. Lond. 1637, 4to. "A work full of imperfections and errors," says Oldys.

⁵ Bilibald Pirckheimer, whose portrait was engraved by his friend Albert Durer in 1524, was a person of great authority in the city of Nuremberg. He published several works, and among others a humorous essay entitled *Laus Podagrar*—"The Praise of the Gout." He died in 1530, aged sixty.

⁶ Evelyn, in his *Diary*, Aug. 29, 1678, says, "I was called to London to wait upon the Duke of Norfolk, who having at my sole request bestowed the Arundelian Library on the Royal Society, sent to me to take charge of the books. I procured for our Society, besides printed books, near 100 MSS., some in Greek of great concernment. The printed books being of the oldest impressions, are not the less valuable; I esteem them almost equal to MSS. Amongst them are most of the Fathers, printed at Basil, before the Jesuits abused them with their expurgatory Indexes; there is a noble MS. of Vi-

their merit, perhaps they could not be paralleled. In the year 1687, Mr. Marmaduke Foster drew up a catalogue, who was reputed to understand printed books as well as most librarians in Europe; but before it was printed it was thought fit to be curtailed by some who knew nothing of the matter, so that it is not Mr. Foster's catalogue. But he was not so well skilled in ancient manuscripts, as is evident by two Irish ones, which he saith were the Picts' language. It deserves a representation more accurate, the titles and descriptions of the printed books being imperfect and unsatisfactory, and the manuscripts intermixed and confused with them⁷; nor in the large catalogue of MSS. printed at Oxford⁸ is justice done to those of this library.

In the College of Physicians in Warwick Lane is a fine collection, both in their own and other faculties. Mr. Selden bequeathed them his physical books, and the Marquis of Doncaster [Dorchester]⁹, one of their members, bestowed his whole collection upon them.

In WHITE CROSS STREET the library of Dr. Daniel Williams, left to the public, the Catalogue whereof makes a tolerable 8vo. volume.¹

DUTCH CHURCH. In Austin Friars, in the remaining part of the conventual church used by the Dutch and Flemish to preach in, and allowed of in the reign of Edward VI. Over the door at the entrance is a library well furnished with books of

divinity, and many original letters in MS. (never printed) of the first Reformers; the printed books mostly Dutch. The Ten Commandments there are said to be written by the hand of Sir Peter Paul Rubens.²

FRENCH CHURCHES.—In the French Church in Threadneedle Street³, before the dreadful conflagration, was a library, and Minsheu mentions them to have subscribed for his *Dictionary*.⁴ If this be true, then Mr. Ephraim Chambers is in the wrong when, in his *Cyclopædia*, he particularises Bp. Walton's *Polyglot Bible* to have been the first book that was published by subscription in England, an error he was led into by Anthony Wood.

The French congregation, that have a place of worship allowed them in part of the Hospital of the Savoy, have a library for the use of their ministry.

The Swedes have a church in Trinity Lane, and a collection there.

JEWS' SYNAGOGUE.—The Jews in their synagogue in Bevis Marks, near Duke's Place, have a collection relating to the ceremonial of their worship, the Talmud, and other Rabbinical learning. Their rolls, whereon the Pentateuch is written, are of fine calves' leather.⁵ It is a fine building, though not comparable to that at Amsterdam.

FRIENDS' LIBRARY.—The Quakers have been some years gathering a library, but where reposed

travius." In 1831, by mutual agreement, the Arundel MSS. belonging to the Royal Society, with the exception of the Oriental, were transferred to the British Museum. The Oriental, about fifty in number, were not received until the year 1835.

⁷ Complete Catalogues of the Books, Manuscripts, and Letters of the Royal Society were published in 1841. They are sold to the Fellows and the public in two octavo volumes; one, containing the Scientific works, the other, the Miscellaneous literature, MSS., and Letters. A MS. Catalogue has also been made of the Maps, Charts, Engravings, Drawings, &c., which exceed 5000 in number. (Weld's *Hist. of the Royal Society*, ii. 474.)

⁸ *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ*, Oxon. 1697, fol. tom. ii. part. I. pp. 74-84.

⁹ Henry Pierrepont, Marquis of Dorchester, who was admitted a Fellow of the College of Physicians for his proficiency in medicine and anatomy: ob. Dec. 8, 1680. Dr. Lort says he left his library to this college, containing a remarkably good collection of civil law books, the Catalogue of which has been published. Anthony Wood calls him "the pride and glory of the college." See Walpole's *Royal and Noble Authors*, by Park. iii. 229. Dr. Munk, in *The Roll of the Royal College of Physicians of London*, i. 262-274., has given an interesting notice of this distinguished nobleman. There is a Catalogue of this library, entitled "Bibliothecæ Collegii Regalis Medicorum Londinensis Catalogus." With an Appendix, 8vo. 1757.

¹ *Catalogus Bibliothecæ Danielis Williams*. 8vo. Lond. 1727. Editio secunda, 8vo. 1801. Appendix, 8vo. 1808, 1814; also in 2 vols. 8vo. 1841.

² On the west end over the screen is a fair library, inscribed thus: "Ecclesiæ Londino-Belgiæ Bibliotheca, extracta sumptibus Mariæ Dubois, 1659." In this library are divers valuable MSS. and letters of Calvin, Peter Martyr, and others, foreign reformers.—Strype's *Stow*, b. ii. p. 116. Is Bagford quite correct in attributing the Decalogue in this church to Rubens? Wm. Sanderson, in his *Graphice*, p. 15., ed. 1658, informs us, that "King Charles's love to this art [painting] begat three knight-painters, Rubens, Vandyck, and Gerbier; the last had little of art or merit—a common pen-man, who pens'd the Dialogue [Decalogue?] in the Dutch Church, London, his first rise of preferment." An interesting paper by the Rev. Thomas Hugo, on the early history of this house of the Angustine Friars, is printed in *The City Press* of Jan. 7, 1860.

³ On what is now the site of the Hall of Commerce.

⁴ "Mr. Ames has the paper or proposal Minsheu published with all the subscribers' names about the year 1629." (*Oldys*.) Minsheu appears to have printed the names of all the persons who took a copy of his *Dictionary*, and continually added to it, as purchasers came in.

⁵ The great Synagogue, Duke's Place (now called St. James's Place), Aldgate, and the Spanish and Portuguese Synagogue, between Nos. 10. and 11. Bevis Marks, have in common a valuable library of Rabbinical and Jewish literature, in a separate building close by. It is in contemplation to make this library a Beth Hammedrash, or Hebrew College, with a view to the home education of Jewish Rabbies for England, in preference to receiving them from abroad. The library, which is accessible to students, has a manuscript catalogue, and arrangements for printing it are now in progress, but somewhat delayed.

I hear not (but the Baptists have one at Barbican.) One of their brethren named John Whiting, a man of good intelligence and assiduity, has published a Catalogue of all the Friends' Books, such as Naylor, written by that fraternity; it makes a moderate octavo, and was printed 1708.⁶ In my opinion 'tis more accurately and perfectly drawn up than the Bodleian Library at Oxford is by Dr. Hyde, for the Quaker does not confound one man with another as the scholar does. Besides, the Quaker is so exact and satisfactory, that he not only gives you the title ample enough, and the size and the town where printed, but the number of sheets or leaves every distinct Treatise contains, from the largest folio to the least pamphlet; and besides all that, what place every author most considerable among them was of, when and where he flourished, and died. Francis Bugg, the notorious revolter from, and scribbler against them, had the best collection of their writings of any of the Brethren; but I think I have read in some of his rhapsodies that he either gave or sold it to the library at Oxford.

DULWICH COLLEGE. — In Dulwich College, erected by Alleyn the comedian, there is a library to which Mr. Cartwright, a player,⁷ who was bred a bookseller, and had a shop at the end of Turnstile Alley, gave a collection of plays⁸, and also many excellent pictures.⁹ There is to be seen a View of London, taken by Norden in 1603, and at the bottom of it a view of the Lord Mayor's show.⁹

⁶ "A Catalogue of Friends' Books; written by many of the People called Quakers, from the beginning or first appearance of the said people. Collected for a General Service, by J. W. [John Whiting.] London: Printed and Sold by J. Sowle, in White Hart Court in Gracious Street, 1708." 8vo. pp. 238.

⁷ William Cartwright, one of Killigrew's company at the original establishment of Drury Lane. By his will, dated 1686, he left his books, pictures, and furniture to Dulwich College, where also his portrait still remains.

⁸ "Here comes in the Queen's purchase of Plays; and those by Mr. Weaver, the dancing-master; Sir Charles Coterell, Mr. Coxeter, Lady Pomfret, and Lady Mary Wortley Montagu." (*Oldys*.) It is clear from this note that Oldys intended to enlarge this paper on the London Libraries. See his Diary, *antè* p. 123.

⁹ "Mr. Norden designed a View of London in eight sheets, which was also engraved. At the bottom of this was the representation of the cavalcade of the Lord Mayor's show, all on horseback, the aldermen having round caps on their heads. The View itself is singular, and different from all that I have seen, and was taken by Norden from the pitch of the hill towards Dulwich College going to Camberwell from London: in which college on the stair-case I had a sight of it in company of Mr. Christopher Brown. Mr. Secretary Pepys went afterwards to view it by my recommendation, and was very desirous to have purchased it. But since it is decayed and quite destroyed by means of the moistness of the wall. This was made about the year 1604 or 1606 to the best of my memory, and I have not met with any other

STATIONERS' COMPANY. — It were to be wished the Stationers' Company would erect a library to their Hall, it being commodiously enough situated for resort from all parts; and so many of them having got estates by the learned, it would demonstrate some gratitude to the sciences, and repay their expences sufficiently in honour and reputation. And this might easily be effected, if every one at first would give one book of a sort; and that of all pamphlets published weekly; six of a sort might be contributed here, to be sold or exchanged for bound or other books, reserving one of the pamphlets of a sort for the library. And here, that I am mentioning the most concise pamphlets or compositions, I must not pass by unobservant, Mr. Tomlinson's [Thomason's] most curious and costly collection of all the tracts or pamphlets that came out from 1640 to 1660. I think Bishop Kennett's *Historical Register* is an attempt of some abridgments in this nature, for he had a great collection, also a library of English Lives, Characters, &c.¹⁰ But Tomlinson's [Thomason's] was so complete, and some of them so scarce, even within the time of that period, that King Charles I. (who encouraged his undertaking for the knowledge of posterity, which otherwise he had been soon weary of, through the great charge of collecting, danger of preserving, and difficulty of removing them from place to place out of the army's reach), wanting a certain small pamphlet, could get it nowhere. After strict inquiry, hearing where it was, he went to St. Paul's Churchyard, and gave the bookseller ten pieces of gold only to read it (besides near 100 MSS. on the King's behalf, which nobody then dared print) in his own house.¹ This collection, containing near

of the like kind." — Bagford's Letter to Hearne, *Leland's Collectanea*, vol. i. p. lxxxi. See also "N. & Q.," 2nd S. x. 372.

¹⁰ The valuable manuscript collections of the industrious Dr. White Kennett, Bishop of Peterborough, in 107 volumes, chiefly relating to ecclesiastical history and biography, are in the Lansdowne collection in the British Museum.

¹ George Thomason, the loyal bookseller of the Rose and Crown, St. Paul's Churchyard, has been already noticed in "N. & Q." 1st Ser. vi. 175. 463. In the 2nd Ser. iv. 412., will be found some curious historical particulars of the remarkable preservation of this important collection of pamphlets. It was commenced in the year 1641, and continued until 1662; arranged and bound in chronological order in 2220 volumes, containing above 30,000 separate publications. Thomason died in 1666, and in his Will at Doctors' Commons, these pamphlets are particularly mentioned, and a special trust appointed, Dr. Thomas Barlow, afterwards Bishop of Lincoln, being one of the trustees. The 100 MSS., noticed by Oldys, are bound up with the printed pamphlets in chronological order. In 1647, Thomason published a Catalogue in 4to. of his general stock, consisting of fifty-eight closely-printed pages, entitled "Catalogus Librorum diversis Italie locis Emptorum Anno Dom. 1647. A Georgio Thomasono Bibliopola Londinensi apud quem in Cœmi-

30,000 several pieces, is uniformly bound in above 2000 volumes of all sizes, was so well digested, and every pamphlet referred to individually, that the smallest tract of a single leaf might be readily found therein, which was taken by Marmaduke Foster, the auctioneer, and is itself in twelve volumes folio. For this collection the owner is said to have refused four thousand pounds, yet the present owner has not yet had, as I hear, above three or two hundred pounds offered for them, and that by the Duke of Chandos. After him, Miller² was famous for his great store of pamphlets; but his Catalogue does not distinguish them more particularly than in bundles, so is useless to the reader now they are disposed of. John Dunton³ also collected a great many pamphlets to republish the scarcest and most remarkable of them, none of the meanest of his projects, had his judgment been answerable to his opportunities; but he laid himself down no rule of confinement, so published two volumes of promiscuous and incoherent things, and met with no encouragement to proceed any further.

Nor was the Collection of Historical and Political Pamphlets in my own little library perhaps very contemptible, being above 5000.⁴

Mr. Roderick Mackenzie, who died a few years since, had above 30,000 pamphlets.

(To be continued.)

MUTILATION AND DESTRUCTION OF SEPULCHRAL MEMORIALS.

The article headed "Old Epitaphs Remodelled" in "N. & Q." of the 11th of May offers some strong, but very just, censures upon an evil which ought to be discontinued, and checked if possible, by a general expression of disapprobation and reproof. It has come into my hands concurrently with some remarks by Mr. C. Roach Smith, F.S.A., published, or about to be published, in the fifth volume of his *Collectanea Antiqua*, which relate another transaction of the same character, that I think ought to be more widely circulated, in his own words:—

"During the pending of a law suit, well known as the Shrewsbury Peerage Case, I and Mr. Waller were called upon to examine the monument of Sir John Talbot and his two wives in Bromsgrove church. This monument, it appeared, both by a manuscript in the possession of Lord Lyttelton and by Nash's *History of Worcestershire*, at some past time bore testimony to the issue of Sir John by these two wives, the number of sons and of daughters being specified. It appears that printed and manuscript inscriptions are not admissible as evidence in courts of law, a blessing to all whose interests prompt them to destroy records in stone or in metal. It was therefore necessary, the statement upon the tomb being considered of the highest importance, to seek the original. It was sought for, but not found. The monument, in alabaster, is composed of three recumbent full-length figures, those of Sir John Talbot and his two wives: they occupy the top, the sides bearing shields of arms and ornamental work. The inscription, when entire, was partly in Latin and partly in English; the whole in raised letters formed by cutting away the alabaster and then polishing the surface. That in Latin occupies the upper verge of the monument, is more exposed than the lower portion was, and is quite perfect; but the English inscription had so completely disappeared that some doubted if it ever had existed: among those was Sir Fitzroy Kelly, who said if there ever had been one, there was no trace left by which it was possible to read it.

"While the monument was being inspected on the part of the Duke of Norfolk, a young gentleman thought he discerned something like the outlines of letters; and examining more closely, he ascertained that an inscription had been industriously filed down and painted over so as to destroy, as was believed by the perpetrators of the outrage, the possibility of reading what had been sculptured. We can imagine how disagreeable this record must have been to some person or persons from the great pains taken to efface it; and how successfully he or they had overcome the apparent obstacles in the conspicuous position of the monument in a public church well frequented. Twenty-five words in letters about the eighth of an inch in height, cut in alabaster, must have given some little trouble to the obliterated, and it is hardly possible to conceive how such a process could have been accomplished without the knowledge and complicity of those whose duty it was to protect the memorial.

"Working totally irrespective of each other, and at different times, we recovered and read the entire inscription. The chisel used by the workmen employed to pare away the letters, had in some instances left a slight outline, and other letters, although apparently quite levelled, were not so in reality. Upon comparing, a long time after, our two readings, we found they corresponded very closely, there being, I think, only a letter or two in which

terio D. Pauli ad insigne Rosse coronatæ prostant venales. Londini, Typis Johannis Legatt, 1647." In the same year a selection from this Catalogue was purchased by government; who ordained, that the sum of 500*l.* out of the receipts at Goldsmiths' Hall should be paid to George Thomason for a collection of books in the Eastern languages, lately brought out of Italy, that the same may be bestowed upon the Public Library in Cambridge. (*Journals of the House of Commons*, 24th Mar. 1647-8.)

² For John Dunton's characteristic notice of William Miller, see Nichols's *Literary Anecdotes*, iii. 613., and Timpersley's *Dict. of Printing*, p. 739.

³ Oldys probably alludes to John Dunton's *Athenianism, or New Projects*; being 600 distinct Treatises (in prose and verse). Lond. 1710, 8vo. In this first volume you have (he says) twenty-four of those 600 projects promixed on the title. Nichols, in his *Life of Dunton*, p. xxv., gives a list of thirty-five projects which was to form the second volume of the *Athenianism*.

⁴ Bishop Kennett, in the Preface to his *Historical Register*, has wisely remarked, that "the bent and genius of the age is best known in a free country by the pamphlets and papers that come daily out, as the sense of parties, and, sometimes, the voice of the nation." As supplying materials of British history, Oldys duly estimated the value of pamphlets to the historian and biographer, as is obvious from his valuable "Dissertation upon Pamphlets," contained in J. Morgan's *Phœnix Britannicus*, 4to. 1732; and his "Copious and Exact Catalogue of Pamphlets in the Harleian Library," 4to., in which will be found many curious particulars of literary and biographical history. Of course Oldys's "Copious Catalogue" describes but a very small portion of the Pamphlets formerly in this noble library, which at one time it is estimated contained 350,000 distinct articles.

we did not quite agréé; and, I understand, they are substantially the same as those in the manuscript and in Nash's *History*. This is not the question here: neither is it to be considered whether the evidence after it was obtained was vital or even important in the case at issue. It is the astounding conclusion to which we are forced to arrive in dealing with the facts of the removal from a church of any inscription at all, and especially of such as that in Bromsgrove church. We are compelled to see that the most sacred places are not safe from the hands of the dishonest great as well as of the pilfering little. Here is the tomb of one of the noblest and most influential families in the land, violated, to destroy a certain evidence which stood in the way, apparently, of some descendant or claimant at some time, probably long subsequent to its date. It is done laboriously, carefully, and almost openly, unless, perhaps, under some pretext, the entire monument may have been moved from its original site for this infamous purpose."

Mr. Roach Smith afterwards states that the Solicitor-General, in summing up, declared that he did not think the evidence bore out the suggestion that the inscription had been wilfully obliterated; and that there seemed to be a general unwillingness in the House of Lords to credit that suggestion. Mr. Roach Smith affirms that—

"It was no suggestion: it was a positive assertion proved by facts. We not only agree that the chiselling away of the five and twenty words in alabaster one-eighth of an inch in height, was a wilful act, but we assert it must have required more heads and hands than one person possessed to conceive and execute such a bold exploit. The position was one of perfect safety from common accidents; but the contrivers and their machinery in this case were of a refined and unusual kind: the inscription was high above the feet of the multitude; but not secure from the chisel of the mason and the commands of some person of position and influence."

He adds the remark, that—

"It is not cheering to find the House of Lords treating so serious a matter with so much unconcern, as it leads us to infer we are yet a long way from the time when they will propose or sanction any measure for effectually preventing the possibility of the recurrence of such scandalous acts."

But surely, when such deeds are certainly proved, and their mischief properly appreciated, it cannot be supposed that the utmost precautions against them will be neglected by those whose interests they most seriously affect. J. G. N.

[The mutilation of the *Talbot Monument* is believed to have taken place early in the last century. If the House of Lords did not, on that account, manifest its sense of the impropriety of such an act, it certainly was not from any disposition on the part of the House "to treat so serious a matter with unconcern." It is generally understood, that in a recent celebrated case in which an attempt was made to deceive the House by means of a pretended tombstone, it was from no want of inclination on the part of the House to vindicate their privileges, that the parties escaped without punishment.—ED. "N. & Q."]

HEADS OR TAILS: CAPITA AUT NAVIA.

Such of your readers as have not seen an article in the number for December of the *Bulletin de la Société des Antiquaires de Normandie*, may be interested in the following *résumé* of its contents:—

The writer of the article, M. J. Malherbe, relates that, during a ramble in the village in which he resides (that of Trois-Monts, near Caen), he watched two children, playing at a game like pitch-halfpenny; the stone, which did duty for a coin, having two circles scratched on one side, and a sort of rude triangle on the other. The stone was thrown up and "spun"; and before it reached the ground, the children made an exclamation, which M. Malherbe writes thus:—

"Ka pri tcha haut l'navia."

His first impression was, that the triangle represented a *shuttle* (navet), as the provincial word is *navia*, and that the meaning of the phrase was

"Qui a pris cela? Haut le navet."

On asking the children what the words meant, they replied, that they didn't know; that that was what people said; and that it was a game. The old men could give no further information, but said that it was a game of their childhood.

Not being satisfied with the meaningless explanation above given, M. Malherbe began to speculate on the possible *Roman* derivation of the words; and remembering that the early coins of the Romans bore on one side a figure of Janus, two heads (*capita*), and on the other that of the ship in which Saturn came into Italy (*navis*), thought of referring to the account which Macrobius gives of the Saturnalia, and there found this passage, which throws remarkable light on the whole matter:—

"Quam pueri denarios in sublime jactantes, *Capita aut navia*, lusu teste vetustatis, exclamant."—*Saturnalia*, lib. i. cap. 6.

The ancient and modern formulae will then stand thus:—

"Ca pi ta aut navia."

"Ka pri tcha haut l'navia."

The resemblance seems to me so strong, as to be conclusive; and to afford a very remarkable instance of the accurate transmission, among the unlearned, of an ancient formula, the meaning of which has probably been lost for some fourteen centuries. While on this subject, I would query whether any satisfactory explanation has been given of the word *pile*, as used in the old phrase "cross and pile." I am aware that the subject has been treated in the pages of "N. & Q.," but the derivation from *pila*, "a ball," does not seem satisfactory; and the French phrase, *pile ou face*, seems to favour the idea that the *pile* was, as Cotgrave says, simply the "under-iron," and hence the *back* of the coin, without reference to the device impressed thereon. J. ELIOT HODGKIN.

NARRIEN ON A PASSAGE OF STRABO.

Mr. Narrien, in his *Historical Account of the Origin and Progress of Astronomy* (Lond. 1833, 8vo.), gives the following account of a passage of Strabo:—

"Strabo relates that, in his time there were shewn, in the prefecture called Litopolitana, near Heliopolis, certain *caves* which had been used for observing the motions of the celestial bodies; and he remarks that similar *caves* were in existence near Onidus in Asia. Such *excavations*, if sufficiently deep, would permit the planets and principal fixed stars to be seen in the daytime; and, if made in the plane of the meridian, would be well adapted for witnessing their transits over that plane; and consequently for ascertaining immediately, with instruments, their right ascensions and declinations." (p. 248.)

The passage of Strabo referred to is xvii. 1. § 30., p. 807. It states that in the Letopolite nome, an observatory, formerly used by Eudoxus, is shown in front of Heliopolis, where he noted the movements of the heavenly bodies; and that a similar observatory of Eudoxus was shown near the city of Onidos. Eudoxus, the celebrated astronomer, was a native of Onidos. The word used by Strabo for *observatory* is *σκοπή*; and the strange mistranslation of Mr. Narrien can, as it appears, only be explained by supposing that he followed the Latin version, where the word is rendered *specula*, and that he confounded *specula* with *specus* or *spelunca*.

An error, arising from a similar cause, is pointed out by Professor Boeckh (*Manetho*, p. 17.), in the *Canon Chronicus* of Sir John Marsham. This learned chronologist cites the statement of Jamblicus de Myst. viii. 1., that Hermes was the author of 36,525 *books* (*βιβλοι*); but not having access to the Greek original, and being forced to trust to the Latin translation, in which the word *βιβλοι* is rendered *volumina*, he supposes that revolutions of the sun, or years, are meant (*Chron. Can.* p. 9. ed. 1696.)

Mr. Narrien's acquaintance with the Greek language must have been of the most limited description, though his book is principally a history of the Greek astronomy. Thus, in p. 113., he speaks of the "cycles, which in the Greek astronomy were called *exeligma*," meaning *exeligmi*; in p. 119. he speaks of the Chaldean observations, "transmitted to Aristotle by his friend *Callimachus*," meaning Callisthenes; in p. 125. Osymandias is written "Osymandius"; in p. 148. he cites a prediction of an eclipse by "Helicon of Cyzicene," as mentioned by Aristotle; whereas Aristotle has no such statement respecting Helicon of Cyzicus. In p. 161. Ephantus is written "Ephantus"; in p. 186. the Greek names of the planets, viz. *εωσφορος*, *στιβων*, *κυρβεις*, *φαιδων*, and *φαιων*, are designated as follows—Luciferus, Stilbos, Pyroenta, Phaethonten, and Pheno. In p. 209. Cleanthes is written "Ceanthus."

G. C. LEWIS.

Minor Notes.

TWO FELLOWS OF THE SOCIETY OF ANTIQUARIES NAMED WILLIAM KNIGHT.—Mr. Timbs, in his *Curiosities of London*, 1855, p. 421., names among "the more eminent inhabitants of Islington,"

"William Knight, F.S.A., of Canonbury, a collection of angling-books and missals (he greatly assisted John Rennie in his design for London Bridge.)"

Two perfectly distinct persons are thus "rolled into one." 1. William Knight, F.S.A., who was clerk of the works employed in the erection of the New London Bridge. This gentleman died in 1832, and some account of his writings, and of the sale of his collection of antiquities will be found in the *Gentleman's Magazine* for January, 1833; 2. William Knight, Esq., F.S.A., of Canonbury, who was living there when Lewis's *History of Islington* was printed in 1842, as appears by the following paragraph, at p. 310.:—

"The two houses near the old tower, and fronting the east end of the square, have a handsome appearance; the white house of W. Knight, Esq., F.S.A., which was fitted up in an elegant style by M. A. De Paiva, Esq., a former inhabitant, has tastefully laid-out gardens and pleasure-grounds, terminated by the New River, which forms an agreeable and beautiful boundary."

He died at Canonbury on the 14th April, 1847, being then styled "of Oaklands, Hertfordshire, Esq., F.S.A., a magistrate of St. Alban's, and one of the Governors of St. Bartholomew's Hospital." (*Gent. Mag.* N. S. xxvii. 671.)

JOHN GOUGH NICHOLS.

THE SPARROW-HAWK AND THE ROBIN.—I have in my garden a sparrow-hawk which I bought some months ago, with his wing clipped. His favourite perch is a garden-roller. The sparrows do not venture near him; but, when he is eating his meat, a robin comes close below him, and picks up the fragments he tears off. He is sometimes kept in a large wicker cage, and then the robin comes through the bars to him.

MORTIMER COLLINS.

Queries.

CLARK OF SOUTHWARK.—Wanted, information respecting the family of Philip Clark, born 1712, and settled in Southwark about 1743-4? His armorial bearings (as on an old seal in the possession of the descendants) were: on a fesse, between three roundlets, as many swans; the tinctures not being indicated. This arrangement is not recorded by Burke, and I shall feel obliged if any reader of "N. & Q." can from private sources help me as to the ancestors of this family.

E. J. ROBERTS.

THE DAUGHTER OF FERGUSON THE ASTRONOMER.—Nichols, in his *Life of William Bowyer*,

in his account of James Ferguson the Astronomer, mentions that —

"His only daughter was lost in a very singular manner about the age of eighteen. She was remarkable for the elegance of her person, the agreeableness and vivacity of her conversation, and in philosophical genius and knowledge, worthy of such a father."

Here there is not the least hint given regarding the "singular manner" in which she was lost.

Again, Partington, in his edition of Ferguson's *Mechanics*, writes a short addenda to Ferguson's original memoir; and in alluding to this daughter says, —

"His [Ferguson's] daughter, an elegant and accomplished young lady, suddenly disappeared."

But still not the least mention of *how* and *when*. Could any of the numerous readers of "N. & Q." throw any light on this mysterious disappearance of Ferguson's daughter, and give date, &c.? H.

HARDRESS, A CHRISTIAN NAME.—Is "Hardress" a common Christian name in Ireland? Mr. Dion Bourcicault adopts it in his imitable *Colleen Bawn*. Is it not rather an English name? There was, I think, a Sir Hardress Waller, Parliamentary General in the time of Charles I.

W. P. L.

HERODOTUS.—In the English translation of *Herodotus*, by Isaac Taylor (p. 119. sect. ii.), on the "Manners and Superstitions of the Egyptians," I read these words: "Other men subsist on wheat and barley, but among the Egyptians it is a thing especially held in contempt." Can this be reconciled with the fact, that in the stomach of the mummies, brought from Egypt and lodged in the British Museum and elsewhere, grains of wheat have been found, of such perfect form and vitality, as to enable them to shoot when planted in this country? If Mr. Taylor's translation be a good one, as I believe it is, can the above statement be explained with the fact? JOHN HAYNES.

"LEGES ALFONSIÆ."—In what collection (accessible at the British Museum) can I find the *Leges Alfonsiæ*, quoted by Herschel in his edition of the *Glossary* of Ducange? J. G. N.

DOSIUS MAGUIRE, KING OF FERMANAGH.—In the Chapel of Our Lady, at Fernyhalgh, Lancashire, is preserved an ancient silver gilt chalice, with this inscription: "Dosius Maguire, Rex Fermanne fieri me fecit, anno 1525." Tradition records that a chapel was built here by a virtuous and wealthy merchant, who, having made a vow in great distress upon the Irish sea, to acknowledge the favour of his preservation by some remarkable work of piety, was directed to build a chapel where he found a crab-tree bearing fruit without cores, and under it a spring. This he is said to have found at Fernyhalgh. The chapel was destroyed on the suppression of chantries,

but another was erected in its stead in the years 1684-5. Was this Dosius Maguire the merchant of tradition? Can any of the readers of "N. & Q." skilled in Irish genealogies, give any account of him, or throw any light on the foundation of a chantry at Fernyhalgh in honour of Our Lady? *
A. E. L.

MORTIMER AND BEAUCHAMP MARRIAGES.—I shall feel greatly obliged if any of your correspondents can furnish me with the names of the children of Roger Mortimer, Earl of March, who was beheaded in 1330? Geoffrey Mortimer (who seized the estates of Edmund, Earl of Kent, also beheaded in the same year,) is described as the younger son.

There was a Catherine Mortimer, who became second wife of Thomas Beauchamp, Earl of Warwick. They both died in 1370, and were buried in the chancel of St. Mary's church, Warwick. Whose daughter was she? THOMAS H. CROMEK.

Wakefield.

MOSES AND AARON.—In an old painting of "The Death of the First-born," Moses is represented in black robes, and Aaron in white ones: and it is said that this practice of so representing them is general among the early painters. Is this so? And if so, what is the origin of the symbolism? E. Y.

MOUTHS, OR MOWS?—Reading the Morning Service the other day in an old Prayer-Book, I found Psalm xxxv. 15. thus given:—

"The very objects came together . . . making mows at me . . ."

I find, from Mr. A. J. Stephens's edition of the Prayer-Book, that the old reading, *mows*, was changed into *mouthe* by the correctors of the "Sealed Books."

As I have not the "Great Bible" at hand, perhaps some correspondent of "N. & Q." will kindly inform me what is the reading of that version—the one from which the Prayer-Book Psalms are taken.†

Further, is there any instance, in writers of the sixteenth or early part of the seventeenth century, of "making mouths" being used in the sense of "grimacing"? We need not go far to find instances of "making mows." S. C.

JUDGES POWELL AND TWYSDEN ON WITCHES.—

"Though Chief Justice Hale hung two witches, other judges of his time had sense and courage to go against the public delusion. When an old woman confessed that she was a witch and could fly, Judge Powell told the

[* The traditional account of Our Lady's Well and Chapel at Fernyhalgh is printed in *The Catholicon* for 1816, iii. 129., and in Whittle's *Hist. of Preston*, pp. 182—188.

† Cramer's Bible, fol. 1540, reads "Makyng mowes at me."—Ed.]

jury not to believe her; for if she could have flown, she would through the window of the court, which was open, instead of staying there to be tried for her life. Justice Twisden laid down, that if a woman is charged with bewitching a man, it must be shown that she is old and ugly, otherwise she may have bewitched him by the beauty of her person and the charms of her conversation, against which the law does not provide. Not so if the charge is for bewitching inanimate objects, such as milk; but then strict proof must be given that it would not have gone sour in the usual way."—*Anecdotes Original and Selected*, by T. Bayliss, London, 1776, pp. 78.

I shall be much obliged by a reference to the authorities, if any? PHILOMAGES.

"LE SACRÉ CŒUR."—Michelet, writing on the worship of the Sacred Heart, says:—

"Il ont conservé la précieuse équivoque du cœur idéal et du cœur de chair, et défendu d'expliquer si le mot de Sacré Cœur désignait l'amour de Dieu pour l'homme, ou telle morceau de chair sanglante. En réduisant la chose à l'idée, on lui était l'attrait passionné qui en a fait le succès.

"Dès le dernier siècle, des évêques s'étaient avancés plus loin, déclarant que la chair était ici l'objet principal. Et cette chair, on l'avait placée dans certaines hymnes, après la Trinité, pour une quatrième personne."—*Le Prêtre, la Femme, et la Famille*, p. 181. Paris, 1861.

A copy of one of these hymns, or a reference to where they may be found, will oblige H. B. C. U. U. Club.

GENERAL SPALKEN.—In the collection at Hampton Court Palace is a portrait, No. 910., described in the Catalogue as "General Spalken." The dress appears to be the uniform of a General in the British service. Can you give any account of General Spalken? T.

UNIPODS.—

"A Parallel.

"The early Roman, close and grave,
Chose for his cook some wretched slave,
For work too weak or old.
In cheerful ignorance he fed
On truffles raw, and acorn bread;
And ate his mutton cold.

"With time his wealth and tastes increase,
When Mureus bore from plundered Greece
Her sauces and her gods;
He hung his venison till it stank,
Advanced his cook to artist's rank,
And dined on unipods.

"Wager and Shovel, coarse and stout,
Rated as cook the lubber lout
Who could nor reef nor steer;
With whittle blunt and iron fork
Tore the hard junk and rancid pork;
Their drink was grog or beer.

"Now musky H— with Spanish wine,
French cook and Irish concubine,
Sails out to scorn the seas;
And, when his valour waxes hot,
Heaves just in sight and out of shot,
And sups on fricasees."

Political and Friendly Poems, London, 1758.

What are "unipods"? Who is H—? An explanation of the last stanza will oblige W.

Queries with Answers.

LETTER OF ANNE HYDE.—In Grace Kennedy's *Father Clement*, mention is made of a letter of "the Duchess of York, who was carefully educated by Protestant preceptors in the faith of the Church of England," detailing the causes of her change of religion. Is such a letter in existence, and where can it be found? HERMENTRUE.

[This printed document in folio, 2 pages, is in the British Museum (Press mark 816. M. 1. Art. 117.) It is entitled, "A Copy of a Paper written by the late Duchess of York, &c.," and dated "St. James's, Aug. 20, 1670," and reprinted in the *Harleian Miscellany*, edit. 1810, vol. v. p. 44. Her father, the Earl of Clarendon, wrote two letters in reply, which may be found in vol. iii. p. 555. of the latter work, entitled "Two Letters, written by the Right Hon. Edward Earl of Clarendon, late Lord High Chancellor of England: one to his Royal Highness the Duke of York; the other to the Duchess, occasioned by her embracing the Roman Catholic Religion." See also Harl. MS. 6854, fol. 102—106, for the three letters in manuscript.]

SIR PHILIP SIDNEY AND SOUTHEY.—It appears from a letter of Southey to Sir Egerton Brydges, in Sir Egerton's *Autobiography*, vol. ii., that Southey had commenced a Life of Sir Philip Sidney, and made considerable progress with it, but had delayed its completion from a desire to consult, before proceeding further with it, certain volumes which he had not then at hand. Was this work ever finished? or, if left incomplete, has any portion of it been printed? A.

[On Nov. 11, 1804, Southey, in a letter to Messrs. Longman & Rees, proposed to edit the Works and write the Life of Sir Philip Sidney in three octavo volumes. See his letter in his *Life and Correspondence*, ii. 306. edit. 1850. The Life of Sir Philip Sidney was never printed; but the MS. of it, nearly, if not quite complete, is in the hands of the Rev. C. C. Southey. See Southey's *Common-Place Book*, by J. W. Warter, Series iv. p. 240.]

MARSH'S MICHAELIS.—When Herbert Marsh first published his translation of Michaelis in 1793, can any of your readers inform me how the work was received? MEMOR.

[An ample critique on Bishop Marsh's translation of Michaelis will be found in the *British Critic*, first series, vol. iii. p. 601—608, and vol. iv. 46—54, 170—176. The Rev. Dr. Randolph (subsequently Bishop of London) in 1802, published anonymously some severe *Remarks* on the Dissertation, by way of caution to students in divinity. To these *Remarks*, Dr. Marsh replied in some *Letters*, published in the same year, in 8vo. Dr. Randolph objects to Michaelis's views of inspiration, and endeavours to show that Dr. Marsh's hypothesis of the origin and composition of the first three Gospels is neither well-founded nor consistent with itself. Dr. Marsh's notes extend only to the first part of the work. Consult Horne's *Manual of Biblical Bibliography*, p. 160., and Orme's *Bibliotheca Biblica*, p. 315.]

COLONEL JOHN BINGHAM.—As mention has recently been made in your columns of the Bingham family, I am led to inquire where any information can be found respecting Colonel John Bingham,

who in the parliaments of 1654 and 1656 was member for Dorsetshire.

LUMEN.

[Col. John Bingham was the son of Richard Bingham, Esq. (ob. 1656) by Jane, daughter of Sir Arthur Hopton, of Witham Abbey, co. Somerset, Knt. (ob. 1635). John Bingham was in the time of the Rebellion colonel of a regiment, governor of Poole, commander at the last siege and demolition of Corfe Castle. He much impaired the family estate by mortgages, &c., to the great detriment of the family. He died in 1673. (Hutchins's *Dorsetshire*, Pedigree, iv. 203.) Col. Bingham was also Lieutenant-Governor of the Island of Guernsey. *Vide* Duncan's *Hist. of Guernsey*, 1841, p. 91.]

SAVE THE MARK. — What is the origin and precise meaning of this phrase? D. U. M.

[The phrase has been explained as referring to archery. When the archer was seen to have aimed and shot well, and while the arrow was speeding on its course, the spectators, in their excitement, exclaimed, "Save the mark!" or "God save the mark!" intimating thereby that the mark was in imminent danger of being hit. And on the contrary, when the archer was but a novice, and shot wide, they then shouted, "Save the mark!" derisively and ironically. It is, we believe, in an ironical and derisive sense that the phrase at present is usually employed; for instance, in expressing dissent from strange opinion, or exaggerated statement. The commentators on Shakespeare throw but little light on the following passages: "God save the mark," in 1 *Hen. IV.* i. 3.; "God bless the mark," *Merchant of Venice*, ii. 2., and *Othello*, i. 1. It is to be observed, that a hawk, "when she waited at a place where she had laid game," was said to *keep her mark*; and the sign placed on houses to indicate the presence of the plague was termed *God's mark*; and from either of these expressions conjecture might deduce a plausible explanation of the phrase now before us. But that which has already been suggested is perhaps preferable on the whole.]

Replies.

SHELLEY, THE POET, AND THE "EROTIKA BIBLION" OF MIRABEAU.

(2nd S. xi. 367.)

The admirers of Shelley may safely dismiss from their minds the "mournful" idea that the poet at any time contemplated a translation of the obscene work of Gabriel Riquetti. The supposition that he ever did so doubtless arises from the confusion by your correspondent—as evidenced by his insertion within brackets of the word *Mirabeau* after *Mirabaud*, in Shelley's postscript—of two distinct individuals, one of whom was nearly seventy years old when the other was born. Shelley, as to morals, was pure as a crystal, and should have no taste for the filth of Mirabeau; while, on the other hand, the materialistic atheism of *Queen Mab* shows how deeply he was imbued with the specious philosophy of the *Système de la Nature*: "professedly by M. *Mirabaud*," but now pretty well ascertained to be the production of the Baron d'Holbach, or of the *coterie* which bears his name. Indeed, that this was the very book

which Shelley says he was "about translating" will be evident, I think, from a reperusal of the postscript in question (*Shelley Memorials*, p. 40.), where, by the words "not the famous one," he evidently wishes to explain that the work, *Le Système de la Nature*, though attributed to a M. *Mirabaud*, is not by the better known M. *Mirabeau*: for here the poet, like your correspondent, seems to have confounded these two persons of homonymous, though differently spelt names. Besides, if the *Système* itself were not the book referred to, the question to Mr. Hookham—"Do you know anything of it?"—would have been unintelligible, as the title of no other book had been indicated. Moreover, Shelley would hardly have called the *Erotika Biblion*, which we have no reason to believe that he had ever seen, "an old French work"; while the *Système* might more reasonably have been so spoken of, and is quoted largely from in the notes to *Queen Mab*. Mirabeau's book, the title of which might have been suggested by the *Galanteries de la Bible* of Evariste Parny, was written in prison. Your correspondent, who was of course ignorant of the character of the work when he set consular machinery in motion to procure it, may be informed that the edition which he possesses, though the first, is not the only one. Of it, Peignot (*Dict., etc., des Livres cond. au feu, etc.*, tom. i. p. 321.) states that it was suppressed with such rigour, that fourteen copies only escaped the hands of the police; my copy bears the imprint of Paris, 1792. The *Biblical Extracts*, subsequently mentioned by Shelley, doubtless refers to something altogether different; at all events, I cannot see any connexion between it, as a title, and that of the work of Mirabeau; and hope that I have successfully vindicated the poet from the imputation of having intended to introduce it to the English reader.

WILLIAM BATES.

Edghaston.

The note by R. seems to have originated in a simple misunderstanding of the passage he quotes from Shelley. Is it possible that R. has confounded "Mirabaud," the pseudonym of Baron d'Holbach, with "Mirabeau?" The printer was undoubtedly correct in placing a dash (R. calls it a *hyphen*) after "one;" and R., by interpolating the word [Mirabeau] in brackets, has thrown all into confusion. Shelley uses "one" in reference to the *author*, not the *work*. He means to say, "not the famous Mirabeau, but Mirabaud." *Le Système de la Nature* was evidently the book Shelley proposed translating. He was an open, avowed, disbeliever in Christianity, as a divine and supernatural revelation. However much we may lament this, we must in fairness concede to him thorough honesty and candour in avowing his infidelity; he was no insidious foe. But, to suppose him capable of

publishing mere obscenity and lasciviousness, we must alter all our notions of his character.

The *Erotika Biblion* of Mirabeau, really printed in Switzerland, bears on its title-page the palpably false imprint "Rome." Is it possible that R. seriously believes this imprint to be true? What can he mean by saying that he got his copy "direct from the Vatican"? JAYDEE.

CHESTNUT BEAM.

(2nd S. x. 431.)

In "N. & Q." MR. HOOPER makes mention of a "chestnut" beam in Meopham Church.

The timbers of ancient buildings in south-west Middlesex are invariably found to be a very hard wood in wonderful preservation, and stated to be chestnut procured "from Hounslow Heath, when it was a forest of that tree." The king-post and knees composing the framework of the spire of Stanwell church, are of the same wood; in short there is scarcely a house or barn older than, say the Tudor accession, throughout the district lying between Harmondsworth and Sunbury, which does not, on being pulled down, disclose massive beams, girders, &c. hewn from the wood in question.

But is this timber chestnut is my Query? I have long ventured to doubt if it be so; and until my opinion be refuted by competent judgment, must be permitted to doubt on. If chestnut it be, I am of course beaten (beech is beech, sycamore is sycamore), and the only question to be disposed of is ascertainment of its place of growth. Now the space between Staines and Hounslow formed part of the forest that covered the country of the Trinobantes from Finchley to Laleham (the great plain of Middlesex), bounded on the south-west by the broad belt of swamps which extended from Drayton to Staines. How does it happen that not one survivor remains to attest the truth of the assertion that the above tract was a dense wood of chestnuts? How is it that at Feltham Hill an oak gives name to a residence? Why was not "Perry-Oaks"* Perry-Chestnuts? The oak at Feltham was growing at the period of the Norman conquest, perhaps of the Heptarchy; along the flat of the country are dotted oak pollards, whose trunks have weathered many hundreds of years; and it is most erroneous to suppose that these remnants originally grew few and far between, that is, taking them as planted by Nature's hand. Whenever sylvan singleness occurs it may be concluded, either that the tree was planted by the hand of man (in our case an absurd suggestion), or that it is a remnant in the same predicament as the thorn on Ettrick quoted by Scott,

" Whose prickly spears
Have fenced him these three hundred years,
While fell around his green compeers."

* Qy. Petty, stunted?

A fragment of primitive Middlesex woodland is still extant at Littleton, and flourishing in hoar entanglement:—

"The same causation there as active now,
As when the Picti, roaming through the glade,
Tended the bison tamed to meeker brow;
Or from his hide wrought vestments in the shade."

At Littleton the seedlings of oak and ash are nurtured by an underbush of furze, bramble, and thorn. This successional vegetative process has endured for thousands of years; and if the chestnut was once indigenous there, no earthly reason exists for its non-appearance at this day, unless, indeed, we imagine the builders in the times of the Plantagenets to have been so resolute in its use that they picked it out from among all other stems, even to utter extermination—a rather wide conjectural margin. Is, then, the timber under consideration any other than oak, which, worked up for internal fittings, has kept up a particular grain and colour from being *unexposed to atmospheric influence and change?* and is the prevalent notion to the contrary a legendary and stereotyped myth? H. HORNE.

Camberwell.

HAMMOND THE POET'S MOTHER.

(2nd S. xi. 348.)

The confusion touching the subject of Hammond's mother is even greater than is suggested by the contribution of D. Johnson says of the poet's father, that "he was allied to Sir Robert Walpole by marrying his sister." Now, the only sister of Sir Robert was Dorothy, who married Charles, 2nd Viscount Townshend, in 1713, three years subsequent to the poet's birth.

There is no less uncertainty about the poet's Christian name than there is about the name and person of his mother. Johnson, and nearly all other writers, call him "James." Lord Stanhope, in his edition of the *Letters of the Earl of Chesterfield*, calls him "William" (vol. iii. 452. note).

There is some uncertainty, too, with regard to the genuineness of the amorous poet's feelings as depicted in the elegies. In 1737, at the very hottest of his ardour for Catherine Dashwood, Chesterfield describes him as gayest of the gay among the women at Bath. Johnson ridicules the alleged reality of the sentiment, and cites excellent reasons for the contempt he entertains, which contempt does not extend, of course, to the beautifully simulated tenderness of the elegies, which Johnson believes that Chesterfield could never have read, so little is the Earl's criticism warranted by the text.

Lord Lyttelton referred his "Delia" to them as containing all that of love could be expressed in soft numbers. The writer of the preface in my edition of Hammond (Edinburgh, 1781) says,

that he "about three years ago, hoped to have drawn from her, by means of a lady, her friend, a more satisfactory account" than the meagre one he was able to give, "but she entreated that no questions might be asked on so distressing a subject." Notwithstanding all this, Miss Dashwood, who survived her lover nearly forty years, and is stated to have declined many excellent offers, lived not in cloisters but in courts; as did Lord Lyttelton's "flame." Walpole closes his account of the wedding of George III. and Queen Charlotte by saying (after detailing a string of comic-alities):—

"It is as comical to see Kitty Dashwood, the famous old beauty of the Oxfordshire Jacobites, living in the palace, as Duenna to the Queen. She and Mrs. Bough-ton, Lord Lyttelton's ancient Delia, are revived again in a young court that never heard of them."

J. DORAN.

How could D. suppose that Anthony Hammond's father was named Stanley? or why should he wrest to that meaning the plain suggestion of "Mr. Urban's correspondent," that "Thomas Stanley, Gent., and Mary Hammon," married at Bishopbourne, Oct. 15, 1621, were "the father and mother of the poet of that name"? There was in the seventeenth century not only a poet named James Hammond, but also one named Thomas Stanley, who, like other people, went by the name of his father, not that of his mother; and memoirs of him will be found in various biographical works, as Wood's *Athenæ Oxonienses*, the *Biographia Britannica*, and the *Biographical Dictionary* by Chalmers, and more particularly in the preface to his *Poems*, re-edited by Sir Egerton Brydges in 1814. His father was knighted, and styled Sir Thomas Stanley, of Leytonstone in Essex, and Cumberlow in Hertfordshire, whose second wife was Mary, daughter of Sir William Hammond, of St. Alban's Court, Kent, the poet's mother. Stanley's portrait by Faithorne, from a painting by Sir Peter Lely, is prefixed to the first edition of his *History of Philosophy*, 1655, folio, and is characterised by Granger as "a fine head."

J. G. N.

Your correspondent D. is indebted to himself only for the genealogical net in which he is entangled. There is no connexion between the extracts from the Tunbridge and Bishopbourne registers, and consequently no discrepancy in the statements of the contributor to *Gents. Mag.* (1796, p. 466.) with which he is puzzled.

James Hammond, or Hammon, M.P., for Truro, and author of *Love Elegies*, was the second son of Anthony Hammond, who was also both a poet and member of parliament, and who, on account of his eloquence, received from Bolingbroke the sobriquet of "Silver-tongued Hammond." The

evidence of the register as to the Christian name of his (Anthony's) wife *Jane* is far better than the unauthenticated statement in the memoir of James, which makes her *Susanna*; and there is nothing strange in his being born sixteen years after marriage, as he was the second son, and probably the fourth or fifth child. James Hammond was born 1710, and died 1741-2.

The marriage at Bishopbourne in 1621 was that of Thomas Stanley, a man of some literary eminence, afterwards knighted by Charles I., with Mary Hammon; they "were the father and mother of the poet of that name," viz. *Thomas Stanley*, born 1625, author of *The History of Philosophy*, and *Lives of the Philosophers*, besides various poems and other works. He died 1678, and was father of a third Thomas Stanley, also celebrated as an author. The note, "the father and mother of the poet of that name," could have no relation to the name of Hammon.

I may add that I am much interested in the Hammon family, my mother having been a member of its Sussex branch, deriving, I believe, from the Hammons of Ellingham, co. Norfolk, whose pedigree is entered in the Heralds' Visitations, and shall be much obliged for any information which will throw light on its subsequent history. S. T.

"THE MYSTERIOUS MURDER."

(2nd S. xi. 88. 259. 317.)

On the subject of the alleged murder of the unfortunate Mary Ashford by Abraham Thornton, May 27, 1817, several letters have recently appeared in the Birmingham papers, from which it may be inferred that the awful event has not entirely lost the interest which it so intensely excited at the time of its occurrence. In addition to the errors, both legal and circumstantial, which prevail more or less through these, I was surprised to see once more the attribution to the Rev. Luke Booker, LL.D., Vicar of Dudley, of the piece entitled—

"The Mysterious Murder; or, What's o' Clock. A Melo-drama in Three Acts. Founded on a Tale too true. Written by G. L. Birmingham. 12mo., pp. 56. N.D." (1817.)

This production, which is certainly of a very improper character, as imputing guilt to a person who had been legally acquitted, and perjury to the witnesses by whom a satisfactory *alibi* had been established, was really written by a young man named George Ludlam, at that time prompter at the Theatre Royal, Birmingham, but who shortly afterwards left the town with another company of actors. It was, at the time of its publication, in very great request; and I have been told by a contemporary that copies could not be obtained by the local booksellers and hawkers,

from Taylor the printer, fast enough to keep pace with the demand. The author tells us, in the "Address" to the second edition, that the piece "was never intended to meet the Eye of the Public, but as he has been CALUMNIATED, and even MENACED, as well as the PIECE itself wilfully misrepresented, he has been induced," &c.

What Dr. Booker *did* write on the subject was a pamphlet entitled, *A Moral Review of the Character and Conduct of Mary Ashford*, 8vo., 1817, 1s. 6d. This is a disquisition on the evils of promiscuous dancing assemblies, and the perils to which female virtue is subjected. The inscription on the tombstone of the unfortunate girl, in Sutton churchyard, is also from the Doctor's pen:—

"As a warning to female virtue, and a humble monument of female chastity, this stone marks the grave of Mary Ashford, who, in the 20th year of her age, having incautiously repaired to a scene of public amusement without proper protection, was brutally violated and murdered on the 27th May, 1817.

'Lovely and chaste as is the primrose pale,
Rifed of virgin sweetness by the gale:
Mary, the wretch who thee remorseless slew,
Avenging wrath, which sleeps not, will pursue;
For though the deed of blood be veiled in night,
Will not the Judge of all the earth do right?
Fair, blighted flower, the muse that weeps thy doom,
Raised o'er thy murdered form this warning tomb.'
"L. B."

It will be observed that Dr. Booker, following in the wake of public opinion, assumes the violation and murder of the unfortunate girl. I cannot, however, refrain from expressing my own absolute conviction, which I believe is that of lawyers and indeed all who have really studied the case, that not only was Thornton innocent of these acts, but that they were never committed at all: the death of Mary Ashford having been, in all probability, purely accidental. I subjoin, for the benefit of those who may wish to pursue the subject, the bibliography of the case, as far as I am able:—

The Trial of Abraham Thornton. (Several Editions). Warwick. 12mo. 1817.

The Mysterious Murder; or, What's o' Clock, &c. By G. L. Birmingham. 12mo. N.D.

A Report of the Proceedings against Abraham Thornton, at Warwick Summer Assizes, 1817, for the Murder of Mary Ashford; and subsequently in the Court of King's Bench in an Appeal of the said Murder. By John Cooper. Warwick. 8vo. 1818. Pp. 141.

(Incorrectly reported, but the subsequent proceedings very fully detailed.)

A Review of the Character and Conduct of Mary Ashford. By the Rev. Luke Booker, LL.D. 8vo. 1817. 1s. 6d.

Observations upon the Case of Abraham Thornton, &c., showing the Danger of pressing Presumptive Evidence too far; together with the only True and Authentic Account yet published of the Evidence given at the Trial, &c. By a Student-at-Law. 8vo. London. 1819. Pp. 88.

(This, I believe, was written by Mr. Holroyd, son of the judge who tried Thornton.)

An Argument for Construing largely the Right of an Appellee of Murder to insist on Trial by Battle; and also for abolishing Appeals. By E. A. Kendall, Esq., F.R.S. 8vo. London. 1818. Pp. 307.

(This was reviewed in the *Quarterly*, vol. xviii. p. 177.)

Beck's "Medical Jurisprudence." 5th Edition. 8vo. 1836. P. 98.

Lectures on Forensic Medicine. By William Cummin, M.D. See *London Medical Gazette*, vol. xix., p. 386.

(A full, correct, and able account.)

WILLIAM BATES.

Edgbaston.

LATIN, GREEK, AND GERMAN METRES.

(2nd S. ix. 501.; x. 139.)

I do not know which is the best book on this subject, but a very good one is:—

"Bemerkungen über die Quantität der Deutschen Sprachlaute, wie den Hexameter in Allgemeinen, und des Grafen Aug. Platen, Schlegel's, Wolf's, und Voss' Hexameter im Besondern, von Friedrich Büttner. 8vo. pp. 104. Havelberg, 1843."

The following works, though not treatises on the subject, are worth consulting:—

"Deutsche Uebersetzkunst. Von O. F. Gruppe, 8vo. pp. 375. Hanover, 1859."

"Gottfried August Bürger's Vermischte Schriften, Göttingen, 1797, t. i. p. 153."

"The First Canto of the Ricciardetto of Porteguerri, translated by Sylvester (Douglas), Lord Glenbervie. 8vo. London, 1822, note xev. p. 168."

I believe the Dutch have a metre almost identical with that of *Locksley Hall*:—

"So ick al den loop mijns levens, schicken mocht na mynen wensch,
Al hoe wel dat noyt ghegeven is gheweest aen eenich mensch,
Denckt niet, vriend, dat ick sou soecken 't albe-moeyend Hof's ghewoel,
Rechters of Regerings ampten souden niet syn mynen doel."—*Pundicht*, 58.

(*Hora Successiva Tyt-Snipperingen*, van Simon van Beaumont. Rotterdam, 1640, 12°, not paged.)

"Voortaan zult gij, reine geesten, die alom 't onmeetbaar zwerk,
Vrolijk doorkruist' mij verlusten, mij verkwikken in mijn werk."

(Hoogvliet, *Aartsvader*, quoted by Jacob van Dyk, *Nagelaten Schriften*, i. 201., Amsterdam, 1832.)

Göthe has, —

"Tret' ich schwankend aus der Oede, die im Schwindel mich umgab.

Pflegt' ich gern der Ruhe wider, denn so müd' ist mein gebein:

Doch es ziemet Königinnen, allen Menschen ziemt es wohl,

Sich zu fassen, zu ermannen, was auch drohend über-rascht."—*Faust*, 2. p. A. iii.

Having been a correspondent from the second volume of the first series, perhaps I may be allowed to suggest that when several questions are asked in one Query, whosever can give an im-

mediate answer to one had better do so without delay. When the Query as to the metres appeared, I had Büttner's and Beaumont's books at hand; but having very little oral knowledge of Dutch, I waited for an opportunity of hearing the passage in Beaumont read to me by a Dutchman. Probably C. E. made the inquiry for some literary purpose, and by delay my reply is mere matter of curiosity, and too late to be of any use to the querist.

H. B. C.

U. U. Club.

CONCOLINEL, ETC.

(2nd S. xi. 374.)

I have two gentle adversaries to reply to—A. A. and Mr. LYONS. As the latter in his last piece has not advanced a step, but still hovers about Madeira and the Canaries, and deems the Emperor of Morocco and his nobles to have been such barbarians as not to know what a cat was, I think we had better, as he proposes, end the dispute, and let the public judge.

With A. A. I will first discuss *Concolinel*. I know that Niccolini, like Farini, Parini, Agostini, and a host of others, is a common surname, but I am not aware of its being a proper name; at any rate, it should have been shown that *Colino* was in use, a thing of which I very much doubt: for in the copious list of abbreviated Italian proper names which Ziebrecht has given in his German translation of the *Pentamerona*, the only abbreviations of Nicola which I find are Cola, Coluccio, Colello. Further, there is not in it a single instance of a double diminutive, which Colinello would be if it were one. Finally, I never said that *Con Colonnello*, "with a Colonel," was a likely beginning for a love-song. I said quite the contrary, that it was not; I was convinced *Concolinel* was not Italian. It may, however, be objected to EIBIONACH and myself, that there is no song known commencing in any of the ways we have conjectured, and it is quite true that there is not; but surely there *may* have been. Many a song has had its day, died out and been forgotten; and possibly some such song may yet turn up, now that people have been put on the scent.

I now come to the other supposed Irish song, but which A. A. maintains to be Italian also. This in the old editions is printed "Calmie custure me," which A. A. says is Italian, signifying "Be quiet, discuss to me." If this be so, is it not most strange that there should have been a well-known song in England with the Irish burden of *Collino castore me*, which is the same as Pistol's words; with the simple change of *ino* into *mie*, of which a printer was surely very capable? I will just, *en passant*, point out a printer's error in a foreign word, which I believe has never been observed. Hamlet says to Ophelia of the play,—

"Marry, this is *miching mallecho*; it means mischief,"—and the reading of the quartos is *munching malleco*. Now *mich*, which is to play the truant, can only be used of persons; and Hamlet's words must have been pure Spanish, *mucho malhecho*, which "means mischief."

However, to examine the Italian. In this language one of the verbs expressing to be quiet is *calmarsi*; and this makes, in the imperative, *calmati*, *calmisi* or *si calmi*, *calmatevi*; hence *calmi*, without *si* before or after it, would not be "be quiet." I am sure *s'accomodi* has often been addressed to A. A. in Italy. I must repeat my belief that there is no such verb as *scutere* in Italian. I think then it is now not at all likely that Pistol was talking in that language. As to the meaning of *Callino*, &c., it has, in my opinion, nothing to do with the question. Pistol knew no more about it than many young ladies, who learned to sing *Gramachree, ma colleen oge*, or *Savourneen deelish*, knew what *they* meant; he merely quotes it because *qualité* brought it to his mind, from a similarity of sound. His question, "Art thou a gentleman?" was suggested by the *gentilhomme* of the Frenchman.

But A. A. says Pistol "has some smattering of Italian, for he twice quotes the proverb:—

'Se Fortuna mi tormenta
La Speranza mi contenta;'

besides occasional words." I can only find him quoting the proverb *once*; and the occasional words never, except *fioc once*. The old copies give the proverb—which Douce supposed to be the motto on Pistol's sword—thus, *Si fortune me tormenta, sperato me contento*; which Hamner reduced to its present form, reading for *sperato*, *il sperare* (instead of *lo sperare*), which no subsequent critic has corrected. It seems to me so strange that the printer should have substituted *sperato*, a pure Italian word, for *sperare*, or *speranza*, that I suspect he may have found in his copy *lo sperato*. Moreover, like Chaucer's *Sompnour*—

"A fewre termes hadde he, two or three,"—

of Latin, which he vented on occasion. Such was *semper idem*: like the farrier once, who, when visiting the sick horse, exclaimed—"Semper eadem—worse and worse, by G—": and *absque hoc nihil est*. These of course he had only picked up; and he had also a word or two of French, got in a similar way, just as Christophero Sly had his modicum of Spanish. *Ma basta*. I think the readers of "N. & Q." have had quite enough of these matters.

THOS. KEIGHTLEY.

NAMES ON MONUMENTS, ETC., IN JAMAICA AND BARBADOES (2nd S. x. 404.; xi. 37.)—SEAL, having observed Mr. HOTCHKIN's remarks, begs to mention in reply, that the name in question is

spelt "*Hochryn*," and not "Hotchkin," in Jamaica, and, therefore, the "misrepresentation" is not his. Mr. Roby, in an unfinished work on Jamaica, has the name also spelt *Hochryn*. SPAL begs to add, however, that in many cases he has observed the same name with an entirely different spelling, in two places, amongst these records (W. I.), in consequence of the mistakes evidently of transcribers of the original parish registers. In the present instance, Mr. H. may be able to show that the name *Hochryn* is meant for Hotchkin.

An instance of a curious coincidence of names was observed lately by SPAL; who found the will of a person, having both a *singular Christian* and surname, in 1632; and another person of precisely the same name at the present day, who, however, derived the first from a *maternal* descent; while, though bearing the same surname, his namesake of 1632 was not even of the same parent stock.

I think that your correspondent, J. WOODWARD (2nd S. x. 481.), will find that the arms which I described are to be found amongst the full quarterings of the Barony of Windsor, although I am not aware that that house represents any families of the name of Stevens or Hutton. SPAL.

JOHN DE SUTTON, BARON DUDLEY (2nd S. xi. 152. 239. 272. 398.).—Sir H. Nicolas was certainly led into an error by giving 1482 as the date of the death of John, Lord Dudley, K.G., for in the following year (24th April, 1483) he celebrated by royal commission the feast of the Order of the Garter at Windsor, on the accession of Edward V., then resident at Ludlow. The knight died 30th Sept. 1487, and George, fourth Earl of Shrewsbury, was elected to his stall, 27th April following. S. T.

THE LION IN GREECE (2nd S. viii. 81.; ix. 57.).—Sir Charles Fellows, in his *Account of Discoveries in Lycia* (London, 1841), p. 157., has the following passage with respect to the neighbourhood of Sidyma, a town near the coast of Lycia, north of the mouth of the river Xanthus:—

"The present state of this district is extremely wild; only three or four huts are amidst these ruins on the mountain, and their occupants have always their gun slung over their shoulder, even within the limits of their own cultivated fields. On inquiry as to why this custom prevailed, we were told that the country was full of wild animals, and of the fiercest kind. I was extremely cautious and particular in my inquiries as to their nature, and have no doubt of the truth of the account which I heard from many of the people of the surrounding district, and each unknown to the other. In this village alone, four or five lions, called *Aslan* by the Turks, and other animals called *Caplan* (the leopard), are killed every year. The man who first told me, had himself taken the skins to the Aga, to present to different Pachas, and these presentations had been rewarded by sums of one to two hundred piastres, which he had himself received. The lions, he said, are timid, unless surprised or attacked, and I could not hear that they did much injury to

the flocks. Wolves, and if I understand rightly, the hyena also, are found here; and the latter are described as gnashing their teeth together; my Greek servant adds that such animals strike fire from their mouths, but this occurs in his travels in Persia. I have heard the same from showmen at our country fairs, among other exaggerated wonders. Bears are certainly found here in great numbers."

The lion was a favourite subject of ancient Lycian art. "The lion (says Sir C. Fellows, p. 182.), is seen everywhere throughout the valley of the Xanthus; every bas-relief, tomb, seat, or coin, shows the figure or limbs of this animal." L.

STEPNEY CHURCH (2nd S. xi. 350.).—The oldest part of St. Dunstan's, Stepney, dates as far back as the early part of the fourteenth century; although several of the windows are in a style which prevailed in more recent ages. Until a repair which took place early in the present century, an embattled parapet ranged along the principal part of the building. The church has suffered much by the removal of this, and by other alterations. The interior was new pewed and "thoroughly repaired" in 1806, when much damage was done. Many of the ancient monuments recorded by Weaver and others were then removed; query, *destroyed*?

Among its former rectors or vicars, Stepney boasts some eminent men. Stephen Segrave, afterwards Archbishop of Armagh, who died in 1333. Richard Fox, afterwards Bishop of Winchester, and founder of Corpus Christi College, Oxford. The learned John Colet, afterwards Dean of St. Paul's, and founder of St. Paul's School. Richard Pace, who was employed in several transactions of state by King Henry VIII., and was the intimate friend of Erasmus. Pace died at Stepney, and was buried in the church. Such a man must surely have had a monument to his memory? but no memorial of him at present exists. EDWARD F. RIMBAULT.

SIR SAMUEL SALTONSTALL (2nd S. xi. 409.).—In the *Domestic Calendar of State Papers*, edited by Mrs. Green, and published under the direction of the Master of the Rolls, several interesting allusions to Sir Samuel Saltonstall and his family will be found. On 19 Jan. 1607, the king writes to the Lord Chancellor and the Lord Treasurer to appoint a speedy day to determine a cause pending between Sir Samuel Saltonstall, Collector of Customs, and his brothers and brothers-in-law [relative to the will of his late father, p. 345.] There are other allusions to Sir Samuel, and letters from him to Salisbury, written in 1608, in the same volume at pp. 413. 426. 439. His name occurs in June, 1611, in reference to the composition of a debt of Thos. Philipps, who thinks that his accounts ought to be discharged by Sir Samuel (*Cal.* p. 41.) The names of Sir Peter Saltonstall, his son Captain, afterwards Sir Richard,

Saltonstall, and Charles Saltonstall appear frequently in subsequent volumes of the *Domestic Calendars of State Papers*. With reference to Sir Richard there is some curious information in the Colonial Calendar of State Papers. He was one of those who accompanied John Winthrop, the first Governor, to Massachusetts, in 1630; his name, with five children, being in the list of "names of the principal undertakers for the plantation of the Massachusetts Bay, that are themselves gone over with their wives and children." [*Cal.* p. 112.] On 28 June, 1632, "Mr. Saltingstall" was desired by the Council of New England to make a map of Salem and Massachusetts Bay. [*Ibid.* p. 153.]

In Dec. 1660, John Leverett, or in his absence, Richard Saltonstall (most probably a son of the above) and Henry Astwood, were employed by the colony as agents to King Charles II., and received their instructions from Governor Endecott in the name of the General Court of Boston, among other things, in reference to the bounds of their patent and to the Quakers. They were directed to use their utmost interest to prevent the Quakers from coming to New England, or to permit them liberty there, "as being destructive to our being here, and so contrary to our consciences to permit." [*Ibid.* p. 495.]

W. NOËL SAINSBURY.

ELEME FIGS (2nd S. xi. 349).—A learned friend, who is well up in the Turkish language, and who resided for some years at Constantinople, informs me that "Eleme" is a small place near Smyrna; and that, of all Smyrna figs, Eleme figs are considered the best. But as, in the case of "the weed," much is sold as Latakia which never grew there, so of figs. Many are recommended and, even at Constantinople, find a sale as Eleme figs, though not of Eleme. Aleme, says my friend, would be more correct Turkish.

VEDETTE.

SYNOPHILUS is informed that the word *Eleme* signifies *choice* or *selected* as regards the quality of the fruit, the term being applied to other Oriental fruits, as raisins, &c.

SYLLIPHOO.

ROGER BACON (2nd S. xi. 107).—No answer having, as far as I am aware, been made to the inquiry in February last respecting the portrait of Roger Bacon, formerly in the possession of the Duke of Dorset, I beg to propose a further inquiry, which may perhaps lead to some more certain information than I am myself possessed of. Is not the portrait of Roger Bacon still in the collection at Knole?

MEMOR.

GUIDOTT FAMILY (2nd S. xi. 249. 318).—There is an entry in the register of St. Andrew, Holborn, of the marriage of "Keilway Guidott of Clements Danes, Midx. gent., and Sarah Glapthorne, Sp^r. dau. of George Glapthorne of Mar-

garet's, Westminster, Esq^r," published in market 19 and 24 March, 1655, and 31 March, 1656.

Thomas Guidott, M.B., was an eminent physician, living at Bath in 1676.

C. J. R.

HEREDITARY ALIAS (2nd S. ix. 144.; xi. 156).—Perhaps the following addition on the subject of the hereditary *alias* may not be uninteresting to the readers of "N. & Q." The will of Robert Colle, *alias* Stevenson of Baston, was proved at Lincoln between the years 1520 and 1531; and on the 26th Sept., in the 14th year of Hen. VIII. (1522), an inquisition *post mortem* was taken at New Sleaford, before John Uncle, the King's Escheator, to inquire what property "*Hugo Cole, alias dictus Hugo Stephenson*," died seised of, when the jury returned "quod obiit 28 die Martii a^o regni Regis nunc 11^o," seised in fee of one messuage and two bovates of land in Crofton-in-Aunsby, and divers lands in Dembleby, Silk-Willoughby and Culverthorpe, in the co. of Lincoln, to which was "consanguineus et hæres, Ricardus Cole, alias dictus Ricardus Stephenson, ætat. 29 ann.; et amplius, filius Godfredi Cole, alias dicti Godfridi Stephenson, nuper de Aunsby fratris dicti Hugonis." There is here an instance of four persons bearing the same *alias*. We are told by Marratt, in his *History of Lincolnshire*, and by Thoroton, in the *History of Notts.*, that Sir Alexander Bozon of Kirton in Holland, Knt., in the reign of Richard I., was succeeded by his son, called Ralph de Kirketon, who, dying without issue, was succeeded by his brother Hugh Bozon, whose son was called Simon de Kirketon. This, although scarcely an example of the hereditary, shows an arbitrary use of two surnames. Again, there was John Vowell, *alias* Hooker, of Exeter, Gent., M.P., author of *The Antique Description, &c., of Exeter*, whose family all used the *alias*; Baker, *alias* Lloyd, of Terrington, Norfolk; Westley, *alias* Bendish; Ashford, *alias* Griffith, about 1640; Heriz, *alias* Smith, of Witcheock, co. Leicester, *temp.* Henry VII., afterwards of Wealdhall, Essex; Adelmure, *alias* Cæsar, of Bennington Place, Hertfordshire; Pelsant, *alias* Buswell, of Clipstone, Northamptonshire, raised to a baronetcy, &c. &c. Doubtless, when a man married an heiress, he added her name to his own, in the same manner that he frequently assumed her arms in lieu of his paternal coat. In neither case, however, do we think the assumption took place when the lady was merely a co-heiress.

LHES AP COGDUNUS.

SEAL OF ROBERT DE THOENT (2nd S. xi. 190.)—Maud Castle is spoken of by Dugdale, (*Baronage*, vol. i. p. 470.) as being in Herefordshire. This, however, is incorrect. It was in the Hundred of Colwent in Radnorshire.

Your correspondent not having expressed himself with any great precision, I am at a loss to know whether he intends to represent the words,

"*Chevalier al Mine*" as being on the seal of Robert de Thoeny, or in some signature of his. If the latter, it is to be observed that in the barons' letter as given by Sir H. Nicolas in his *Synopsis of the Peerage* the entry stands simply, "*Rob'tus de Tony Du's de Castro Matill*." If it is in the seal that the additional words, "*Chevalier al Mine*," are supposed to be found, some further description of the seal would be desirable. The date of the barons' letter is *February 12, 1300-1*. From your correspondent's supposing the time to be about 1308, I conclude that he had not the document before him.

Who was the lady of the House spoken of as being buried at Lanthony Priory? What was the Lanthony Priory that she was buried at? Was it Lanthony *Prima*, or Lanthony near Gloucester?

MELETES.

RHEA AMERICANA (2nd S. xi. 228.)—Rhea is a name taken by zoologists from heathen mythology, to designate the American ostrich. Rhea was the daughter of Caelus and Terra. The only reason for this modern use of her name is that a name was wanted.

J. S.

PROFESSOR WILSON (2nd S. xi. 265.)—I beg to inform J. O. that Wilson certainly was a poet in print in 1806. In that year he won the first Newdigate Prize at Oxford; the subject "*The Recommendation of the Study of Grecian and Roman Architecture*." It was signed "John Wilson, Magdalen." There can be no doubt as to the identity; for in a calendar twenty years after he is designated "Professor of Moral Philosophy at Edinburgh."

S. S. S.

THEOSOPHISTS AND MYSTICS (2nd S. xi. 341.)—EIRIONNACH asks—"Who was the Chevalier Ramsay?" Andrew Michael Ramsay was a Scotchman, born at Ayr in 1686. Having been brought up in the Christian religion, he became a Deist; but afterwards, having fallen in with Poirat, a mystic divine at Leyden, Ramsay adopted the principles of mysticism. Ultimately he fell into the hands of Fenelon, Archbishop of Cambrai, and in 1709 was converted to the Catholic church. He died in 1743.

J. SANSON.

SCAWEN FAMILY (2nd S. xi. 215.)—Can your correspondent inform me whose son Sir William Scawen was, and also what brothers or sisters he had, and if any children besides his heir, Thomas?

E. J. ROBERTS.

RICHARD, SEVENTH EARL OF ANGLESEY (2nd S. xi. 334.)—In reference to the papers left, or possibly left, by the first Lord Lyttelton, allow me to quote what Walpole writes to Mason (Sept. 3, 1773):—

"You know Lord Lyttelton is dead: the papers say Mr. Garrick is to be the editor of his papers. I shall not be impatient to see the text or the comment; but truly I

believe he left none. He was timid to write anything that he would have been afraid to publish, and was equally in dread of present and future critics, which made his works so insipid that he had better not have written them at all."

Walpole, writing to Hannah More in 1789, says:—

"A gentleman essayist has printed what he calls some strictures on my *Royal and Noble Authors*, in revenge for my having spoken irreverently (on Bishop Burnet's authority) of the Earl of Anglesey, who had the honour, it seems, of being the gentleman's grandfather."

Who was this "gentleman essayist," who, in 1789, called himself grandson of Arthur Annesley, Earl of Anglesey, who died in 1686? None of Walpole's editors seem to have known who he was.

J. DORAN.

THE MODERN GOTH (2nd S. xi. 289.)—It is more than forty years since I read the verses shown to me, but I can supply the line you want—

"With him whose dulness darken'd every plan,
Thy style shall finish what his style began,"

(*Him* is Sir Robert Taylor.) I think the copy I saw differed from that given only in a word or two: "ranged," not "raised in bright array;" "scrolls placed," not "fix'd below;" "*this* world in peace;" "*pure* disorder'd order," was not the word, but I cannot say what it was; a "base compounded," not "confounded;" "chisel'd," not "channell'd niche;" "to see thy glorious," not "bless'd work."

The *dome* alluded to was the Rotunda in the Bank of England, in which for some years stock-jobbers were allowed to congregate.

The figures in the skylights of some of Soane's principal apartments in the Bank, "no brooms can reach."

I forget the author's name, but he may be discovered, for I believe Soane brought an action for libel against him. It was tried before Lord Kenyon, who directed the jury to find for the defendant, on the ground that the satire was not personal.

J. L. WOLFE.

Kennington.

THE GREEN WOMAN OF CARLISLE CASTLE (2nd S. xi. 208.)—MR. HUTCHINSON'S drill-sergeant or his comrade seems to have used a little of the license of an old soldier in telling the story. If the latter was quartered at Carlisle in 1849, he could only have known of the circumstances by report, as the affair happened about twenty years earlier. My impression is also that the discovery was made in the course of alterations or repairs, and not in the more romantic manner described. A piece of the dress, which is of silver tissue, is in the possession of a lady of this neighbourhood. There is, as I am informed, a tradition that the wife of one of the Musgraves of Edenhall, was buried in Carlisle Castle. The skeleton was that

of a woman of small stature, which, agreeing with the description of the lady in the tradition, has led to an opinion that they were the same. I am sorry not to be able to give Mr. H. any authentic account of the manner in which the skeleton was placed.

LUGUVALENSIS.

RED TAPE (2nd S. xi. 329. 375). — Your contributor L. says "the corresponding article [to red tape] which has for some time been used by solicitors and attorneys for tying up their papers is *green ferret*." Red tape, as every lawyer knows, is now, and has I believe for a very long period been used by the legal profession for the purpose alluded to. The only purpose for which green ferret is used is one to which, as old deeds show, red tape was formerly applied, namely, the attaching of seals to deeds engrossed on parchment. A deed dated in 1732, with the seals attached by means of red tape, is now lying before me.

DAVID GAM.

CATS (2nd S. xi. 307.) — C. W. B.'s Query respecting the habits of his cat in particular reminds me of a very singular habit I have noticed in cats in general. Every lover of flowers knows that "a pig in a china shop" is not more out of place than a cat in a garden, yet it is not generally known that there is one plant at least which cannot be grown except in the absence of the feline race. The plant is *Nemophilla*, and I have frequently noticed that before the seed has been a week in the ground all the cats in the neighbourhood will come and roll themselves on the place where it is sown; and although it has no smell, they will single it out from amongst a score of batches of other seeds. In order fairly to test the matter, I sowed some *Nemophilla* in a large vase which stood alone in the centre of a plot of grass, and long before the seed appeared above the ground I noticed frequently three or four cats at once rolling on the top of the vase. I should be glad to hear of a reason for this curious fancy of the cat.

H. FISKINELL.

Allow me to assure C. W. B. that the proverb is not applicable to his cat, so far as the *first* peculiarity is concerned; for I also possess a cat, named after the M.P. for his native town, who exhibits the same inordinate desire to suck, not only door-mats, but anything else which can be submitted to the process, and is particularly fond of a lady's dress whereon to practise his favourite pursuit. The "kneading action of the paws" accompanying it is also one of his eccentricities. He, too, was deprived of parental care as soon as he learned to walk, and *before* he learned to wash himself; and upon his introduction to his present home, my old black cat (yelect "Job," for her patience) took pity on the forlorn orphan, and carefully commenced the ablution of the young baronet, who ought to be a black and white cat,

but by dint of much dormitating in the coal-cellar was rapidly losing the latter hue; and this benevolent practice she continued until Sir Alexander, under her kind instructions, attained the accomplishment to her satisfaction. I am sorry to add that the baronet is one of the idlest cats I know. Though Job taught him to wash himself, not all her persuasions could induce him to catch a mouse; and accordingly *she* caught the mice, and brought them to her adopted child to devour.

May I append a Query, as to how long feline life usually lasts? The said Job was a full-grown cat when I first had her, and she lived thirteen years afterwards, which I have always supposed to be an extraordinary age for a cat.

HERMENTRUDE.

SIBBS FAMILY (2nd S. xi. 211.) — The following from St. Andrew's, Holborn, register, may interest: —

"1635, July 6. Richard Sibbs, Doctor in Divinity, sometime Preacher in Gray's Inn, died in his chambers in Gray's Inn, 5th; buried thence."

C. J. R.

WITTY RENDERINGS (2nd S. xi. 364.) — The version which my tutor at Cambridge used to give of the rendering of "Finitimus oratori," &c. is, I think, more amusing, though less faithful, than that quoted by MR. COLLINS. He gave it as, —

"A poet lived next door to an orator. He was a little loose in his talk, but more strict than numbers are."

W. C.

TYBURN TICKET (2nd S. xi. 350. 395.) — The Tyburn Ticket, of which your correspondent EDWARD PEACOCK has forwarded you the form, does not appear to have been transferred (as authorised by the Act of William III.) by the Rev. John Ousby, to whom it was granted; but as these tickets were frequently transferred, and to give J. H., your correspondent (p. 350.), more complete information, I herewith send you the form of Transfer: —

"Form of Transfer of Certificate.

"Know all Men by these presents, That I the within named C. D. of the Parish of _____ in the County of Middlesex, in pursuance of the power given me by the Act of Parliament within-mentioned, and in consideration of the Sum of _____ of lawful Money of Great Britain to me in hand, paid by _____ of the same Parish and County, the Receipt whereof I do hereby acknowledge, have bargained, sold, assigned, and transferred, and by these presents do hereby Bargain, Sell, Assign, and Transfer unto the said _____, as well the Certificate within written as all the Right, Interest, and Demand of me the said C. D. thereto, and all Exemptions, Benefit, and Advantage that may be had and made thereof, by virtue of the said Act of Parliament, as fully as I myself might or could have had if these presents had not been made. And I, the said C. D., by these presents do hereby Covenant to and with the said _____, that I have not Assigned the said Certificate, other than by these presents, nor have made use thereof my-

self, nor have done, nor shall hereafter do any act whereby the said _____, shall or may be deprived of the benefit or advantage which he is intitled to thereby, and by virtue of the said Act of Parliament. In Witness whereof I have hereunto set my Hand and Seal this _____ Day of _____ in the _____ year of the Reign of our Sovereign Lord, George the Third, by the Grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, and in the year of Our Lord, &c.

"Signed, Sealed and Delivered C. D. (L.S.)
by the above-named C. D.
(being first duly Stamped)
in the presence of _____"

It should seem that the Transfer was by way of endorsement upon the ticket. The ticket sold at Manchester in 1818, as stated in the *Stamford Mercury*, appears to have been an extreme case; there must have been some special circumstances to warrant so large a sum. Perhaps some other correspondent of "N. & Q." can enlighten us upon the value of these tickets; and whether they are to be had in the present day by way of transfer, the granting them having been abolished in 1818.

J. SPEED, D.

Sewardstone.

GEOFFREY WHITNEY (2nd S. xi. 286. 357.)—There is a memoir of him in *Athenæ Cantabrigienses*, vol. ii.

S. T. P.

THE BOOK OF PROVERBS (2nd S. xi. 351.)—Amongst the translations and commentaries recommended by Seiler (*Bib. Hermeneutics*, Part ii. c. ii. s. 4. § 171) are—

Albert. Schultensii *Versio Proverbiorum et in eadem Commentarius, quem in Compendium redegit, et Observationibus Criticis auxit* Geo. Jo. Ludw. Vogel. Accedit Aretarium Interpretationis, per Gul. Abr. Teller. Præfatus est J. J. Semler. Hal. 1769. 8vo.

This is a new edition of—

Albert Schulten's *Versio Integra et Comm. in Prov. Salomonis*. Lugd. Bat. 1748. 4to.

Thomas Hunt, *Observations on several Passages in the Proverbs*. Oxford, 1775. The best of these are adopted in

Christ. Frid. Schnurrer, *Observationes ad quædam Loca Proverbiorum Salomonis*. Tubing., 1776, 4to.; reprinted in Schnurrer's *Diss. Philol. Crit.* Gotthæ, 1790, 8vo.

Reiske, *Conjecturæ in Jobum et Proverbia Salomonis*. Lips., 1779. 8vo.

Alb. Jac. Arnoldi, *Erster Beytrag zur Exegetik und Kritik des A. T.*, (First Contribution to the Exegesis and Criticism of the Old Testament), Frankfurt and Leipsic, 1781, 8vo., was translated into Latin, at the request of Albert Schultens, by C. F. Nagel, under the title of *Observationes ad quædam Loca Proverbiorum Salomonis*. Lugd. Bat. 1793. 8vo.

Jo. Aug. Dathe, *Jobus, Proverbia Salomonis Ecclesiastes, Canticum Canticorum, Latine Versi,*

Notisque Philologicis et Criticis illustrati. Hal. 1787. 8vo.

There are German translations by Schonheider (1784. 8vo.):—

J. C. Dœderlein (3rd ed. 1786, 8vo.), and by Werner Carl Ludwig Ziegler (Leipsic, 1791.) The last is characterised by Seiler, as incomparably the best German version.

Schleusner's *Commentarii Novi Critici in Versiones Veteres Proverbiorum Salomonis* (Göttingæ, 1794, 8vo.); and E. F. K. Rosenmüller's *Scholia in Opera Salomonis*, or the abridgment by Lechner, as well as Holden's *Attempt*, are recommended by Dr. Wright, the translator of Seiler. The Dutch work of Herman Muntinghe is Eichhorn's chief authority for Proverbs.

T. J. BUCKTON.

Lichfield.

THE OLD MOTTO OF THE STATIONERS' COMPANY (2nd S. xi. 389.)—By help of a kind suggestion made by a brother Stationer, I believe I am now able to give the true, though very different, reading of this much-perverted motto:—

"PER BENE NATIS MALE VIVRE."

i. e.—

"PER BONA VALES MALA VINCERE,"—

a sentiment evidently derived from St. Paul's injunction (Romans xii. 21.), "Be not overcome of evil, but overcome evil with good;" and enforced, it may be said, by St. Peter (1. ii. 15.), "that with well-doing ye may put to silence the ignorance of foolish men." This was a principle of which the Stationers might fairly boast, as their concern was so much with the circulation of the Bible and other manuals of religion; and it is the same which has been since pursued by the Society for the Diffusion of Useful Knowledge, and other associations for driving out bad literature by the provision of good in a cheap and attractive form. Such, then, I believe was the old motto of the Stationers, my only remaining doubt being about the third word "VALES." At the same time I should feel obliged by any correspondent pointing out its occurrence in other places.

JOHN GOUGH NICHOLS.

ARMS GRANTED BY ENGLISH KINGS TO FOREIGNERS (2nd S. xi. 347.)—The coat granted to Louis de Bruges (not Bruse), when created Earl of Winchester by Edward IV., were those of the earldom of Winchester, as originally borne by the family of Quinci, with a canton of England. See the elaborate memoir of Louis de Bruges, Seigneur de la Gruthuyse, by Sir Frederic Madden, in the *Archæologia*, vol. xxvi. p. 265.

The augmentations enumerated by ITHURIEL as granted by James I., were bestowed upon Venetian and other ambassadors coming to the English Court, upon whom it was usual also to confer the honour of knighthood. This, I believe, was accompanied by the golden collar of Esses; upon

which point I should be glad to receive any confirmatory evidence. J. G. N.

CLAY, A MINERAL (2nd S. xi. 371.)—All metals are minerals, but all minerals are not metals. Although *mineral*, in the restrained sense of the word, would infer fossil bodies that may be melted, &c., still in the general and accepted sense in present usage, minerals may be defined as inorganic masses, of which the crust of the earth is composed. Coals are minerals; gypsum is a mineral. There are mineral resins; in fact, earthen stones, metals, fossils of all kinds, come under this general denomination. Clay is an argillaceous earth found in veins or beds; and, although in digging for the same it is perhaps unusual to call the delf a mine, that would not invalidate the classing it as a mineral, more especially as, by a peculiar process, from it is derived that beautiful and now universally-known metal called *aluminium*. To the lord of the soil in feudal times belonged all mines, minerals, diggings, quarries, &c. &c. of what kind or nature soever, and this right is still sedulously kept up by the customs (as recorded upon the court rolls) of various copyhold manors wherein this restriction has been perpetually made. Clay, therefore, may be correctly defined as a mineral. RAYMOND DELACOURT.

WILTON AND ITS LITERARY GLORIES (2nd S. xi. 243.)—I do not suppose the authors of the *Athenæ Cantabrigienses* require to be informed, but some of their readers may, who it was that was mentioned as "Popish S. F. E.," seeking to restore the nunnery of Wilton to its former uses. Under those initials was evidently intended Sir Francis Englefield, a privy councillor and master of the wards and liveries in the reign of Mary. Walter Sweeper's character of William Earl of Pembroke is echoed by Aubrey, who says, "He was the greatest Mæcenas to learned men of any peer of his time or since." Aubrey's *Natural History of Wiltshire*, 4to., 1847, p. 77. J. G. N.

CLERGYMEN IN THE HOUSE OF COMMONS (2nd S. xi. 368.)—It is often imagined that a deacon is not disqualified (as a priest is) for the discharge of certain civil functions, and that he is at liberty to renounce, so to speak, his orders and re-assume his former status of layman. On that supposition he may have acted; and I could mention the names of several gentlemen who are in deacon's orders, and yet pass amongst their friends and in the world as laymen. The late Thomas Clarkson was, I believe, in deacon's orders.

There is a record of a high sheriff of Oxfordshire having preached at St. Mary's—he being in deacon's orders—in lay costume, sword and all included. And it is in every man's memory how Izaak Walton quaintly tells the story of George Herbert, who "had been made deacon some years before," accepting the rectory of Bemerton, and

changing "his sword and silk clothes into a canonical suit."

But at present I believe, legally speaking, there is no distinction between the civil disqualifications of a priest and those of a deacon. The civil disabilities of holy orders apply to both. And of the deacon, as well as of the priest, the orders are indelible. Such I conceive to be the law at this present time. Perhaps, should I be in error, some of your correspondents more learned in the law than I, a mere layman, can pretend to be, will be good enough to set me right? Deacons are not recognised as entitled to representatives in Convocation; and, so far as that goes, they can hardly be reckoned as belonging to the second estate of the realm. The old objection to the presence of priests in the Commons' House, namely, that they were represented in the House of the second estate, and therefore had no right to intrude upon the councils of the third estate, could not therefore apply to deacons. W. C.

FILACE (2nd S. xi. 349.)—J. K. will find the *filace* in common use in nearly all solicitors', and in most Government offices. It is used exactly as J. K. describes: the documents are filed by means of the tag, and the bundle is tied up with the extra string. They are commonly made of a green silk cord, but sometimes of whip-cord. A very common use for them is, to file the votes and proceedings of Parliament, at least among those who take in the papers in question. J. A. Pn.

The *filace* is still in use in at least one of the Government offices. A few weeks ago, I saw a bundle of papers from either the "Charity Commission," or the office of the "Copyhold and Tithe Commissioners" (I cannot remember which), fastened together by a *filace*, consisting of a green silk string, with a tag at one end, and a socket at the other, into which the tag fitted tightly. I did not particularly examine it at the time, and am writing now from recollection; but I believe the main features to be as I have stated them. O. H. DE CROMER.

ROGER COCKS (2nd S. xi. 370.), was of Trinity College, Cambridge, B.A. 1611-12. Besides the work noticed by your correspondent J. M., he is author of *Latin Verses in the University Collection on the Death of Henry, Prince of Wales*, 1612, and *An Answer to a Book set forth by Sir Edward Peyton, carrying this title, A Discourse concerning the Fitness of the Posture necessary to be used in taking the Sacrament*. Lond. 4to. 1642. He appears to have been in holy orders.

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JOAN, PRINCESS OF WALES (2nd S. xi. 287.)—The supposed coffin-lid of Joan, Princess of Wales, the natural daughter of King John, was found in the church of Beaumaris, and is en-

graved in Bontell's *Christian Monuments in England and Wales*, from which it is extracted in the *Gentleman's Magazine* for March, 1850. It is now placed in a sepulchral alcove in the parish of Sir Richard Bulkeley, near Beaumaris, a view of which is given in the *Gentleman's Magazine* for Jan. 1842, from a drawing by Sir R. C. Hoare, accompanied by some genealogical and biographical remarks by J. G. N.

POMONA (2nd S. xi. 12. 73. 113.)—See also the valuable paper, *Geographical Elucidations of the Scottish and Irish Local Names occurring in the Sagas*, by Prof. P. A. Munch, as translated by me from the original in the *Annaler for Nordisk Oldhyndighed*, and printed in *Mémoires de la Soc. Roy. des Antiquaires du Nord*, 1845-1849, Copenhagen, 1852. Prof. M. shows, at p. 222-4, that the whole is a mistake, not of Solinus, but of some of his readers, and thus translates the passage in the Latin author: "But Thyle is fruitful and rich in long-continuing crops." He adds:—

"The usual name of this imaginary Pomona, Mainland, answers to the Old Northern *Meginland*, i. e. a fast land, head-land, and simply distinguishes it as being the largest and chief of the lands."

GEORGE STEPHENS.

Cheapinghaven, Denmark.

PARIS, TESTAMENT OF 1662 (2nd S. xi. 189. 356.)—CANON WILLIAMS'S note on this subject reminds me that you have probably never received a note I sent you on the appearance of Dr. Nelin-gan's Query, stating that the British Museum possessed a copy of the French N. T. in question. G. M. G.

WEST INDIAN ENGINEERS (2nd S. x. 449.)—I regret that absence abroad prevents my answering at length M. S. R.'s Queries, but on return I shall be glad to do so. SPAL.

Miscellaneous.

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Notices to Correspondents.

We are compelled this week to postpone our usual Notes on Books.

DR. RIMBAULT'S interesting Tyburnian Gleanings is in type, and shall have early insertion.

TOWTON (2nd S. xi. 371.) A valued correspondent has kindly directed our attention to a mistake into which we have fallen respecting the actual scene of the conflict between the Lancastrians and Yorkists on Palm Sunday, 1461. We were misled by the description of the "Red Horse" in the Beauties of England and Wales (Warwickshire), xv. 187. The battle of Towton was fought in Yorkshire.

ANGIER FAMILY.—H. A. T. is requested to say how a letter can be addressed to him.

In Mr. Gyll's Letter, ante p. 414, col. ii. l. 5, for "proprietary" read "property," was obvious slip of the pen, which we ought to have corrected.

B. H. C. is thanked for his friendly hints, which shall not be lost sight of.

A. Z. The authorship of "The Honorable Entertainment given to the Queen's Majesty at Evesham, 1604," was unknown to Nichols.

D. C. must procure The Life and Adventures of Duncan Campbell, by Dan. Defoe. Also A. Say upon the Conjuror; or a Collection of surprising Stories relating to Mr. Duncan Campbell. By a Lady, 8vo. 1724; and The Dumb Projector; being a surprising Account of a Trip to Holland made by Mr. Duncan Campbell. 1725, 8vo.

W. The origin of the bishoprick of Sodor, will be found in our 2nd S. iii. 129.

ERRATA.—2nd S. p. xl. p. 408. col. i. line 7. from bottom for "who" read "whom"; col. ii. l. 33, for "LOFT" read "LOVE".

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BISHOP MOORE. — Dr. John Moore, the late Bishop of Ely, had also a prodigious collection of books, written as well as printed on vellum, some very ancient, others finely illuminated. He had a Capgrave's *Chronicle*, books of the first printing at Mentz, and other places abroad, as also at Oxford, St. Alban's, Westminster, &c. After his death his late majesty bought them for seven thousand pounds, and gave them to the University of Cambridge.²

EARL OF CLARENDON. — Henry Earl of Clarendon had a vast treasury of curiosities in this kind; he spent his whole time and substance too almost, I may say, upon inquiries and purchases of books and pamphlets, manuscripts, and medals; in the latter article whereof Mr. Evelyn was greatly beholden to his communications in the compiling his *Numismata* [Lond. fol. 1697.] Of some of his printed books, and such as were burnt at Cornbury, there are catalogues in print; but not of half the manuscripts he bought. For safety he repositied them in St. Martin's Library, then built by Archbishop Tenison, when Dr. Gibson, now Bishop of London, took a catalogue of them, which being styled *Tenisoniana*³, a just offence was taken by the honourable owner, and as Dr. Rawlinson has observed, the MSS. were immediately removed.⁴ This noble Earl bought all Sir James Ware's collection relating to Ireland, now in the possession

¹ The first considerable purchase of books by Robert Harley, Earl of Oxford, was made in August, 1705, and which by means of agents abroad as well at home, at the time of his death, in 1724, was one of the most remarkable libraries in England. Edward, the second Earl, that noble patron of literature and learned men, continued to make additions with equal zeal and liberality. At his death on June 16, 1741, this noble collection included nearly 8,000 volumes of MSS.; about 50,000 volumes of printed books; 41,000 prints; and about 350,000 pamphlets. The printed books were purchased by Thomas Osborne for 13,000*l.* to be dispersed; but fortunately the collection of MSS., containing 7639 volumes, exclusive of 14,236 original rolls, charters, deeds, and other legal instruments, was purchased by government for the sum of 10,000*l.*

² Dr. John Moore, successively Bishop of Norwich and Ely, died 31st July, 1714. His curious and magnificent library, consisting of 30,755 volumes, was purchased in 1715 by George I. for 6,000 guineas, who presented it to the Public Library at Cambridge. It fills up the rooms on the north and west sides of the court over the philosophy and divinity schools, arranged in twenty-six classes. For memoranda of his printed books and MSS. see Addit. MSS. 5827. 6261. 6262., in the Brit. Museum. *vide* Hartshorne's *Book Rarities in the University of Cambridge*, pp. 18-24.

³ Dr. Gibson's Catalogue is entitled "Librorum Manuscriptorum in duabus insignibus Bibliothecis, altera Tenisoniana Londini, altera Dugdaliana Oxonii Catalogus. Oxon. 1692, 4to."

⁴ *The English Topographer*, p. 115., 1720, 8vo.

of the Duke of Chandos.⁵ He had abundance of other manuscripts, ancient and modern, of which I have seen many chests full, for he was an indefatigable collector, and held correspondence with most of the learned and curious men of his time, who were continually addressing him with some historical or political observations and tracts or others; but how scattered and consumed, most of them I fear, it is a grief for me to think.⁶ He wrote many himself, and published some, but they have not his name. He had great knowledge of the history of the Peerage, Privileges, and Customs of Parliament, Prerogative, &c. Whilst young, and with his father Sir Edward Hyde abroad, he was much trained in reading, translating the epistolary intercourses of some of the most eminent; (he) translated all Cardinal D'Ossat's *Letters* into English⁷, and I have seen the fair copy of his own hand in a thick volume of above 1000 pages folio. His father then also engaged him to a translation of the Marquis de Rosny's negotiations in England, 1603, out of the *Memoirs* of the said Marquis, afterwards Duke of Sully, as the best rudiments of such knowledge as is necessary in the arts of government and negotiation. And indeed that account, though somewhat prolix, is the most copious, and gives the best light into the parties and factions, prospects and pursuits of the English Court, the best introduction to our history upon the succession of the Scottish line, of any that is to be found in all our own chronicles. At other times his father employed him as his amanuensis, and in transcribing his own correspondence, historical and political, particularly his *Essays and Discourses, Moral and Divine*, whereof during our domestic discords, he wrote many abroad, as he did afterwards also in his exile. The

folio volume lately printed⁸ contains not a quarter of the said Chancellor Clarendon's Remains, one of the most important of which, and that he principally designed for posthumous publication, was his own *Life*, fairly transcribed by his secretary Mr. Shaw, for the press, in near 200 pages folio; but, through certain womanish fears of its throwing some odium on the memory of other persons, it has been denied the justice of clearing his own. From such laudable applications of the father, the son became such a lover of the like, that I have been assured by his own sister, the Lady Francis Keightley, that he spent no less than an hundred thousand pounds upon the collections aforesaid.

THE EARL OF SUNDERLAND made an admirable collection of books in polite learning, particularly the rarest editions of the classicks, &c. The King of Denmark proffered his heirs thirty thousand pounds for it, and Queen Zara⁹ would have inclined them to part with it; but for the honour of England it still retains those jewels¹, though it could not *that* jewel little regretted, which the French King gave twice that money for.² His Lordship bought the collection made by Mr. Adrian Beverland³, which was very choice in its kind. This is undoubtedly the best way of gathering a library, especially if the collector was of our own profession, taste, &c. It saves a great deal of time, trouble, and money; for duplicates and subjects disregarded by one man will be as much another's choice; besides, this wholesale method often supplies the purchasers with many rarities he would otherwise never have known of, or might search to pick up singly in vain his whole life. This was the method taken by the Earl of Anglesey, who in the thirty years he disposed himself this way, bought several whole libraries, particularly that of Mr.

toriques et Politiques de M. Amelot De la Houssaie, Amst. 12mo. 5 vols.

⁸ The Miscellaneous Works of the Right Hon. Edward, Earl of Clarendon; being a Collection of several valuable Tracts written by that eminent Statesman, published from his Lordship's original MSS. fol. 1727, 1751. These tracts were obtained from the Chancellor's youngest daughter, Lady Frances Keightley.

⁹ Sarah, Duchess of Marlborough.

¹ Charles Spencer, third Earl of Sunderland (ob. April 19, 1722) was distinguished by his encouragement of learning and learned men. (*Spectator*, vol. vi. Dedication.) His library was removed to Blenheim in 1749, comprising upwards of 17,000 volumes, in various languages, arts, and sciences, all arranged in elegant cases, with gilt wire latticed doors.

² Probably an allusion to the Pitt diamond, purchased by the regent of France in 1717, as a jewel for the crown. Jeffreys says the price paid for it was 125,000*l.* other authors say 180,000*l.*

³ Adrian Beverland, a classical scholar, memorable for his learning, the licentious character of his writings, and his contrition. He died about 1713.

⁵ Sir James Ware's MS. collections relative to Ireland were purchased of his heir by Henry, second Earl of Clarendon, when lord-lieutenant in 1686, and after his death by the Duke of Chandos. These underwent a second dispersion by public auction, 1745-6. Dr. Milles, Dean of Exeter, whose uncle had considerable property in Ireland, purchased a large part, and deposited them in the British Museum, Addit. MSS. 4755. to 4802. Of these MSS. a Catalogue was printed at Dublin in 1648, and again by Bernard, *Catalogi Librorum Manuscriptorum Anglica et Hibernica*, tom. ii. part ii., p. 3, Oxon. 1697.

⁶ See an interesting chapter on the fate of the Clarendon manuscripts in Lady Theresa Lewis's *Lives of the Friends and Contemporaries of Lord Chancellor Clarendon*, i. 65*-87*.

⁷ Arnoldus D'Ossat, Cardinal Bishop of Rennes, and afterwards of Bayeux. In the beginning of the reign of Henry IV. he was sent to Rome to effect a reconciliation between Clement VIII. and his royal master. He died on March 13, 1604. His *Life*, by Madame Thiroux d'Arconville, is in 2 vols. 8vo. Paris, 1771. Dr. Rawlinson says, "The *Letters* of this great Cardinal contain all the negotiations relating to the affair of the absolution of Henry IV.; and, according to the politicians, may be a model to those who treat with the Court of Rome." The best edition is that of 1708, *Lettres avec des Notes His-*

Oldenburgh, Secretary of the Royal Society.⁴ Hence his collection was so numerous; hence so universal, so extraordinary for its abundance, as well as scarcity thereof; hence such recourse, such acknowledgment thereunto by many persons of honour and learning, though possessed of very great libraries themselves, for the sight of many they could no where else see. But this, in October, 1686, was divided and dispersed again by an auction, as though it had never been, as appears by the Catalogue then printed in quarto, and published by Mr. Tho. Philipps, his Lordship's Gentleman.⁵

SIR HANS SLOANE has a very large Collection of Books in all faculties and languages, old printed books and manuscripts, whereof he has about 3000 volumes, and above 1200 of them in folio. Above all, his library is one of the most complete in Travels, Voyages, and Natural History in Europe. A large museum of natural and artificial rarities, as shells, jewels, fossils, plants, animals, medals, antique and modern, Roman and Greek antiquities, ores of all sorts, a vast quantity of which had been collected by that great virtuoso Mr. William Charleton⁶, consisting together of the greatest variety in England. He has great books of plants, all exotic and native; an extraordinary collection of voyages, travels, and discoveries in most European languages; many manuscripts never printed, in Latin, Italian, Spanish, French, German, Dutch, Flemish, and English.⁷

⁴ Henry Oldenburgh, a mathematician and natural philosopher, born in 1626, and died in 1678. *Vide* Wood's *Fasti*, (Bliss); Martin's *Biog. Philosophica*, p. 109; Worthington's *Diary*, i. 192; *Gent. Mag.* li. 629; Nichols's *Lit. Anc.* iv. 442; and "N. & Q." 2nd S. vi. 270.

⁵ Arthur Annesley, first Earl of Anglesey of that family: ob. April 6, 1686. The Catalogue of his library is entitled "Bibliotheca Anglesiana, sive Catalogus variorum librorum in quavis lingua, et facultate insignium: quos cum ingenti sumptu et summa diligentia sibi procuravit Honoratiss. Arthur Comes D'Anglesey, Privati olim Sigilli Custos, et Carolo Secundo à Secretioribus Conciliis. Quorum Auctio habebitur Londini, in Ædibus Nigri Cygni ex adverso Australis Porticus Ecclesiæ Cathed. Paulin in Cæmeterio D. Paul. 25 die Octob. 1686. Per Thomam Philippum, Generosum, olim Oeconomum predicto Comiti. 4to. 1686." This sale is memorable for the discovery of the Earl's note on the fly-leaf of a copy of *Eikon Basilicæ*, attributing this work to Bishop Gauden, which occasioned a keen controversy.

⁶ Evelyn, in his *Diary*, Dec. 16, 1687, says, "I carried the Countess of Sunderland to see the rarities of one Mr. Charlton [Courten is the family name] in the Middle Temple, who showed us such a collection as I had never seen in all my travels. It consisted of miniatures, drawings, shells, insects, medals, animals, minerals, precious stones, &c. This gentleman's Collection is estimated at 8,000*l*." See also for Evelyn's second visit, Mar. 11, 1690.

⁷ Sir Hans Sloane died on the 11th Jan. 1753. His

Dr. Mead has also a renowned library, some of which he picked up at Rome many years ago, and industriously made improvements ever since.⁸

The EARL OF CARBURY has a noble collection; amongst them many relating to mystical divinity.

The EARL OF KENT has spared for no cost to collect a library of English history, journals of parliament, visitations, pedigrees, &c.

The EARL OF PEMBROKE⁹ is stored with antiquities relating to medals, lives, also with seals, figures, busts and sculptures in marble and in precious stones.

The LORD SOMERS's collection consisted in the laws of this and other nations in various languages, and of our own English historians, both printed and in manuscript. I think they are now in the custody of Sir Joseph Jekyl, Master of the Rolls, who being now dead, they are to be sold by auction.¹

The LORD HALIFAX² made an excellent collection; they were well chosen and well digested.

The DUKE OF KINGSTON has also a very numerous and valuable library, whereof he has printed a Catalogue.³ The Lord Hay⁴ has also made many curious collections for several years past. His Lordship has also large and well chosen collections in Civil Law and Mathematics. The Lord Colerain and Bishop Kennett had a library of lives.

collections, now in the British Museum, were purchased by parliament for 20,000*l*. His MSS. consist of 4100 volumes, of which a Catalogue was compiled by Samuel Ayscough, 2 vols. 4to. 1782.

⁸ Richard Mead, M.D. died on Feb. 16, 1754. The sale of his library in Nov. and Dec. 1754, lasted for fifty-seven days, and realised 5518*l*. 10s. 11d.: his pictures, coins, and other antiquities, 10,550*l*. 18s.

⁹ Henry Herbert, ninth Earl. *Vide* Nichols's *Literary Anecdotes*, *passim*.

¹ John Lord Somers died on the 26th of April, 1716. Addison dedicated to him the first volume of the *Spectator*. The collection called the *Somers Tracts*, first printed in 1748, in sixteen volumes, 4to., and again in 1809—15, in thirteen volumes, 4to., edited by Sir Walter Scott, consists of scarce pamphlets selected principally from the library of Lord Somers. A valuable collection of original letters and other papers left by his lordship was consumed in a fire which happened in the Chambers of the Hon. Charles Yorke in Lincoln's Inn Square, on the 29th Jan. 1752.

² Charles Montagu, created Earl of Halifax; and Viscount Sunbury, co. Middlesex, 14th Oct. 1714: ob. 1715.

³ Evelyn Pierrepont, the first Duke: ob. 1726. The Catalogue of his library made seventy-seven sheets of folio, of which only twenty copies were printed. It is adorned with head and tail pieces of the Duke's house, library, gardens, &c.

⁴ George Henry Hay, of Pedwardine, afterwards the 7th Earl of Kinnoul in Scotland: ob. 1758.

RICHARD SMYTH.—For persons of inferior rank, we never had one more successful in his time for picking up whatsoever was valuable and scarce, and in such variety or abundance, than Mr. Henry [Richard] Smyth, Secondary of the Poultry Compter. There was no day passed over his head in which he visited not Moorfields, Little Britain, or Paul's Churchyard; and for many years together suffered nothing to escape him that was rare and remarkable. He had laid in a good stock of acquaintance with all our writers and eminent men; knew their characters and their compositions, and, therefore, how much from time to time he wanted to make any argument, controversy, &c., complete. He had pamphlets as valuable as manuscripts; was an author, as well as a buyer of books; but they fell to the auctioneer, Richard Chiswell, at last, in May, 1682; and were sold at the Swan in Bartholomew Close. So no footstep of this extraordinary library remains, which makes perhaps the richest Catalogue of any private library we have to show in print, making above 400 pages in a very broad-leaved and close printed quarto.⁵

MR. SECRETARY PEPPYS was a great virtuoso in collections of this nature; they consisted much in English History, both by land and sea, much relating to the Admiralty and maritime affairs. He collected very much from the Records in the Tower; had many fine models and new inventions of ships and historical paintings of them—as the drawing of Henry VIII.'s navy; had many books of mathematics and other sciences: many costly curiosities relating to the City of London—as views, maps, palaces, churches, coronations, funerals, mayoralities, habits, heads of all our famous men, drawn as well as printed; the most complete of anything in its kind. He had also the copies and writing books of many dexterous calligraphers; the best collection in Europe, except perhaps Mr. Robert More's, who succeeded to Col. John Ayres, his collection as well as his business in Paul's School for some years. A man whose free and generous spirit appeared in his pen, and his ingenious fancy at his finger's end. Mr. Pepys collected also many graven devices, title-pages, and frontispieces of foreign as well as domestic gravers, much augmented by his nephew and Mr. Jackson. With many other curious collections, disposed very methodically for the easy finding any author on any subject, and the least piece as soon as the largest.⁶ No catalogue is

perhaps now perfect except the Lord Maitland's, digested by his own direction; containing the author's name, place, where printed, printer's name, date, and subject-matter contained in the book, which must be of great use to the possessors.⁷ Catalogues of this nature would give us very great intelligence in a little time.

The various tastes and pursuits of curious men in their collections of this kind, would be diverting to a satirical genius, when we know that the famous Dryden, and also Mr. Congreve after him, had collected some volumes of old ballads and penny story books. Mr. Hearne had the like.⁸ There's an author alive, I may venture to name him, 'tis Mr. Robert Samler, who would needs turn virtuoso too, and have his collection; which was, of all the printed tobacco papers he could anywhere light of.⁹ The conjunction made them more observable:

"Et quæ non prosunt singula, multa juvant."

But that which is often begun in whim and humour, custom will by degrees turn to serious application and solicitude, and so it has proved here. But enough of this.

MR. WILD, who formerly lived in Bloomsbury, had a good collection in husbandry and architect-

Book Rarities in the University of Cambridge, pp. 219—269. Consult also Nichols's *Literary Anecdotes*, iv. 550., and *The Diary and Correspondence of Samuel Pepys*, Index. When may we expect a good biographical account of this remarkable man? Owing to the increasing weakness of his eyes, Pepys concluded his *Diary* with these memorable words: "And so I betake myself to that course, which is almost as much as to see myself go into my grave: for which, and all the discomforts that will accompany my being blind, the good God prepare me!" This was written on the 31st of May, 1669, but his death did not take place until the 26th of May, 1703; so that for a period of thirty-four years, comparatively little is known of his personal history and connexion with the republic of letters. We believe that the Life of Samuel Pepys has more than once been the topic of conversation in the literary gatherings in Albemarle Street.

⁷ Richard Maitland, fourth Earl of Lauderdale, whose translation of Virgil, while it remained in manuscript, was read and praised by Dryden. His Catalogue is entitled "Catalogus Librorum instructissimæ Bibliothecæ Nobilis ejusdam Scoto-Britanni in quavis lingua et facultate insignium: quibus adjectis figurarum delineatarum, necnon tabularum are incisarum per celeberrimos Artis Chalcographice Magistros, Collectio referatissima. Quorum Auctio habenda est Londini, ad insigne Ursi in vico (vulgo dicto) Ave Mary-lane, prope Ludgate-street, octavo die Aprilis, 1689, per Benj. Waldford, Bibliop. Lond." It makes 150 closely-printed pages in 4to.

⁸ In addition to Pepys's five folio volumes of curious Old Ballads, and the two large folio volumes of prints and drawings to illustrate the history of London, he made a collection in four duodecimo volumes (mostly in black-letter) of Penny Merriments, Penny Witticisms, Penny Compliments, and Penny Godlinesses, each volume containing about a thousand or fifteen hundred pages.

⁹ What is known of this tobacco dilettante?

⁵ Richard Smyth's interesting *Obituary* has been edited by Sir Henry Ellis for the Camden Society. For notices of this collector, consult "N. & Q." 1st S. ii. 389.; 2nd S. iii. 112.; and viii. 87. The Sale Catalogue of Smyth's Library, with manuscript prices, is now in the British Museum.

⁶ The Pepysian library at Magdalene College is admirably described by the Rev. C. H. Hartshorne in *The*

ture: so had MR. EVELYN. A certain Templar one of astrology, witchcraft, and magic.

MR. THOMAS BRITTON, the small-coal man in St. John's, Clerkenwell, had an excellent collection of chemical books, as appears by the printed Catalogue, when they were sold by auction. He had also a great parcel of music books, many of them pricked with his own hand.¹

DR. BEAUMONT collected all about mystical divinity and spirits. Mr. C. T. P., &c., &c., collections of feigned miracles, visions, prophecies, revelations, possessions, and pious impostures of all kinds. Captain ASTON, of voyages and travels in most of the European languages, as well as some on other subjects. Sir ANDREW FOUNTAIN, antiquities, prints, and medals. Mr. Serjeant Surgeon BERNARD, the fairest and best editions of the classics in all volumes; and MR. DOBBINS, a good collection of surgery. Mr. Huckle, on Tower Hill, of modern authors in all languages; had great knowledge, and made a good choice of copper prints. Mr. Graham, Mr. Child, Mr. Chicheley, Mr. Walter Clavell of the Temple, have been noted for their collections both in print and MS. This last bought Giordano's book², and gave it one of the Universities to be answered.

(To be continued.)

¹ At the death of Britton, his valuable collection of music sold for nearly 100l. In a mezzotinto print taken by Woolaston, Britton is represented tuning a harpsichord, a violin hanging on the side of the room, and shelves of books before him. To this print are the following lines by Prior:—

"Tho' doom'd to Small Coal, yet to arts ally'd,
Rich without wealth, and famous without pride;
Music's best patron; judge of books and men,
Belov'd and honour'd by Apollo's train;
In Greece or Rome, sure never did appear,
So bright a genius in so dark a sphere;
More of the man had artfully been sav'd,
Had KNELLER painted, and had VERTUE grav'd."

Bagford and Britton used frequently to indulge in a literary chit-chat on old books and old manuscripts, and both agreed to retrieve what fragments of antiquity they possibly could. We have before us the Sale Catalogue of the Small Coal-Man's library, and a curious one it is, containing just such an inventory of literary relics as would have mightily pleased old Anthony Wood, Tom Hearne, and Browne Willis. It consists of forty closely-printed pages in quarto, and entitled "The Library of Mr. Thomas Britton, Small-Coal Man: being a curious Collection of Books in Divinity, History, Physick, and Chemistry, in all volumes; also, an extraordinary Collection of Manuscripts in Latin and English, will be sold by Auction at Tom's Coffee-house, adjoining to Ludgate, on Thursday the 1st of November [1715], by John Bullard."

² Giordano Bruno's *Spaccio de la Bestia Trionfante*, Paris, 1584, noticed in *The Spectator*, No. 389. Vide Nichols's *Literary Anecdotes*, ii. 593; iv. 105.

TYBURNIAN GLEANINGS.

A History of the Gallows, with Biographical Notices of Jack Ketch, his Antecedents and Descendants, would doubtless form a very taking book; and it is a marvel in this "horror-stricken" age, that it has not been undertaken. However, I throw out the hint, giving the benefit of the idea to him who chooses to adopt it. But where are the materials? The gallows has had few historians, and no one has yet collected the biographies of her chosen sons. Doubtless "Tyburn's fatal tree," and "Newgate's blackened walls," could tell many a fearful tale; but the chronicles, if ever they existed, have long since perished. All we can now do is to collect the few scattered materials that remain to us, and arrange them for the benefit of future historians. The example has been set in the pages of "N. & Q.," and I now add my mite towards carrying out the object proposed.

The earliest hangman whose name has descended to us, as far as I can trace, is one Bull, who is mentioned in his public capacity, in Gabriel Harvey's tract against Nash, called *Pierce's Supererogation*, 1593, p. 73. Probably other notices of him might be found in the tracts of the period.

Bull was succeeded by the more celebrated Derrick, who appears to have been a "prime villian," and well adapted for his odious occupation. Derrick cut off the head of the unfortunate Earl of Essex, in the year 1601. This circumstance is the more remarkable because Derrick, on one occasion, had his own life saved by the interposition of the Earl. Both these facts are stated in a ballad of the time, quoted by Mr. Collier in No. 1006. of the *Athenæum*. It seems that Derrick had accompanied the Earl of Essex in the well-known expedition to Cadiz, and had there hanged no fewer than twenty-three prisoners; but that, having himself committed a gross outrage on a woman, he would have been hanged in his turn had not Essex interfered to save him. In the ballad in question, the Earl, on the scaffold, thus addresses his executioner:—

"Derrick, thou know'st at Cales I say'd
Thy life, lost for a rape there done;
Where thou thyself can'st testify
Thine own hand three-and-twenty hung."

Everybody is familiar with Sir Walter Scott's allusions to Derrick, and to his successor Gregory—of whom I shall speak presently—in Sir Mungo Malagrowth's inimitable description of the mutilation of Stubbs and Page for the publication of a violent book against the match of Elizabeth with the Duke of Alençon. (See *The Fortunes of Nigel*.) He appears to have gained an extensive reputation, and to have been frequently alluded to in the publications of the day as a well-known character. In Dekker's *Bellman of*

London, 1608, under the article "Prigging Law," are the following notices of this worthy:—

"For he rides his circuit with the Devil, and Derrick must be his host, and Tiburne the inne at which he will light."

"At the gallows, where I leave them as to the haven at which they must all cast anchor, if Derrick's cables do but hold."

Again, at the end of his *Wonderful Year*, 1603, is this passage:—

"But by these tricks, imagining that many thousand have been turned wrongfully off the ladder of life: and praying that Derrick or his successors may live to do those a good turn that have done so to others. *Hic finis Priami!* Here is an end of an old song."

In the *Gull's Horn-book*, 1609—that amusing chronicle of life and manners—is another notice:—

"Salerno stands in the luxurious country of Naples, and who knows not that the Neopolitan will, like Derrick, the hangman, embrace you with one arm," &c.

Middleton also mentions him in the *Blacke Booke*, 1604:—

"Then another door opening rearward, there came puffing out of the next room a villanous lieutenant without a band, as if he had been new cut down, like one at Wapping, with his cruel garters about his neck, which fitly resembled two of Derrick's necklaces."

These "necklaces" are, of course, the hangman's ropes. I pass over the various allusions to him that occur in the literature of the period; suffice it to say that he filled his unenviable calling for nearly half a century.

In a political broadside entitled *Prattle your Pleasure*, printed in 1647, he is thus spoken of:—

"Pray stay till Sir Thomas doth bring in the King, then Derrick may chance have them all in a string."

In the ballad of *The Penitent Taylor*, printed in the same year, another executioner is mentioned:

"I had bin better to have liv'd in beggary,
Than thus to fall into the hands of Gregory."

We have thus, probably, the exact period of his death. At any rate he was dead before the year 1650, when Edmund Gayton alludes to him in the following passage in his *Festivious Notes upon Don Quixote*, p. 120:—

"And a father of all these have, Derrick, or his successor, and the mother of the grand family, Maria Sciss-Marsupia (Moll Cutpurse), who is seldom troubled at the loss of any of them, having many, and to spare."

Blount, in the first edition of his *Glossographia*, 1656, says, under DERIC:—

"One of that name was not long since a famed executioner at Tiburne."

Derrick was succeeded by the notorious Gregory Brandon, who seems early to have been his pupil, and the assistant of his declining years. In a paper called *The Parliament Kite*, 1648, is the following:—

"What would you say to see them fall,
With both their houses vile;
Because they have deceived us all,
Now Gregory they'll beguile."

In connexion with this man a remarkable trick was played off by Ralph Brooke, at that time York-Herald, upon Sir William Segar, Garter-King-of-Arms, as related in the life of Camden, prefixed to the *Britannia*; and whence has originated the strange notion, so currently entertained, that an executioner who had beheaded any state criminal for high treason was advanced to the rank of Esquire. The story goes that this Ralph Brooke employed a person to carry a coat of arms, ready drawn, to Garter-King-of-Arms, and to pretend it belonged to one Gregory Brandon, a gentleman who had formerly lived in London, but then residing in Spain, and to desire Garter to set his hand to it. To prevent deliberation, the messenger was instructed to pretend that the vessel which was to carry the confirmation into Spain, when it had received the seal of the office and Garter's hand, was just ready to sail. This being done, and the fees paid, Brooke carries it to Thomas, Earl of Arundel, then one of the Commissioners for executing the office of Earl Marshal, and in order to defame Garter, assures his Lordship that those were the arms of Arragon, with a Canton for Brabant, and that Gregory Brandon was a mean and inconsiderable person; which was true enough, he being the common hangman for London and Middlesex. Ralph Brooke afterwards confessed the circumstance to the Commissioners who represented the Earl Marshal; the consequence of which was, that Garter was, by order of the king, when he heard the case, committed to prison for negligence, and the Herald for treachery. In this wise it happened that Brandon became a gentleman, and the mob in joke soon elevated into Esquire,—a title by which he was known for the rest of his life, and which was afterwards transferred to his successors in office.

This functionary was very popular in his calling, and frequently acted as a substitute for Derrick. The gallows was sometimes dignified by his Christian name. Thus, in *Mercurius Pragmaticus*, "a tragi-comedy, acted at Paris in 1641," is the following lines:—

"This trembles under the Black Rod, and he
Doth fear his fate from the Gregorian tree."

Gregory Brandon did not retain his post of chief executioner long. He was succeeded by his son Richard, the infamous butcher of Charles I. Among the Civil War Tracts in the British Museum there are three relating to this man. One is entitled "*The Confession of Richard Brandon, the Hangman, (upon his Deathbed)* concerning his beheading his late Majesty. Printed in the Year of the Hangman's downfall, 1649." Another is entitled, *The Last Will and Testament of Richard Brandon*, printed in the same Year. The third is *A Dialogue or Dispute between the late Hangman and Death*, in verse, without date.

At p. 7. of the second tract, Brandon is stated to have been "twice condemned by the law to be hanged for having two wives, and by the mercy of the state pardoned, as a fit instrument of their new reformation." He was the only son of Gregory Brandon, and claimed the gallows by inheritance. The first he beheaded was the unfortunate Earl of Strafford.

In the burial register of St. Mary's, White-chapel, the following entry occurs:—

"1649, June 21st. Rich. Brandon, a man out of Rosemary Lane."

To this is added, —

"This R. Brandon is supposed to have cut off the head of Charles the First." (See Sir Henry Ellis's *Original Letters*, 2nd Series, iii. 342.)

The next public hangman was the well-known "Squire Dun," immortalized by Butler in his *Hudibras*: —

"And while the work is carrying on,
Be ready listed under Dun:
That worthy patriot, once the bellows
And tinder-box of all his fellows."

The same author, in his *Proposals for forming Liberty of Conscience*, published in 1663, amongst other resolutions, gives the following:—

"Resolved, that a day of solemn fasting be appointed, praying to be delivered from the hand of Dun, that uncircumcised Philistine."

Cotton mentions him in his *Virgil Travestie*, p. 124. —

"Away, therefore, my lass does trot,
And presently a halter got,
Made of the best string hempen seer,
And ere a cat could lick her ear,
Had tied it up, with so much art
As Dun himself could do for his heart."

I am, fortunately, enabled to give the description of a bibliographical rarity (formerly in the collection of Richard Heber) which possesses much interest in connection with the subject under notice. It is a little tract entitled —

"Groanes from Newgate; or, An Elegy upon Edward Dun, Esq., the Cities' Common Hangman, who Dyed Naturally in his Bed, the 11th of September, 1663. Written by a Person of Quality, and licensed according to order. London, Printed by Edward Crouch, dwelling on Snow Hill, 1663."

On the title-page is a coat of arms, and on a label underneath the words, "*Cromwell, Ireton, Bradshaw*." The brochure consists of fifty-eight lines, concluding with the following: —

"His Epitaph.

"Underneath this place doth lie
The miracle of cruelty;
• I'll tell thee now I have begun;
Then know, kinde reader, all's but Dun."

I extract the following from the body of the tract:—

"He's gone," she cries *, "that often stood
More then *knuckle* deep in blood.
Oh! with what a dextrous art,
He would pull out a *traytor's* heart!
Never did musick please him well
Except it were *St. Pulcher's Bell*.
'Twas his altar and his spouse,
To whom he often paid his vows."

This monster was succeeded by the famous, or rather infamous, Jack Ketch — that dreaded name which has descended with his successors down to the present time. Pegge, in his *Curialia Miscellanea*, 1818, p. 338., says:—

"Whether the name of *Ketch* be not the provincial pronunciation of *Catch* among the Cockneys, I have my doubts, though I have printed authority to confront me; for that learned and laborious Compiler, B. E. Gent, the Editor of the *Canting Dictionary*, says that *Jack Kitch*, for so he spells it, was the real name of a hangman, which has become that of all his successors. When this great man lived, for such we must suppose him to have been, and renowned for his popularity or dexterity, biographical history is silent."

The earliest notice I have found of Jack Ketch in print (although I believe he immediately succeeded Dun) is in the year 1678, when the following broadside appeared:—

"The Plotter's Ballad; being *Jack Ketch's* incomparable receipt for the cure of traytorous recusants. Licensed December 2nd, 1678."

And, in the same year, a quarto tract:—

"The Tyburn Ghost; or Strange Downfall of the Gallows, a most true Relation how the famous Triple Tree, near Paddington, was plucked up by the Roots and demolished by certain Evil Spirits; with *Jack Ketch's* Lamentation for the Loss of his Shop, 1678."

Jack Ketch seems to have got into trouble, for the next year produced —

"Squire Ketch's Declaration concerning his late Confinement in the Queen's Bench and Marshalsea. Whereby his hopeful harvest was like to have been blasted, 1679."

In 1681 we find him at Oxford exercising his calling upon the poor "protestant joyner." Wood says:—

"Aug. 31, 1681. Wednesday at 11, Stephen College suffered death by hanging in the Castle-yard, Oxon, and when he had hanged about half an hour, was cut down by *Catch*, or *Ketch*, and quartered under the gallows." (*A Wood's Life by Bliss*, 1848, p. 234.)

D'Urfey mentions Ketch in his humorous poem entitled *Butler's Ghost*, 1682; and in the following year he is alluded to in the Epilogue to Dryden and Lee's *Duke of Guise*:—

"Lenitives, he says, suit best with our condition;
Jack Ketch, says I, 's an excellent physician."

This man was the executioner of Lord Russell and the Duke of Monmouth. Macaulay, in his account of the death of the latter, after describing his behaviour on the scaffold, says:—

"He then accosted John Ketch, the executioner, a

* *Tyburn*, marginal note.

wretch who had butchered many brave and noble victims, and whose name has, during a century and a half, been vulgarly given to all who have succeeded him in his odious office. 'Here,' said the Duke, 'are six guineas for you. Do not hack me as you did my Lord Russell. I have heard that you struck him three or four times. My servant will give you some gold if you do the work well.' — *Hist. of England*, ed. 1858, ii. 205.

The remainder of the story is too well known to need recapitulation here; suffice it that the name of *Ketch* was often associated in the lampoons of the day with that of his brother in crime, the infamous Lord Jeffreys. One poet says: —

"While Jeffreys on the bench, *Ketch* on the gibbet sits."

In the year which followed Monmouth's execution, *Ketch* was turned out of his office. In the *Diary* of Narcissus Luttrell, we read: —

"Jan. 1685-6. *Jack Ketch*, the hangman, for affronting the Sheriffs of London, was committed to Bridewell, and is turned out of his place, and one *Rose*, a butcher, put in."

Four months later, we have this entry: —

"May, 1685-6. Five men of those condemned at the Sessions were executed at Tyburn, one of them was one *Pasha Rose*, the new hangman; so that now *Ketch* is restored to his place."

This event gave occasion to the "Tyburn Poet," and a broadside occurred (a copy of which is preserved in the City Library) under the following title: —

"A Pleasant Discourse by way of Dialogue, between the Old and New *Jack Ketch*. 1685."

How long *Ketch* continued in his office, or whether he died peacefully in his bed, like his predecessor, I have no means of ascertaining. It appears that he grew rich, and was doubtless "respected" by his brethren. Titus Oates is made to say, in his "Melancholly Complaint" (see Thompson's *Loyal Poems*, 1685, p. 291.): —

"The many famous deeds that I have done,
Since the kingdom's mighty work begun,
Have made *Ketch* half as rich as *Squire Dun*."

EDWARD F. RIMBAULT.

Minor Notes.

AN HISTORICAL PARALLEL IN TWO STATESMEN. —

"A little before he (Wolsey) expired (28th Nov. 1530) he addressed himself in the following words to Sir William Kingston, Constable of the Tower, who had him in custody: 'I pray you have me heartily recommended unto his royal majesty (Henry VIII.), and beseech him on my behalf to call to his remembrance all matters that have passed between us from the beginning, especially with regard to his business with the queen, and then will he know in his conscience whether I have offended him. He is a prince of a most royal carriage, and hath a princely heart; and rather than he will miss or want any part of his will, he will endanger the one half of his kingdom. I do assure you that I have often kneeled before him,

sometimes three hours together, to persuade him from his will and appetite, but could not prevail: had I but served God as diligently as I have served the king, he would not have given me over in my grey hairs.' But this is the just reward I must receive for my indulgent pains and study, not regarding my service to God but only to my prince." — Hume's *Hist. of England*, London, 1828, 8vo., p. 854.

"This year (1540), in the month of August, Sir James Hamilton of Finbert, Knight, Controller to the King (James V. of Scotland), who charged him in the king's name to go toward within the castel of *Edinburgh*, which commandment he willingly obeyed, thinking himself sure enough, as well by reason of the good service he had done to the king, specially in repairing the palaces of *Strivling* and *Lintilghow*, as also that the king had him in so high favour, that he stood in no fear of himself at all. Nevertheless, shortly after he was brought forth to judgement, and convicted in the *Tolboth* of *Edinburgh*, of certain points of treason laid against him, which he would never confesse; but that notwithstanding, he was beheaded in the month of September next insuing, after that he had liberally confessed at the place of execution, that he had never in any oft offended the king's majesty; and that his death was yet worthie inflicted upon him by the Divine justice, because he had often offended the law of God to please the prince, thereby to obtain greater countenance with him. Wherefore he admonished all persons, that moved by his example, they should rather follow the Divine pleasure than unjustly seek the king's favour, since it is better to please God than man." — (*Fr. Thin, Lesleus*, lib. ix. p. 451.); Holinshead's *Scottish Chronicle*, Arbroath, 1805, 4to., vol. ii. p. 191.

G. N.

THE SALT-BOX: RICHARD PORSON: FRANCIS HOPKINSON. — The Dialogue between a Professor and a Student on a salt-box, which has been frequently attributed to Porson, and is given in Mr. Watson's recently published *Life of Porson* (pp. 411–415.), with a statement that it is so much in his manner that there can hardly be a doubt of its being his, has been also attributed to Francis Hopkinson, district judge of the United States for Pennsylvania; who died 9th May, 1791. (Duycinck's *Cyclop. of Amer. Lit.*, lib. i. 213.; Allen's *American Biog. Dict.*)

C. H. & THOMPSON COOPER.

Cambridge.

A CRITICAL ERROR: HALL'S "SATIRES." — In reading the excellent *Satires* of Bishop Hall, I have been greatly surprised at the frequent proofs I met with of the late Mr. Singer's, and also of Warton's, misunderstanding of the author's meaning. I will just give one striking instance.

In the second Satire of the fourth book, the Bishop expressed himself thus, speaking of Lolio's parsimony: —

"Else is he stall-fed on the worky-day
With brown-bread crusts, softened in sodden whey,
Or water-gruel, or those paups of meal,
That Maro makes his simule and cybeale."

On this there is no note of Warton's, and Singer's, on the last line, is as follows: —

Similago, Lat., *semoule*, Fr., *semola*, Ital., is that kind of coarse meal of which porridge was usually made. *Cibale*,

Lat., cibaglia, Ital., is food or victuals in general. Hall probably means that Maro made these *paups*, or miserable portions of coarse meal, both his *meat* and *drink*."

Now, after this display of etymological science, it may surprise us to learn that it is all a mistake; for that Maro is Virgil, and Hall's allusion is to the poem ascribed to him, called *Moretum*, in which the characters are—Simulus, a small farmer, and Cybale, his negress-slave; and the *paups* (i. e. pap, or porridge, as we may term it; Hall, by-the-way, quoted from memory,) is the aforesaid *Moretum*. We should then read:

"That Maro makes his Simule and Cybeale."

Makes is makes for: as a tailor says, "I made Mr. X. a coat," &c.

A rightly punctuated edition of Hall's *Satires* is a *desideratum*: for Singer's edition is excessively incorrect in this respect.

THOS. KEIGHTLEY.

ARMY LIST.—There is, in the *Scots' Magazine* for 1746, a list of the succession of Colonels in all the regiments of the British army, from the first raising of the same to the date of publication. As I should not know where else to look for precisely the same information, the exact title is worth making a note of:—

"The Succession of Colonels in all Regiments, &c., in his Majesty's Service from their Rise; with the Dates of Promotions, Precedency of each Regiment, their Lieutenant-Colonels and Majors, and Stations at the End of the Year 1744."

GRIME.

THOMAS PEARNE: GREGORY BLUNT, ESQ.—*Six more Letters to Granville Sharp, Esq., on his Remarks upon the Uses of the Article in the Greek Testament*, by Gregory Blunt, Esq., London, 8vo., 1803, have been attributed to Porson. Mr. Watson (*Life of Porson*, p. 269.) states, that one of Dr. Disney's daughters has been heard to express her belief that they were written by an intimate friend of her father's, Mr. Thomas Pearn, Fellow and Tutor of St. Peter's College, Cambridge, a Unitarian, and good classical scholar. Thomas Pearn, B.A. (14th wrangler), 1777; M.A. 1780; died in College 29th November, 1827, aged seventy-four; and was buried at Little St. Mary's, Cambridge, 4th Dec. following. We do not think he was ever Tutor of the College.

C. H. & THOMPSON COOPER.

Cambridge.

Queries.

SAMUEL BARROW, M.D.—Samuel Barrow of Trinity College, B.A. 1643-4, was in Aug., 1660, constituted physician in ordinary to Charles II., with the fee of 100*l.* per annum. Information respecting him will be acceptable to

C. H. & THOMPSON COOPER.

Cambridge.

BEARING ROYAL ARMS.—Are all persons of royal descent entitled to bear royal arms? If so, in what manner? And would a person descended from a younger child of Edward I. do well to take the royal arms as they were in that king's time, or as they are now? T. E. S.

"BRANDED LIKE A COWARD."—What gave rise to this expression? And what writer of note, if any, uses it? NEMO.

FAMILY OF BRODIE OF BRODIE.—I am engaged in collecting materials for a History and Pedigree of the Scotch family of Brodie. I have made use of Burke's *Landed Gentry*, and Shaw's *History of Moray*, together with numerous private documents, but the pedigree is still far from complete. Could any of the readers of "N. & Q." put me in the way of reaching any other sources of information? G. F. C.

CAMBERWELL.—I have seen an old proverb in a triplet, which runs thus:—

"All the maides in Camberwell,
May dance in an egge shell—
For there are noe maydes in that well."

To this some one, doubtless a Camberwellian, answered in clumsy doggrel:—

"All the maides in Camberwell towne,
Can not dance in an acre of ground."

What was the origin of this proverb?

ABRACADABRA.

CHAPLAINS' SCARFS.—Is there any, and what, authority for chaplains of religious houses, colleges, prelates, or noblemen, having their scarfs embroidered with the armorial bearings or insignia of the house or person whose chaplains they were? And if so, on what part of the scarf were they generally worked? J. SANSOM.

CHARADE.—Can any of your readers solve the following charade? It has been stated to be by the principal of a Cambridge College, but I know not with what truth:—

"A Headless man had a letter to write,
'Twas read by one who had lost his Sight,
The Dumb repeated it word for word,
And he was Deaf who listen'd and heard."

C. T.

THOMAS COOKSON, D.D.—This gentleman, who was of Peterhouse, B.A. 1610, M.A. 1614, B.D. 1622, D.D. 1636, was sequestered in or about 1643, for preaching subjection, and refusing the covenant. He afterwards served in the king's army. We desire additional information respecting him. His son of the same name was sometime of Sidney College, and was living 1660.

C. H. AND THOMPSON COOPER.

Cambridge.

COPLAND FAMILY, CHATHAM.—Information is wanted respecting the ancestors of John Copland,

born about 1715, and supposed to have been buried at Chatham. As his descendants have never been able to trace any tombstone or tablet to his memory, perhaps the "Vicar of Chatham," whose name is occasionally in "N. & Q.," may be able to assist me. The armorial bearings of the family were: Or, on a cross sable, between four trefoils slipped vert, five mullets argent.

Stephen, the son of John Copland, married a daughter of — Foster, of Hoo and Gravesend, and is said to have inherited Yantlet Island, which has since been ceded to the crown. Can any of your readers say if this be correct? W. F. C.

ESSEX QUERIES. — "A seam of corn, 8 bushels"; "a clove of cheese and butter, 8 pounds; of wool, 7 pounds—*Essex*" (Bailey.) Are these weights and measures still in use in this county? R. S.

FRENCH COIN. — Can any of your correspondents enlighten me as to the nature and value of a small coin, which I have seen at Catesby Abbey in Northamptonshire? The remains of the old abbey are being pulled down by order of the present proprietor, and several coins have been found by the workmen, but none of much value. They are chiefly of the reigns of William III., George I., and George II.; most of them are half-pence, and a few sixpences. There is also a shilling of Charles I. The coin about which I wish for information is about the size of a sixpence. I believe the following to be a correct description: — On the obverse, the head and bust of a female, not very well preserved, but I should think an allegorical personage, with motto "Pulchra virtutis imago"; below the bust is a small "6." On the reverse, the arms of France, with a small label for difference, and surmounted by a crown. The shield is between the first and second parts of the date 1668, and the motto is "Deus adjutor et redemptor meus." Can any explanation be given of the figure "6," and of the label in the arms, which seem to me to show that the coin cannot be an ordinary French piece? MERTONENSIS.

SENECHALS OF GASCONY. — Where can I find a list of the persons who held the office of Seneschal of Gascony, during the time when that province was annexed to the crown of England? MEMOR.

MATILDA, LADY DE MANLEY. — In a note appended to the will of this lady in *Testamenta Eboracensia*, vol. ii. p. 66, is the following statement: —

"Daughter of Ralph, 1st Earl of Westmoreland, and widow of Peter de Manley the 8th. After his death she is said to have remarried Sir Francis Goddard, and to have had by him a daughter Anne, who became the wife of Sir Brian Stapleton."

What is the authority for this second marriage? The generally received pedigrees make Sir Brian marry the daughter and heiress of Sir John Goddard. A pedigree quoted in Poulson's *Holderness*,

vol. ii. p. 326., states that Constance (de Sutton), widow of Peter the 6th, married Sir John Goddard, High Sheriff of Yorkshire in 1389, and had by him a son, John, who was twenty-four years of age 3 Hen. V. I should be glad if any reader of "N. & Q." could give the true account of this alliance. C.

NAVY LIST. — What is the date of the earliest? Pocock, the Historian of Gravesend, told me that he originated "the Navy Lists." Pocock was a printer in Gravesend, some three doors from the Prince of Orange, on the west side of the High Street. ALFRED JOHN DUNKIN.

Dartford.

ANCIENT OATS. —

"A farmer near Alnwick having ploughed over an ancient encampment, recently noticed several heads of strange-looking oats among his crop. Some of them were unusually tall and strong, with long branching stemlets, while others had globular heads resembling the seed of the onion. Mr. Binks collected no less than seventy-five varieties never seen in the district before. The place, as it has been conjectured, has been a cavalry camp, and the oats, which were, perhaps, ripened under other skies, after lying covered with the debris of the camps for probably 1500 years, will again shoot into cereal beauty, and may add one or more permanent varieties to the stock of the English farmer." — *Stanford Mercury*, May 31.

The above cutting is sufficiently curious to be worth preserving in "N. & Q." Will some correspondent who lives in the "north countree" investigate the matter, and send you a report thereon? K. P. D. E.

IDENTIFICATION OF PORTRAITS. — Prefixed to the several volumes of *A Collection of the Farewell Sermons of Divers London and Country Ministers in three volumes* (containing more than any yet published), London, printed, 1663, are certain portraits which I am anxious to identify and appropriate. In the first volume there are twelve Sermons, viz., those of Calamy, Manton, Caryl, Case, Jenkins, Baxter, Jacob, Bates, Watson, Lye, Mede, and "Funeral Sermon" of Ash, by Calamy. Prefixed are twelve portraits. Taking them in order, No. 6. is certainly Baxter; but I cannot assign the others to the successive names. In the second volume there are nine Sermons, and an Appendix of Prayers. To this is prefixed a page of a "minister preaching to an audience, having their shovel hats on," and other six portraits. Among these must be Drs. Seaman, Venning, Thomas Brookes, Collins, Newcomen, Beer, and Nalton or Horton. I am specially wishful to identify the one intended for Thomas Brookes, author of *Apples of Gold*, and numerous other well-known books. I believe no other portrait of Brookes is known. In the third volume there are seven sermons, and an Appendix of Sermons by Joseph Cooper. Prefixed is a page of six portraits, and a singular vignette beneath. These six in-

include Cradicot, Bull, Sledger, Lamb, Slater, Gas-
paine, and, it is believed, Watson in the vignette.
I shall be much obliged if any correspondent will
aid me in the identification of more or fewer of
these portraits, and very especially of Brookes.
The one volume quarto "Collections," also of
1663, has a page of portraits prefixed; but they are
on so small a scale as to be worthless for identifi-
cation. Does any reader know of any contempo-
rary MS. marked copy of the above three-volumed
"Collection"? Answers through "N. & Q." or
privately shall be much esteemed by I.

VARLEY'S ELEMENTARY TREATISES. — I remem-
ber, some five and thirty years ago or upwards,
two small publications for the use of beginners in
drawing, Varley's *Sheet of Perspective*, and Var-
ley's *Sheet of Light and Shade*. The first of
these, as far as I can rely on my recollection, was
an admirable little work. I have of late years
had occasion to examine other elementary treat-
ises on perspective, and I never found one that
seemed to me so well adapted to the use of the
student. The other would at the present day
have an interest of a very different kind. At the
time when it was written, the Theory of Light and
Shade was reduced to a conventional system.
Modern artists have rebelled against this con-
ventional system, and I think I may say they have
overturned it. Varley's little work contains a
concise view of the system which reigned with
undisputed sway in the early part of the present
century, and it would thus be exceedingly useful
as a commentary on the works of the artists of
that time.

Are these two little publications now to be had?

P. S. C.

VEITCH. — In a work lately published (Edmon-
ston & Douglas, Edinburgh, 1860), *Concerning
Scottish Surnames*, the author, I think, should give
his reasons for supposing that the name *Veitch* is
derived from the Norman *De Vesci*. Am I not
more correct in supposing the name to be of
comparatively recent origin, and that it comes
from "*zache*," a cow: the arms of Veitch bear-
ing *cows' heads*? I do not remember having
noticed the name of Veitch in any very old Scot-
tish records. There were many persons of the
name located about Leith, which used to have
(and I dare say still has) a considerable trade
with northern France and Holland.

"*Vachel*," an existing Welsh name, seems to
have a similar root; and I believe that the crest
of a family of the name is a cow.

Levelis of St. Burian, an old Cornish family,
bore arms similar to those of *Veitch* at present.

SPAL.

WATCH PAPERS. — Before the introduction of
the present compact form of watch, the outer case
of the old-fashioned "turnip" was the repository

of 'sundry verses and devices — tokens of love or
friendship — which, although generally printed on
satin, or more frequently worked with the needle,
were always designated *watch-papers*. I have re-
covered two of these productions. The lines of
the first are so regulated as to be printed in a
circle without a break: —

"Onward —

Perpetually moving —
These faithful hands are proving
How soft the hours steal by:
This monitory pulse-like beating,
Is oftentimes methinks repeating,
'Swift, swift, the hours do fly!'
Ready, be ready! perhaps before
These hands have made
One revolution more,
Life's spring is snapt,—
You die!" *

"Could but our tempers move like this machine,
Not urged by passion, nor delayed by spleen;
But true to Nature's regulating power,
By virtuous acts distinguish every hour;
Then health and joy would follow as they ought,
The laws of motion and the laws of thought:
On earth would pass the pleasant moments o'er
To rest in Heaven when time shall be no more!"

Is the author of either of these known?

U. O. N.

Queries with Answers.

DR. MERYTON. — An error occurs in Dugdale's
Heralds' Visitation of Yorkshire (Surtees Society's
edit., p. 107.) which perhaps some of your readers
can correct.

At the head of the pedigree of Meryton, of
Castle Leventon, stands —

"George Meryton, Dr in Divinity, Chaplain to Qu.
Ann (wife of K. James), Deane of Peterborough, and after
of Yorke, died in a^o 1624."

This person is represented to have married
"Mary, daughter of — Rande of —, in com-
Lincoln, son to — Rande, Bishop of Lincoln."
No person bearing the name of Rande, or any-
thing that could easily be misprinted Rande, is to
be found in the catalogue of Bishops of Lincoln.

GRIME.

[Dugdale is correct. Henry Rands, born at Holbeach,
Lincolnshire, entered the Benedictine order, and became a
monk of Croylund; whereupon, according to the prevalent
usage, he assumed the name of Holbeach. He became
Dean of Worcester, 24 Jan. 1541-2; Bishop of Rochester,
3 May, 1544; translated to Lincoln in 1547; and died on
6 Aug. 1551, at Nettlesham, Lincolnshire. *Vide* Cooper's
Athene Cantabrigienses, i. 106, and Willis's *Survey of
Cathedrals*, iii. 63.]

CORNISH BALLADS, ETC. — I have read in an
Itinerary of Cornwall, a fine ballad on the legend
of the "Bells of Bottreux;" and a fragment of
another, entitled "The Death of Siward," by the

Rev. — Hawker, styled in the work alluded to "the Cornish Poet." Can one meet with more of his poems or ballads? for these two are very good specimens of that style of literature. Perhaps I shall soon offer them for insertion in your excellent paper.

What is the date of the truly Irish lines beginning —

"The groves of Blarney they are so charming,"—

for which Moore substituted "The last rose of summer"? FITZ EDWARD.

[The Rev. R. S. Hawker, vicar of Morwenstow, is the author of *Ecclesia*, 1840, and *Echoes from Old Cornwall*, 1846. "The Silent Tower of Botreaux" will be found at p. 47. of *Ecclesia*.

Millikin probably wrote "The Groves of Blarney" in the year 1798 or 1799. Mr. Richard Jones, the accomplished comedian, told Mr. T. Crofton Croker, that he obtained a copy of this song at Cork in the summer of 1800, which city he visited in company with the late Mr. Matthews, by both of whom it was sung in private parties. Vide T. C. Croker's *Popular Songs of Ireland*, p. 146., ed. 1839.]

WAS WILLIAM III. EVER CHRISTENED?—

"O sorrowing, wretched Anglican Church,
Speak not of your Head or Archbishop;
For that schismatic Primate and Hollander King
Are still in want of christening!"

The truth of this epigram aggravates its sting. The religion of William III. — that of the Dutch dissenters — is utterly bare of all rites. *He was never baptized in Holland*, and he certainly was not in England." — Miss Agnes Strickland's *Lives of the Queens of England*, vol. vi. p. 387.

"The young Prince was publicly baptized on the 5th of January [1651]. The godfathers were the States General," &c. — Mrs. Everett Green's *Lives of the Princesses of England* ("Life of Mary, Princess of Orange"), vol. vi. p. 167.

Both these statements cannot be true. Which is the fact? HERMENTRUE.

[The whole foundation for the assertion in the epigram, that the "Primate" (Tillotson) and the "Hollander King" (William III.) were "in want of christening" rests on their not having been baptized after the ritual of the Anglican Church. This, as far as the Primate is concerned, is apparent from Miss Strickland's context. It was objected to him "that he had never been baptized, at least according to the ritual of the Church of England" (p. 387.). And with respect to William III., the fact of his having been christened in infancy is beyond a doubt. "Even the naming of the babe was the occasion of an angry discussion. The Princess Royal was desirous that he should be called after her father, Charles; but his grandmother deeming this a name of ill omen, insisted that he should receive that of William, and refused to be present at the baptism unless her wish were complied with." (Davies, *History of Holland*, 1842, ii. 634. note.) For a full account of the prince's baptism, see Aitzema, *Saken van Staet en Oorlogh*, deel iii. 551. We can easily understand that baptism according to the Dutch ritual would, by a sturdy Jacobite (for it was a Jacobite epigram), be deemed no valid baptism. But on what ground it can be asserted that the religion in which the Prince of Orange was born and bred "is utterly bare

of all rites," we are at a loss to conjecture. The Dutch, like ourselves, have a printed form of baptism. The English reader may find it, translated, in Thelwall's excellent *Letters to a Friend whose mind had been harassed by Objections to the Church of England*, 1835, p. 281. &c.]

THOMAS MESSINGHAM.—Where shall I find any biographical notice of Thomas Messingham, the author of *Florilegium Insule Sanctorum, seu, Vite et Acta Sanctorum Hibernie*, 1624, fol.? Was he an Englishman or an Irishman? GRIME.

[Thomas Messingham, a native of Leinster, and a secular priest, was apostolick prothonotary and moderator of the Irish Seminary at Paris, where he had studied. Besides his *Lives of the Irish Saints*, he edited the following work, which is as rare as the preceding: "Officia SS. Patricii, Columbæ, Brigide, et aliorum quorundam Hiberniæ Sanctorum. Ex veteribus membranæ et manuscriptis Breviariis desumpta. Atque ad normam officii Romani repurgata. Paris, ex typog. Hieronymi Blageart. 1620. 16mo. See Ware's *Writers of Ireland*, book i. p. 107.]

LINCOLNSHIRE: COMMISSION OF THE PEACE.—Will some of your correspondents inform me whether one commission of the peace extends over the whole of Lincolnshire? or whether there are separate commissions for the parts of Holland, parts of Kesteven, and parts of Lindsey? so that a justice, holding the commission for one part, does not act for either of the others unless his name is in the commission for that part also; and if in such commission, must he separately qualify for such? REMIGIUS.

[There are separate commissions for the parts of Holland, parts of Kesteven, and parts of Lindsey; so that a justice, holding the commission for one part, does not act for either of the others, unless his name is also in the commission for that part; and if in such commission, he must separately qualify for it.]

GENRE.—Can any of your correspondents oblige me with an exact definition of what the term *genre* means in painting comprises? H. BUNNY.

[In connection with painting, the term *genre* was formerly employed with reference to any particular style or school of art. More recently it has been applied to the painting of interiors, and also to the representation of the familiar scenery, animals, flowers, actions, &c. of ordinary life. The last meaning appears to be the most modern.]

Replies.

EPITAPHS REMODELLED.

(2nd S. xi. 414.)

I do not propose to enter into the merits of the controversy between a STATIONER and MR. GORDON GYLL regarding the epitaphs in Wyrwadsbury Church, as I think the STATIONER quite competent to meet in a way worthy of them the very personal remarks of MR. GYLL, more particularly as this latter gentleman, although he taunts his opponent on "his confined education,"

has proved himself unable to write English, and ignorant of some of the simplest rules of composition. There is, however, one observation in Mr. GYLL's reply which, as a lawyer, I cannot allow to pass without notice. Mr. GYLL informs us that, in 1844, "permission was obtained by sign manual" to alter the spelling of his patronymic, and seems to consider this a reason for making "a correspondent change" on the monuments. Does Mr. GYLL really believe that a royal licence obtained in 1844 can possibly justify altering the spelling of the name of a person who died in 1798? I conclude he does, as a little lower down he calls Alderman Gill "Mr. Gyll," and would probably on the same principle contend that, had the worthy alderman accepted the proffered baronetcy, all his *ancestors* would, *ipso facto*, become baronets! I believe China is the only country where this practice obtains. It is, perhaps, superfluous to add that a royal licence for a change of name only affects those named therein and their *descendants*. I will not occupy more of your valuable space than to add that I fully concur in the remarks made by A STATIONER and by the Editor of "N. & Q.," as do all to whom I have spoken on the subject, and in conclusion would beg to remind Mr. GORDON GYLL that Alderman Gill was himself a "busy citizen," a "tradesman," and a "STATIONER."

J. ALEXANDER, LL.D.

MR. GORDON GYLL has received with such bitterness my observations upon the remodelling of the Epitaphs in Wyrardisbury Church, that I presume he takes upon himself the responsibility of the whole affair. The right of a STATIONER, or any other citizen, to take public notice of such doings, has been justly vindicated in the Editor's note: still, I do not doubt that a few words in reply will be allowed to the "miserable citizen critic," who has presumed to suggest that "a county family" ought "to be proud of civic honours," or rather to retain any sense of gratitude to that ancestor who made them what they are.

I would first beg permission to ask: Are the Gylls really a county family? And when did they become so? Has any member of the house ever filled the office of Knight of the shire, or even that of sheriff, for the county of Buckingham? If not, by what other test are we to fix the standing of any new county family?

On the other hand, as to citizenship: If Mr. Alderman Gill, whom his grandson chooses to style "Mr. Gyll," really "refused to be created a Baronet in 1789," why was that honour offered him? Was it not because he was then serving the office of Lord Mayor of the City of London, in the due course of his career as an Alderman? Is it then either personally or historically just, to obliterate his title as Alderman from his monu-

ment? He died an Alderman, and that designation was correctly given him in his epitaph: the correct description is now removed. He died a Gill, and he is turned into a Gyll!

Again, his son did not die a "Captain in H. M. 2nd Life-Guards," but in the obituaries of 1806 he was styled "*late* a Captain in the Horse-Guards." (By-the-way, is there not here a variation in the particular regiment?) He had then no more right to be so styled on his monument than his father had to be styled "Lord Mayor." This the family felt and knew at the time, and acted accordingly. The insertion in his epitaph is, therefore, as little justifiable as the obliteration.

When his father, the Alderman, died in 1798, there was no idea of parading him as a country gentleman. His elevation to "county family" dignity, like the name of Gyll, is entirely a posthumous honour. He died plain Mr. Alderman Gill—not even a Baronet or "City Knight"—but with the reputation of one who, in civic phrase, had made himself "very warm," and who departed this life in the comfortable official residence of a substantial civic office:—

"March 26. At the Treasurer's House at Christ's Hospital, aged 78, William Gill, Esq., many years an eminent wholesale stationer in Abchurch Lane, under the firm of *Wright, Gill, and Dalton*. He was several years one of the common council of the ward of Walbrook, whence he was elected alderman in 1781. He served the office of Sheriff the same year, and that of Lord Mayor in 1788-9, and was elected Treasurer of Christ's Hospital 1784 or 85. He was a respectable tradesman, and has died immensely rich."—*Gentleman's Magazine*, lxxviii. 264.

And so his worthy brother-in-law, Mr. Alderman Wright, "20 years alderman of Candlewick ward, and 50 years in partnership with the late Alderman Gill,"—he did not seek the aristocratic neighbourhood of Windsor Castle, but was content with a suburban villa at Dulwich, where, "after taking a walk in his grounds," he died suddenly of an epileptic fit. On this occasion it is added:—

"Alderman Gill is stated to have amassed the sum of 300,000*l.*; and the fortune of Alderman Wright is supposed to be equal, if not to a greater amount. They commenced business together, as stationers, on London Bridge, retained the most respectable characters, and were remarkable for great application and frugality."—*Ibid.* p. 359.

Now, is it not, I may ask, a matter much to be lamented that ancestry whose "respectability" is so repeatedly vouched for, should be repudiated by a descendant no further distant than a grandson? Let me assure Mr. GORDON GYLL that the Stationers of London have a more grateful recollection of their *quondam* brothers and benefactors: for benefactors they both were, though to a very unequal extent. From Alderman Wright the Stationers received 2000*l.* 4 per cents.; from Alderman Gill 30*s.* a-year, to be added to Cator's dinner. However, their portraits are still to be

seen in the Counting-house of the Company, placed in one frame, side by side. *Par nobile fratrum!*

I will only ask one more question of Mr. Gordon GYLL. He has, with great perseverance and pertinacity, obtained admission for his genealogical speculations into the *Collectanea Topogr. et Genealogica*, into Burke's *Landed Gentry*, Burke's *General Armory*, Lipscomb's *History of Buckinghamshire*, and perhaps other publications. Has he presented them for record at the College of Arms? and, if so, how many generations of the "county family" have been there admitted?

A STATIONER.

EXCOMMUNICATION.

(2nd S. ix. 246.)

In the 2nd volume of the edition of *Capitularia Regum Francorum*, of Baluzius, published *cum privilegio Regis* at Paris, in 1780, from p. 639. to p. 679., will be found:—

"Formula Veteres Exorcismorum et Excommunicationum. Stephanus Baluzius Tutelensis in unum collegit, magnam partem nunc (anno 1667, date of the first edition) primum edidit, reliquas emendavit."

The *Capitula* are twenty in number: the first eleven relate to exorcisms, the remainder to excommunications. The *headings* of the latter, with a note added to two or three of them, are as follows:—

"Qualiter Episcopus excommunicare infideles debeat.

"XII. Episcopus cum excommunicare vel anathematizare aliquem infidelem per certis et manifestis sceleribus dispositum habet, post lectionem Evangelii clerum et plebem ita debet alloqui."

The *allocutio* and the *excommunicatio* then follow; and they are succeeded by certain instructions, which appear to be applicable to every kind of excommunication. The first is:

"Debent autem duodecim Sacerdotes Episcopum circumstare, et lucernas ardentis in manibus tenere, quas in conclusione anathematis vel excommunicationis projicere debent in terram et pedibus conculcare."

The remainder prescribe the explanation of the excommunication by the bishop of the people in their common language, and its publication in other dioceses.

"XIII. Item alia excommunicatio allocutio.

"XIV. Item alia terribilior excommunicatio."

To this is added, the following *excommunicatio brevis*:

"Canonica instituta et sanctorum Patrum exempla sequentes, Ecclesiarum Dei violatores illos auctoritate Dei et judicio sancti Spiritus à gremio sanctæ matris Ecclesiæ et consortio totius Christianitatis eliminamus, quousque respiciant et Ecclesiæ Dei satisfaciunt.

"XV. Excommunicatio hominum Balduini, Comitis Flandriæ, propter occisionem Fulconis, Archiepiscopi Remensis, ab illis perpetrata."

This excommunication—performed by two arch-

bishops and twelve bishops, whose names are given—ends thus:

"Nullus ergo eis Christianus vel ave dicat. Nullus Presbyter Missas aliquando celebrare, nec, si infirmati fuerint, confessiones eorum recipere, vel sacrosancram communionem eis, nisi resipuerint, etiam in ipso fine vitæ suæ præsumat unquam dare; sed sepulturâ asini sepeliantur, et in sterquilinum super faciam terræ sint, ut sint in exemplum opprobrii et maledictionis præsentibus generationibus et futuris. Et sicut hæc lucernæ de nostris projectæ manibus hodie extinguuntur, sic eorum lucerna in æternum extinguatur.

"XVI. Excommunicatio Ragenardi, Comitis Senonensis, renovata adversus Gauzfridum et Geilonem, Canonicos Senonenses.

"XVII. Excommunicatio quam Suniarus, Episcopus Helenensis, fecit adversus invasores rerum ecclesiasticarum.

"XVIII. Excommunicatio quam Salla, Episcopus Urgellensis, fecit adversus invasores rerum ecclesiasticarum [*Ex archiepo Ecclesiæ Urgellensis*].

"XIX. Item de eadem re [*Ex eodem*].

"XX. Alia Formula excommunicationis, diversa à superioribus."

Of this last one, a literal translation will be found in the *Harleian Miscellany*, edit. 1810, vol. viii. p. 533; and that translation was, beyond question, the one used by Sterne in the eleventh chapter of his *Tristram Shandy*.

Has the "impending excommunication" of the King of Sardinia, alluded to by B., ever been *fulminated*? And if it has been, what was its extent and form?

Can the forms used respectively by Pope Gregory VII. in excommunicating the Emperor Henri IV., and by Pope Pius VII. in excommunicating the first Emperor Napoléon, be found in any published work?

ERIC.

Ville-Marie, Canada.

PROLOGUE SPOKEN BY GEORGE III.

(2nd S. xi. 363.)

The lines quoted by L. meant much more than met the ear; and the passage in the first speech delivered from the throne by George III. was not a mere casual reminiscence of the prologue, but deliberately designed to convey an important historical and political signification. After the Revolution, the sharpest arrow in the Jacobite quiver, the bitterest taunt addressed to the Whig party, was that their King was a foreigner. "You," said the Jacobites, "bow basely down in subjection, resigning your ancient English liberties to an ignoble foreigner, when your own British-born monarch is an exile." And it must be recollected that the word foreigner was, in those days, a most opprobrious and offensive epithet, and one signally misleading to simple, ignorant people. But when George III. ascended the throne, the tables were turned; still more so indeed after the Chevalier St. George had died,

for then an Englishman, though of the House of Hanover, occupied the throne, and the Stuart aspirant was the foreigner. The two parties in fact not only exchanged tactics, but their very weapons. Defoe, as is well-known, wrote his admirable satire *The True-born Englishman*, against the English-born Stuarts, and in favour of the foreigner, William III. So, about the time that George III. ascended the throne, the Jacobites issued a new edition of *The True-born Englishman*, the very same arguments of Defoe then suiting their case; the Stuart then being the foreigner, and George III. the Briton. To this Jacobite edition, as it may be termed, was annexed as frontispiece an engraved portrait of Prince Charles Edward, not, however, bearing his name, but the following motto:—

"Few know my Face, tho' all Men do my Fame:
Look strictly and you'll quickly guess my Name.
Through Deserts, Snows, and Rain, I made my Way,
My Life was daily *risqu'd* to gain the Day!"

"I make no promises to those that keep none."

I have a copy of this edition with the portrait, that had once belonged to the late ingenious Mr. Chatto; and though I have long sought for another for an American friend, who collects Jacobite relics, I have been unable to get one. Might I ask if it is very rare? Also, is this one of the prints referred to in the following extract from the *Gentleman's Magazine* (?) September 30th, 1749?—

"The King's messengers having searched the print shops, for prints of heads, lately come from France, took into custody several persons on that account. As were also the author, engraver, and publisher of an obnoxious plate."

WILLIAM PINKERTON.

Hounslow.

SIR JOHN SHORTER, LORD MAYOR OF LONDON,
1687-8.

(2nd S. xi. 385.)

MR. JOHN PAVIN PHILLIPS, in his communication, gallantly defends the claims of Elizabeth Shorter, mother of Lady Walpole, to a good lineage on her mother's side, although he says he knows not much of the pedigree of the Shorter family.

Catherine Shorter, Lady Walpole, was a daughter of John Shorter, Esq. of Bybrooke, in Kennington, Kent, who was eldest son of Sir John Shorter, Lord Mayor of London in 1687-8, who was son of John Shorter, of Staines, Middlesex.

Mr. Hasted says, that John Shorter was not even a freeman of London when he was nominated by King James II. (after he had abrogated the Charters of the City) to be Lord Mayor of London; but my notes say that he was knighted 29 October, 1675; elected Alderman of Cripple-

gate Ward, 1676, and subscribed 83*l.* 18*s.* to Bethlehem Hospital in the same year, and that he was a member of the Worshipful Company of Goldsmiths.

On the 29th October, 1687, being Lord Mayor's Day, King James II., Prince George of Denmark, and the Court, together with the Pope's Nuncio, were entertained at Guildhall. His eminence was received by the Sheriffs of London at Temple Bar, and afterwards complimented in the name of the City by Sir John Shorter, the Presbyterian Lord Mayor. The celebrated John Bunyan is said to have been his chaplain.

He died on St. Bartholomew's eve, 4th September, 1688:—

"When riding to proclaim the fair in Smithfield, the Keeper of Newgate, according to his usage, presenting him with a glass of sack, the Mayor stopped his horse, who rose and threw him off into the kennel. He was taken up, dead, as it was thought, but he revived, and died soon afterwards, and before the expiration of his Mayoralty."

"What religion Shorter was of" (Sir John Bramstone says), "may be doubted, for he was at the common prayer and a sermon in the morning, in Guildhall Chapel, went thence and received the Communion from Mr. Hall, in another church, and in the afternoon had a fanatic preaching in the hall where he dwelt."—*Autobiography of Sir John Bramstone, K.B.*, p. 315.

He lived at Bankside, Southwark, and was buried in the Lady Chapel at St. Saviour's, Southwark, under a stone inscribed:—

"Here lyes the body of Sir John Shorter, Kt., who died Lord Mayor of the City of London, on the 4th September, 1688. Aged 64 years."

"Here also lieth the body of Dame Isabella Shorter, his Wife, who died January the 9th, 1703, aged 72 years."

"He gave a piece of ground to the Parish of Christchurch, Southwark, to build a house on, and 50*l.* to be improved."—*Hutton's London*, vol. i. p. 197.

Can any of your correspondents give any further particulars of Sir John Shorter, and especially in what part of the Bankside he resided? and what was his trade or business? GEO. R. CORNER.

ANIANUS, BISHOP OF ST. ASAPH.

(2nd S. xi. 398.)

I wish particularly to rectify a *lapsus calami* in my reply as above. Instead of "Le Neve and Godwin say that the see was vacant about two years," read Heylin and Godwin. Le Neve mentions the intervening episcopacy of John, as well as Richardson and Wharton.

I am also inclined to modify my opinion respecting the improbability of a Dominican becoming a Bishop in England in the year 1268. The Order of Dominicans, or Friars Preachers, was confirmed by Pope Honorius III. in 1216. It extended itself very rapidly; so that just before the founder's death in 1221, the general Chapter had ap-

pointed eight provincials to govern the friars of Spain, France, Lombardy, Romagna, Provence, Germany, Hungary, and *England*. There is in Rymer a curious Papal dispensation, showing how the Dominicans, as well as the Friars Minors or Franciscans, enjoyed at an early period the royal favour. It is addressed to Henry III. :—

"Innocentius Xpiscopus, servus servorum Dei, carissimo in Christo filio, Regi Angliæ illustri, salutem et apostolicam benedictionem.

"Celsitudinis tue precibus benignum impertientes assensum, Fratribus Predicatoribus et Minoribus, quos tecum duxeris ultra mare, *equitandi* quoties a te requisiti fuerint, non obstante contrario statuto suorum ordinum, liberam concedimus facultatem. Dat. Lugdun. 2 Kal. Maii (1250.) Pontificatus nostri anno septimo."

According to Richardson, there really was one Dominican who received the royal assent to his election as Bishop of St. Asaph, between Bishop Abraham and Anianus I. :—

"Abrahamo defuncto, licentia eligendi concessa est 4 Feb. *Pat.* 17 H. 3., et Rex præbet assensum electioni Hugonis, Ordinis Predicatorum, 11 Apr. *Pat.* 18 H. 3."—Richardson's *Godwin*, p. 635.

But there seems altogether to be great obscurity in the account of the see of St. Asaph at this period, as well as great unsettledness in the mode of appointment. For this very Hugo, whose signature is found to a deed of David, son of Llewellyn, Prince of Wales, dated "anno Domini mccxli. in die S. Jacobi Apostoli," (*Monasticon*, vol. i. 721., ed. 1682), and whose name, as Bishop of St. Asaph, again occurs as a *fidejussor* in a document of the same David, dated 1241 (Rymer, vol. i. 396.), is not reckoned at all among the bishops by Godwin and Heylin. They give us "Howell ap Ednevet" as the only bishop between Abraham and Anianus I. Le Neve, too, gives 1240 as the end of Hugh's episcopacy; whereas his name occurs as above in 1241 : "in festo decollationis S. Joannis Baptistæ" (*Aug.* 29). Even Wharton says that "Howel" was the *fidejussor* in the said document; whereas it is "Venerabilis Pater Hugo Episcopus de Sancto Asaph."

But, notwithstanding this, I think that Anianus II. was a Cistercian monk. His predecessor, Anianus I., was elected by monks: "sede vacante, die exaltationis S. Crucis, 1249, *Monachi* sese astrinxerunt Episcopum non electuros sine assensu Regio prius impetrato; *Pat.* 33 Hen 3. M. 3. apud *Pryn.* V. 2. 727." (Richardson, 636.) Monks, therefore, may be supposed to have elected his successor; especially when there seems to be an evidence of this in the dedication by Anianus of the Cistercian church of Alton. As to his being called "frater" in the memorandum, I see no difficulty. Members of the *same* monastic order may well be supposed to call each other "fratres."

JOHN WILLIAMS.

Arno's Court.

TWO-FOOT RULE: FIVE-FOOT ROD.

(2nd S. xi. 328. 376.)

I found mention of the former instrument a few days since in a small work published about 1530, if not earlier. The passage is—

"Therefore ye shal take the length of anie ynche more truly upon an artificer's rule made of two foote in legthe, after the standerde of London, the whiche rule doth conteyne xxiii. ynches in lengthe."

The author of the work is *Richard Benese*, who in *Rose, Biographical Dictionary*, is stated to have been—

"a Canon of Merton in Surrey, before the dissolution [1539?] of monasteries, then rector of All Saints, Honey Lane, London, and subsequently prebendary of Lincoln. He was author of a little work on mensuration, entitled *A Tretis of Measuring Land, as well Woodland as Plowland*. There are several editions of this work, one in quarto, and the others in duodecimo, which last are abridgments. The quarto edition is very rare, but a copy of it is in the library of the Royal Society."

It is not given in the catalogue of the library published about 1840.

At the British Museum, the MS. catalogue contains three copies, in blackletter, of the smaller editions. 1. *This Boke newly Imprynted sheweth the manner of measuryng, &c.*; preface by Thomas Paynell, to which the date of 1540 is placed in the catalogue; 2. *The Boke of measuryng of Lande, &c.*, to which the date of 1562 is placed; 3. is the same as No. 2. They are all catalogued under the name of Sir Richard de Benese, obtained from the title-page of one of them.

In Watt's *Biblio. Brit.* is given the date of No. 1. as "about 1535, sexto decimo." A later edition, as "12mo. 1567;" and then refers to "James Nicholson," a printer, who published another edition "16mo. Southw." whose other works being dated between 1536 and 1538, may identify the date of his edition of Benese's work.

What is known of the "standard two-foot rule of London?" or perhaps it is only "the feet, after the standard yard." At any rate a two-foot rule was known in 1530.

Mention is made of the five-foot rod in a book, on the title-page of which is—

"*Architectonice* : or, a Compendium of the Art of Building With the Description and Use of a Convenient Five or Ten Foot Rod; in taking dimensions, and casting up of the Contents of all Artificers' Works. And in the measuring of Angles; whereby the true Ground-Plot of any Building, with Yards, Gardens, &c., may be made." By *William Leybourn*, 4to., London, 1721.

The text is headed by a similar description, and then the rod is described :—

"The rod (whether of five or ten foot long) consisteth of two square pieces of box, or other wood, each of them the half length of the rod, when drawn out at its full length. These two pieces have (each of them) a brass socket at one end, through which the two pieces or rulers are to pass, or to slide one by the other, in all respects as those rules are made which glaziers commonly use to

take their measures with; and it would be convenient to have a screw to one of the sockets, to keep the two rulers (when drawn out to any determined length) from moving from that position or place: and a tooth or check at the end of the other rulers to keep it from dropping through the other socket."

He then proceeds to describe how the foot and other measures were to be put on it.

WYATT PAPWORTH.

CHATTERTON'S PAPERS (2nd S. xi. 349.)—Your correspondent MR. IZARD, who inquires about the bundle of MSS. with which Chatterton left Brook Street on the morning of his suicide, cannot be aware that the only authority for this story is a pretended account of the inquest upon Chatterton published for the first time about seven or eight years ago, and of course long after the deaths of Warton and Sir Herbert Croft, whose omission to make search for the papers has struck MR. IZARD. Some time since I addressed a communication to the editor of *The Athenæum*, giving at length my reasons for pronouncing this document a comparatively recent fabrication. (See *Athenæum* for 23 Jan. 1858.) It appears that the manuscript of the account of the inquest was received by Mr. Gutch of Mr. Dix the biographer of Chatterton. Mr. Dix subsequently explained that he received it from the poet Southey; but he did not explain the fact, that although he (Mr. Dix) must, according to his own statement, have had the paper before he published his *Life of Chatterton*, he omitted to insert it in that work.

W. MOY THOMAS.

ANTHEM (2nd S. xi. 367.)—This word is undoubtedly from the term *antiphonal*. Applied to singing, it signifies that the successive verses of any psalm or hymn are sung alternately by opposite sides of a choir or congregation. The word is compounded of two Greek words, one *anti*, signifying *opposite* or *over against*, as in the words *anti-dote*, *anti-Christ*, *anti-podes*, &c.; and the other *phōnē*, signifying *voice*. The words *symphony*, *sym-phonial*, signify united singing; the contrary of antiphonal.

Anthem (as well as the older words *anteme* and *antemele*, and the French *antienne*) comes direct from *antiphon*, though Dr. Johnson gives it as *anthymn*, as though derived from *anti* and *hymnus*.

I should be glad of any information or difference of opinion on this point, as I am compiling a new Glossary of Musical Terms, and earnestly desire to give correct derivations.

EDWARD F. RIMBAULT.

QUEEN CATHARINE'S LETTER (2nd S. xi. 368.)—The difference between the two versions of Burnet and Miss Strickland is, I apprehend, to be accounted for by the acknowledged untrustworthiness of Burnet. Not only is his History to be read with distrust, but even the documentary

matter in his *Collection of Records* cannot be read with implicit reliance. This is a severe thing to say of any writer; but we have unexceptionable testimony of its truth; and, therefore, from the importance of the matter the fact ought to be known. The learned Dr. Thomas Smith of Magdalen College, Oxford, writing to Hearne from London, Dec. 31, 1705, and alluding to the materials that exist for a history of Cardinal Wolsey, says:—

"The manuscript papers and parchments in the Cottonian Library, in the Rolls, in the Exchequer, and in other Offices of Record are carefully to be consulted and examined: there being little or no credit to be given to Dr. Burnet's Collections; he and his Scotch amanuensis having been guilty of shameful omissions and perversions in numerous instances, as I have noted in the margin of my book: besides, there are several letters of the Cardinal, and of others written to him in the height of his grandeur and prosperity, which escaped his sight, he writing them in post haste, pursuing his natural fervour without any mature deliberation or serious reflexion."—(*Letters from the Bodleian Library*, vol. i. p. 147. Lond. 1813.)

I once mentioned this subject to Dr. Lingard, and found that he was not aware of Burnet's infidelity in this respect. It would be well worth while for some one to make a general collation of the MSS. referred to by Burnet for the sake of comparison; though it is not possible now to do it completely, in consequence of the destruction by fire of part of the Cottonian library.

In "N. & Q." (2nd S. ix. 419.) there is a Note—"Notes on Books and Men, by Edward Harley, Earl of Oxford," taken from the Harl. MS. 7544. His note on "Fletcher (Sir Robert)," p. 419., contains an allusion to Burnet, characteristically emphatic. I do not reproduce it, because, coming from me, it would appear like an indulgence of *odium theologicum*. I merely refer to it.

JOHN WILLIAMS.

Arno's Court.

QUID RIDES (2nd S. xi. 365.)—Has not MR. WEST been misled by the name "Foote"? The name of the tobaccoist was Foot, the well-known Lundy Foot. The proposer of the motto was a far greater man than Samuel Foote, the comedian. He was the great Irish orator of his day. W. C.

THE LIBURNI (2nd S. xi. 328. 396.)—I am greatly obliged by the notice taken of my Query by MR. BUCKTON and MR. MACAULAY.

I was quite aware that all the commentators have understood by "Liburnis" Liburnian galleys: and in such editions of Horace as I have consulted (Gesner's, Bond's, Bentley's, the Delphin, and the beautiful edition of Dean Milman), there is always a full stop or colon after "ferocior;" and we must therefore understand Horace to mean that the haughty lady disdained to be dragged in triumph in a Liburnian ship. The writer from whom I quote (an Abate Galignani)

who died about the middle of the last century), makes these objections to this reading:—

(1). "*Ferocior*," in the comparative degree, seems to require some subject with which she is compared. In the previous verse she is described as "*fortis tractare serpentes*;" and to follow this up by saying she was "*deliberatâ morte ferocior*" (meaning *ferox*) is very like tautology, and very unlike Horace.

(2). "*Sæva*" is not an appropriate epithet to be applied to a ship: it is not like Horace.

(3.) The Abate's principal objection to the usual reading is, to the dragging Cleopatra in triumph in a ship. The triumph in the days of Horace was not a metaphor, or mere poetical expression, but a reality. A victorious army to whom that honour was accorded by the Senate, commenced their triumph at the gates of Rome, and thence proceeded to the Capitol. Ships, of course, could not be dragged through the streets of Rome; but in the case of naval triumphs, small models of galleys, to represent the conquered ships, were carried among the spoils. Such models may have been carried to grace Augustus's triumph; but if so, they would not have been Liburnian, and Cleopatra could not have been seated in one. And it would have shocked a Roman, who knew what a triumph was, to talk of dragging Cleopatra in triumph from Egypt to the mouth of the Tiber.

Now all these difficulties vanish by merely putting the colon after "*Liburnis*:" more resolute in death than the savage Liburnian. And the Abate asserts, that the Liburnians were proverbial for their contempt of death, which was the fact I was desirous of eliciting. J. C. M.

ANONYMOUS (2nd S. xi. 327.).—*Village Virtues* is by M. G. Lewis, author of *The Monk*. (Vide Stephen Jones.) W. H.

THE WHITE QUEEN (2nd S. xi. 348.).—The *Dictionnaire de Trévoux* gives the following explanation of this title:—

"*La Reine Blanche* est un nom qu'on donne aux reines veuves en mémoire de Blanche de Castille, veuve du Roi Louis VIII. et mère du Roi St. Louis; et de Blanche d'Evreux, veuve de Philippe de Valois; qui ont été en France fort estimées; de la même manière qu'on a appelé plusieurs Empereurs de Rome *Augustes*, en mémoire d'Auguste, premier Empereur."

The *Complément du Dictionnaire de l'Académie* gives a precisely similar explanation. It has no reference, therefore, to mourning.

Couleur du Roy, according to the first-named authority is *blue*; and refers, not to the personal robes of the sovereign, but to the colour of his servants' livery:—

"On a appelé *couleurs* les habits que les personnes de condition donnoient à leurs gens de livrée. Ainsi, on dit que le bleu est la couleur du Roi; le verd la couleur de la maison de Lorraine, &c."

JOHN WILLIAMS.

THE OAK AND THE ASH (2nd S. x. 256.).—

"If the Oak's before the ash,
Then you'll only get a *splash*;
If the ash precedes the oak,
Then you may expect a *soak*."

It appears, from the Note of F. C. S., that last year the ash was decidedly out *first*, and we all know what a wet season 1860 was. I have this spring noticed that the *oak* is in leaf *first*: we may, therefore, expect a *dry* season, that is, a *splash* and not a *soak*. S. BEISLY.

Sydenham, Kent.

PORTRAIT OF SPINOZA (2nd S. xi. 328.).—I have before me a curious *mezzotint* portrait of Spinoza, prefixed to the French translation of his famous *Tractatus Theologico-Politicus*, printed in 12mo. in 1678.

Having thus done what I can to answer G. W. M.'s Query, I may as well give you one or two particulars of the book I have mentioned, as they are worth noting. It was published simultaneously at Leyden, Cologne, and Amsterdam; but with an utterly different title at each place. My copy has all the three titles, so I am able to place them on record as follows:—

1. "*La Clef du Sanctuaire, par un sçavant Homme de nôtre Siècle. A Leyde, MDCLXXVIII.*"

2. "*Reflexions curieuses d'un Esprit des-Intéressé sur les Matières les plus Importantes au Salut tant Public que Particulier. A Cologne, 1678.*"

3. "*Traité des Ceremonies Superstitieuses des Juifs tant Anciens que Modernes. A Amsterdam, 1678.*"

It is observable that neither of the titles affords the slightest clue to the name of the author, or the original title of the book.

In case G. W. M. should wish to have this book for the sake of the portrait (which, by-the-way, is very often wanting), I may mention that I saw a similar copy to my own in a Catalogue not long ago published by Mr. Stewart of King William Street. G. W. G.

PORTS ASCRIBE FEELING, ETC. (2nd S. xi. 189.).—J. M. R. will find a passage to this effect at the close of Wordsworth's *Laodamia*, referring to trees. The whole poem is beautiful; it is less known than the *Sonnets*, and it contains two lines especially soothing and hopeful to those whose life-journey is nearly ended:—

"No fears to beat away, no strife to heal,
The past unsighed for, and the future sure."

I think, too, that J. M. R. will find a passage to his purpose in the First Book of the *Excursion*. F. C. B.

WALTER STRICKLAND (2nd S. xi. 409.).—In a Presentment of Cardiff Borough to the Lord, ordered in 1666 and returned in 1687, occurs the name of "*Walter Strickland, Esq.*" as tenant of 2 burgages in West Ward at 12d. per annum.

In the same ward 2½ burgages at 2s. 6d. per

annum are held by Walter Strickland or Edmund Thomas.

Strickland did not belong to Glamorgan, but, being in Cromwell's confidence, he may, like Col. Jones, have had a local grant, or he may have been trustee with or for Thomas, who was of Wenvoe, and probably a Puritan, being connected with Edmund Ludlow.

The presentment belongs to Thomas Dalton, Esq., of Cardiff, and is now being printed in a local paper. C. D.

ADM. SAMUEL GREIG, HIS FAMILY, ETC. (2nd S. xi. 88.)—Your correspondent, J. A. Pn., will find some account of Admiral Greig in a book, entitled *Travels into Norway, Denmark, and Russia, in the Years 1788, 1789, 1790, and 1791*, by A. Swinton, Esq. London, 1792.

EDWIN ARMISTEAD.

Leeds.

THE DATE OF ELIZABETH'S RELEASE FROM THE TOWER (2nd S. xi. 371.)—This event is noticed not only in Machyn's *Diary*, but in *The Chronicle of Queen Jane and Queen Mary*, which confirms the statement that "the Lady Elizabeth was carried out of the Tower by water," but without giving the day. This, however, is supplied by a letter of Robert Swyft, printed in Lodge's *Illustrations*, which says:—

"On Saturday, at one o'clock in the afternoon, my Lady Elizabeth was delivered out of the Tower by my lord treasurer and my lord chamberlain, and went to Richmond forthwith ere she landed."

This shows plainly that she could not have visited on her way the church of All Hallows, Staining, or any inn in Fenchurch Street; and it also gives the date, for Saturday was the 19th, not the 20th, of May. It is probably, therefore, on this statement that the historian Froude has relied. J. G. N.

PARIS TESTAMENT OF 1662 (2nd S. xi. 189.)—MR. WILLIAMS'S observations in "N. & Q." (2nd S. xi. 356.), tend only to confirm me in my opinion that there is not another copy known in the British Dominions. Of course I may be wrong, but as I before stated, "I only court inquiry."

WILL. C. NELIGAN, LL.D.,

Rector of St. Mary, Shandon.

Cork, June 1, 1861.

P. S. I had not seen the statement of G. M. G. (2nd S. xi. 440.) that there is a copy in the British Museum until after the above was written. It is, however, odd that several parties connected with the British Museum, and whose letters I have, never saw it. W. C. NELIGAN.

FRANKS (2nd S. xi. 328.)—N. M. will find a list of persons who franked by virtue of their office in *The British Imperial Calendar for 1827*, p. 188. It is there stated that the Postmaster-

General, Secretary, and Assistant Secretary frank without dating. Who else had that privilege? I have a frank, without a date, by a late prime minister. When was franking first introduced? and when was it necessary for the date to be written by the person who franked? Some time, I believe, between 1783 and 1786. S. O.

SOBRIQUETS OF THE UNITED STATES (2nd S. xi. 390.)—In reply to J. W. BONE, I send you the following, extracted from Bartlett's *Dictionary of Americanisms*:—

Atlantic States, Delaware.
Bay State, Massachusetts.
Keystone State, Pennsylvania.
Old Dominion, or Ancient Dominion, Virginia.
Pine Tree State, Maine.
Rhody, or Little Rhody State, Rhode Island.
Turpentine State, North Carolina.
Yankee Land, New England.
Wolf State, Michigan.
White Settlement, Kentucky, Settlement of.
Federal City, Washington.
Garden City, Chicago.
Mob Town or Monumental City, Baltimore.
Mound City, St. Louis.
Palmetto Capital, City of Augusta.

THOS. SHIELDS.

Scarborough.

HENRY MUDDIMAN (2nd S. xi. 328.)—One of this newsman's original coffee-house letters, dated 13 March, 1678, has been preserved by Pepys among his papers in the Bodl. Library. [Rawlinson MS. A. 188. fol 104] on account of its containing the first mention of the confession made by James, formerly Pepys' butler, upon his deathbed, of the falsity of the evidence given by him against his master in 1679.

W. D. MACRAY.

THE "LEGES ALFONSINÆ" (2nd S. xi. 427.) are the same, I suspect, as those given by the Bollandists, with many engravings, in the *Acta Sanctorum*, t. iii. Junii, p. lviii. D. ROCK.

Brook Green.

THE PORTRAIT OF A DIVINE (2nd S. xi. 280.) inquired for by E. A. T., is the portrait of Dr. John Everard, minister at Kensington, author of *The Gospel Treasury Opened*, published about the year 1652. J. A. B.

Kensington.

QUOTATION WANTED (2nd S. xi. 408.)—The lines "My Christian name," &c. are to be found in *Poems by the Author of John Halifax*.

H. W. H.

Reform Club.

CRANNOCK (2nd S. xi. 396.)—Is not McHoly the name with which we are familiar as Macaulay? Zachary Macaulay was in a pro-slavery squib addressed as—

"Macaulay, Macaulay,
Thou arch-fiend unholy."

W. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life, Times, and Correspondence of the Right Rev. Dr. Doyle, Bishop of Kildare and Leighlin. By William J. Fitzpatrick, J. P. *Two Vols.* (Duffy.)

The important part which Dr. Doyle played for so many years in the great drama of Ireland's history, and the acknowledged influence which he exercised not only in that country, but over the proceedings of the imperial legislature, would render it matter of surprise that no biography of him has as yet been given to the world, but for the fact lamented by Mr. Fitzpatrick in his Preface to the present work, that Ireland has hitherto shown herself markedly unjust to the memory of her great men. No man, says the present biographer, ever toiled with more activity, disinterestedness, and success, to promote civil and religious liberty and national amelioration, than did Dr. Doyle; and when we remember the share he had in procuring Catholic Emancipation, it is certainly much to be wondered at that none of his friends and associates undertook the task of narrating the events of a life so full of zeal, activity, and influence. Mr. Fitzpatrick modestly avows that it was only upon finding that no one more competent was likely to become the biographer of Dr. Doyle, and upon observing that the available materials for such a work were fast disappearing, that he undertook to devote his leisure and ability to the task. Mr. Fitzpatrick has already, on several occasions, given ample proof of the zeal and assiduity with which he pursues his biographical inquiries. This zeal and assiduity would seem to grow with use; and the result is, that in the two volumes before us, the author has gathered together from every available source a mass of materials not only for the life of Dr. Doyle, but for the history of the busy times in which he lived. The book is more particularly calculated to interest an Irish public, and the co-religionists of J. K. L.: and whatever, therefore, we may think on this side of the Channel, Mr. Fitzpatrick's Irish readers will, we are sure, declare that there is not a page, not a line too much in it; more especially as we expect an opinion now prevails there very generally, which is said to have been expressed when the Bishop was examined before Parliament, that "Dr. Doyle as far surpassed O'Connell, as O'Connell surpassed other men."

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A Week at the Land's End. By J. T. Blight. (Longman.)

We are disposed to parody the old song of Summer is a coming in, loud singeth Cuckoo, and say Summer is a coming in, out spring the Guide Books, for a surer sign of it cannot be found than the activity which the book-

sellers now display in the publication of works of this class. The present is devoted to a most interesting portion of our island. It treats not only of the romantic scenery and natural productions of the country, but of its ancient legends and old-fashioned customs—and the author may well claim the merit of having shown by pen and pencil (for the book abounds in choice woodcuts) that the district has something more to recommend it to notice than the mere charm of its name, the Land's End.

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Notices to Correspondents.

R. INGLIS. The old Catalogues of the Cambridge Graduates commenced with the year 1669. *Tomlin's* includes the years 1720–1856.—The *Promises*, a Tragedy, 1839, is dedicated to the Right Hon. the Earl of Elgin.

ERRATUM.—2nd S. xi. p. 438. col. i. 37., for "Arctarium" read "Astrarium."

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LONDON LIBRARIES.

(Concluded from p. 445.)

MR. BRIDGES'S choice and valuable library was lately disposed of in Lincoln's Inn, the Catalogue whereof makes a handsome bound octavo volume. He had collection of Wenceslaus Hollar's etchings in four volumes, and they containing not all his performances, which sold there for above 100*l*.¹

The late MR. THOMAS RAWLINSON has been the greatest collector of books in our time who has

¹ Bridges's Catalogue is entitled "Bibliotheca Bridgiana: or, A Catalogue of the entire Library of John Bridges, late of Lincoln's Inn, Esq., consisting of above 4000 Books and Manuscripts in all languages and faculties, particularly in Classics and History, and especially the History and Antiquities of Great Britain and Ireland, which will begin to be sold by Auction on Monday, 7th Feb. 1725-6, at his Chambers in Lincoln's Inn, No. 6." 8vo. pp. 199. It realised 4160*l*. 12*s*. Hearne in his *Diary*, under Feb. 15, 1725-6, says "My late friend John Bridges, Esq.'s books being now selling by auction in London (they began to be sold on Monday the 7th inst.), I hear they go very high, being fair books, in good condition, and most of them finely bound. This afternoon I was told of a gentleman of All Souls' College, (I suppose Dr. Clarke,) that gave a commission of 8*s*. for an Homer in 2 vols., a small 8vo. if not 12mo. But it went for six guineas. People are in love with good binding more than good reading."

made his collections public; for before his death, as well as since, they have been sold by auction. I think there have been seventeen or eighteen large catalogues sold off from the 4th of Dec. 1721, when his first auction began at Paul's Coffee House, to the 4th of March, 1733, when the last auction of his books including his MSS. began at the same place, and the books are not all gone out of London House yet; but he out of one volume made many, and all the tracts or pamphlets that came to his hands in volumes and bound together, he separated to sell them singly, so that what some curious men had been pairing and sorting half their lives to have a topic or argument complete, he by this means confused and dispersed again. He's called Tom Folio in the *Tallers*. If his purse had been much wider he had a passion beyond it, and would have been driven to part with what he was so fond of, such a pitch of curiosity or dotage he was arrived at upon a different edition, a fairer copy, a larger paper, than twenty of the same sort he might be already possessed of. In short, his covetousness after those books he had not increased with the multiplication of those he had; and as he lived so he died, in his bundles, piles, and bulwarks of paper, in dust and cobwebs, at London House in Aldersgate Street.²

Several more might be named who have been famous for their libraries, as Thomas Sclater Bacon, Esq., whose collection amounted in the catalogue to 12,000, besides his vast quantities of prints, pamphlets, &c., begun to be sold by Cock the auctioneer, under the Piazza in Covent Garden, 14 March, 1736-7.³ Mr. West of Lincoln's Inn, Sir Thos. Sebright, Mr. Calamy, Mr. Raw-

² Thomas Rawlinson at first lived in Gray's Inn, where he had four chambers so completely filled with books, that his bed was removed into the passage. He afterwards resided at London House in Aldersgate Street, where he died on August 6, 1725, aged 44. At that time his library contained the largest collection of books which had ever been offered to the public. The Catalogue of his printed books consists of nine parts; and the sale of his manuscripts alone lasted for sixteen days. This bibliopolist was certainly a remarkable man, in spite of Addison's satirical notice of him in No. 158. of *The Tatler*. Tom Hearne thought very highly of him. "Some gave out, (he says) and published it too in printed papers, that Mr. Rawlinson understood the editions and title-pages of books only, without any other skill in them, and thereupon they styled him Tom Folio. But these were only buffoons, and persons of very shallow learning. 'Tis certain that Mr. Rawlinson understood the editions and titles of books better than any man I ever knew (for he had a very great memory); but then besides this, he was a great reader, and had read abundance of the best writers, ancient and modern, throughout, and was entirely master of the learning contained in them. He had digested the classics so well as to be able readily and upon all occasions (what I have very often admired) to make use of passages from them very pertinently, what I never knew in so great perfection in any other person whatsoever." — *Diary*, Sept. 4, 1725.

³ See *ante*, pp. 128, 124.

linson, the apothecary, whose library sold to a bookseller for above 1000*l.*; Mr. Jones's mathematical library, Mr. Constable of Yorkshire, Mr. Granger, Mr. Topham, famous for his Greek collections, prints, and drawings; Dr. Goodman, Dr. Gray, Dr. Tyson, and Dr. Woodward. Mr. Goodwin of Pinder had a valuable library, and Dr. Salmon the largest collection of English folios in any private hands, being near 2000 in number, with quartos and octavos proportionable. Mr. Anthony Collins had the largest collection of controversial pamphlets, which are specified in two thick octavo catalogues.

Now that I have mentioned the largest, let's not forget the least composers.

Old JOHN MURRAY of Sacomb has made scarce publications of English authors his inquiry all his life: he has been a collector above forty years at all sales, auctions, shops, and stalls, partly for his own curiosity, and partly to oblige such authors and gentry as have commissioned him. His account of any old English book as to the completeness, scarcity, value, and general character of it, has always been regarded by Mr. Anstis, Hearne, Le Neve, and many other knowing antiquaries, who were better judges of the subject matter of these books than himself.⁴

We have several parsons, I see too, who begun to turn the penny this way, and what with chopping and changing, and selling and buying, ap-

⁴ Hearne has the following notices of this literary antiquary in his *Diary*:—"Aug. 23, 1726. Mr. Murray told me formerly that he began to collect books at eleven, now he says at thirteen, years of age. I thought Mr. Murray had kept all his curiosities together, ever since he began collecting, excepting duplicates; but he tells me now, that besides duplicates, he hath parted, upon occasion, with a vast number of things, and I find he lets any one that wants have what books he hath, and 'tis this way that he gets his support.

"Feb. 23, 1734-5. Mr. West, in his letter of the 17th inst. from the Inner Temple, tells me he had a little before been fetch'd to Sacombe in Hertfordshire, by a messenger, to our honest friend John Murray. He is in a very declining way, occasioned by a slow fever, acquired by overheating his blood in his last walk from London thither, which is looked upon as twenty miles.

"Ap. 1, 1735. Mr. John Murray, who was very dangerously ill lately at Sacombe in Hertfordshire, is since gone to London (as Mr. West in his letter of March 17, 1734-5,) much recovered, so that 'twas hoped he got strength daily."

John Murray was born on January 24, 1670, and died Sept. 13, 1748. Dr. Rawlinson possessed a painting of him, which was engraved by Vertue. He is leaning on three books, inscribed "T. Hearne, V. III. Sessions Papers, and Tryals of Witches," and holding a fourth under his coat. Underneath are the following lines, signed G. N.:—

"Oh! Maister John Murray of Sacomb,
The works of Old Time to collect was his pride,
Till Oblivion dreaded his care;
Regardless of friends intestate he died,
So the rooks and the crows were his heirs."

pear to be great customers and friends to the muses.

The booksellers abroad may be more learned, and make better judgment of their books, than ours, but I believe few are better stored. I have known several of them mark at auctions in their catalogues the prices that books go off at, and so settle a value on their own to persons conformably, which is a most erroneous valuation, to make a general rule of a particular inclination or necessity. I have given myself twenty shillings for a thing that is worth to no other man, I believe, a tenth part of that money, nor to me after I had some little circumstance out of it. The atheistical book of Giordano Bruno sold at Paul's Coffee House for 30*l.* in 1709; it has scarcely sold for so many pence since.⁵ And a complete Holinshead rose there some years' after to 80*l.*; it has never sold again for so many shillings. The value of it was thought to lie in its being complete; but now the castrated sheets are reprinted you may have many of the books complete, yet they will bear no extravagant valuation: therefore the value arose neither from a desire of knowledge which the scarce part would communicate, neither from its intrinsic remarkableness or instruction, nor even from any use to be made of it, but merely from the empty property of singularity, and being, as the contending purchasers erroneously thought, no where to be found. If there were no foolish bidders, there would be no extortionate sellers of books; but Tom Guy had seen enough into the course of business to justify the propriety of founding an hospital for incurables, though he might not have so grateful a meaning therein towards some of the authors and purchasers who helped to make him so rich, because he might be apprehensive that their condition at worst might be happier than his, inasmuch as it is more miserable to starve in the midst of riches than in the privation of them.⁶

But if we consider the stores of our booksellers (it having been frequent with some of them to

⁵ Probably his *Spaccio de la Bestia Trionfante*, Paris, 1584. Vide Nichols's *Liter. Anecdotes*, ii. 593.; iv. 105., and *anté*, p. 445.

⁶ Thomas Guy was the son of a lighterman at Horsleydown, where he was born in 1644. He was apprenticed on Sept. 2, 1660, to John Clarke, bookseller, in the porch of Mercers' Hall, Cheapside. In this house, rebuilt after the Great Fire, he commenced business for himself; but subsequently removed to a shop in the angle formed by Cornhill and Lombard Street, since known as "The Lucky Corner." Mr. Guy represented the borough of Tamworth in parliament from 1695 to 1707, his mother's native place. He is said to have made his fortune ostensibly by the sale of Bibles; but more, it is thought, by purchasing seamen's tickets, and by the sale and transfer of stock in the memorable South Sea year of 1720. The building and furnishing of his Hospital amounted to 18,792*l.* 16*s.*; and the endowment to 219,499*l.* He died on the 27th Dec. 1724, in the 80th year of his age.

make sales of 5000 books at a time, for others to have gotten clear 300*l.* or 400*l.* by a sale and one showed me of many, lately in Gray's Inn Hall, which he had the liberty of sorting them in, as he did assure me, were about 40,000 in number), we shall find occasion to believe we exceed many foreign traders in this commodity. For, except a few of our most noted Latin authors, we send but few abroad, and English books are as little read there as Dutch are here. But, on the other hand, we have great importations every year from abroad, especially France and Holland, of books in all faculties, and in all languages, by Vaillant, Vandenhoeck, Prevost, and Denoyere. I believe James Woodman and his partner imported a thousand pounds' worth every year. He also got over all the foreign books that anyways treated of our country or its natives, stained with prejudice indeed many of them, no disturbance perhaps to him, because written by opposites in religion, nevertheless acceptable and useful to us, as he found by the advantage he made of them.

For these and other reasons, flowing from the liberty of the press, it may be that such a man as Christopher Bateman may have had more books gone through his hands than any bookseller in Paris, he having bought and sold so many libraries for nearly fifty years together. His office or shop hath been the magazine from whence many of the gentlemen before mentioned have constantly supplied themselves. No wonder our nation abounds so in books, and we meet with such numerous libraries wherever we turn, since we have some to increase, and so few outlets of them. The library of Vossius did indeed escape through some sinister management as it is thought. A few upon Trade, Travels, and Navigation have gone to the Plantations; and a few are sometimes sold by ignorant women to grocers, chandlers, and trunk-makers, but few are so ignorant as not to know if the books they cannot read or want money for are perfect, that the booksellers will give more money for them. The best defence I know of for to keep the ignorant from laying violent hands on the works of the learned and preserve the inside of a book is to deck the outside finely. And though a wise man is not captivated with externals, yet he knows that finery will breed esteem and veneration in fools. See what the learned Gassendus says of Peiresc in his life. On this topic of bookbinding a greater deference should be paid to good manuscripts, which on the contrary I seldom meet with well bound. Whether the authors, intending a second and fairer copy, think anything good enough to contain the first, or whether they modestly decline to show any ostentatious regard to their own compositions I know not; but so it is, that they commonly make such a contemptible figure to the eye, both with outside and within, that I am persuaded the foul and

slovenly writing, and the greasy parchment or paltry paper covering of them, has promoted the disregard and destruction of some of the finest performances of our forefathers.

As for the auctioneers, I know not the name of the first amongst us, not having seen the catalogue of Dr. Seaman's books, which were the first that were published by auction⁷, however Anthony Wood mistook Mr. Smith's to be so. Those that have been most conspicuous were Dunmore, Ned Millington, of whom there is a poem in Tom

⁷ Dr. Seaman's Catalogue is entitled "Catalogus Variorum et Insignium Librorum instructissimæ Bibliothecæ Clarissimi Doctissimique Viri Lazari Seaman, S. T. D. Quorum Auctio habebitur Londini in ædibus Defuncti in Area et Viculo Warwicensi, Octobris ultimo. Cura Guilelmi Cooper, Bibliopæ, 1676. 4to. pp. 187." Dr. Seaman's residence was in Warwick Court, in Warwick Lane. In the Preface to the Reader, the auctioneer states, "It hath not been usual here in England to make Sale of Books by way of Auction, or who will give most for them; but it having been practised in other countries to the advantage both of buyers and sellers, it was therefore conceived (for the encouragement of learning) to publish the sale of these books this manner of way; and it is hoped that this will not be unacceptable to scholars; and therefore we thought it convenient to give an Advertisement concerning the manner of proceeding therein."

Hearne thus notices this sale: "Feb. 13, 1722-3. The first catalogue of books sold by auction was the library of Dr. Seaman; the second was that of the Rev. Mr. Thomas Kidner, A.M., Rector of Hitchin in Hertfordshire, beginning Feb. 6, 1676-7." On the progress of selling books by catalogues, see an article by Mr. Gough in Nichols's *Literary Anecdotes*, iii. 608; and Dibdin's *Bibliomania*, 402, 408, 418, &c. In the British Museum is a quarto volume containing the first eleven Catalogues of Books sold by auction with the prices in manuscript, namely, those of 1. Seaman, 31 Oct. 1676. 2. Kidner, Feb. 1676-7. 3. Greenhill, Feb. 1677-8. 4. Manton, March, 1678. 5. Worsley, May, 1678. 6. Godolphin and Phillips, Nov. 1678. 7. Voetius, Nov. 1678. 8. Sanger and Brook, Lord Warwick, Dec. 1678. 9. Apud Theatrum Sheldonianum, Feb. 1678-9. 10. Watkins and Sherley, June, 1679. 11. Bisho, Nov. [1679?] To this volume Mr. Heber has added the following MS. note: "This volume, which formerly belonged to Narcissus Luttrell, and since to Mr. Gough, is remarkable for containing the eleven first Catalogues of Books ever sold by auction in England. What renders it still more curious, is that the prices of nearly all the articles are added in MS. When it came into my possession it had suffered so much from damp, and the leaves were so tender and rotten, that every time the volume was opened, it was liable to injury. This has been remedied by giving the whole a strong coat of size. At Willett's sale, Booth the bookseller of Duke Street, Portland Place, bought a volume of old Catalogues for 2*l.* 8*s.* (see Merly Catalogue, n. 531.), and charged the same in his own shop Catalogue for 1815 2*l.* (lot 6823). It contained merely the eight which stand first in the present collection, of which Greenhill's and Godolphin's were not priced at all; and Voet's and Sanger's only partially. However, it enabled me to fill up a few omissions in the prices of my copy of Sanger's. N.B. The prices of Willett's and the present copy did not always tally exactly." At the sale of Heber's Library this volume sold for 3*l.*

Brown's posthumous Works⁸, Marmaduke Foster, Cooper, Bullard, &c., who have had vast quantities pass through their hands, as Smith's, Lord Anglesey's⁹, Dr. Jacob's, Earl of Ailsbury's, Lord Maitland's, and those vast stocks of Scots and Davis's of Oxford, with many others that has much improved the curious, and let them into a knowledge and value of what before lay dusty and disposed in studios, warehouses, and lumber-rooms.

But the better to know what we may inquire after and what is to be had, we should consult the catalogues of what have been amassed and is dispersed, or what still continues entire and unseparated. France, Spain, Italy, &c., spare no cost and pains to illustrate, and set forth their collections; and if we were not wanting of encouragement here, we have as able hands, as noble collections, and as great a variety as any part of Europe. But what numbers of useful and valuable books are imprisoned and concealed from the world by the jealous or covetous temper of some possessors! How much is Science impeded and prejudiced, mankind kept in the dark, and our country dishonoured, so contrary to the spirit of communication which men as men and sociable creatures, much more those of knowledge, ought to be endowed with, by not exhibiting catalogues of their libraries to the world, or permitting the ingenious to have recourse to them.

Gaelic NOT SPOKEN IN ORKNEY.

M. Amedée Thierry, in the Introduction to his *Histoire des Gaulois*, &c. (t. i. p. 95, 4th ed.), says that the Hibernian origin of the Scots should not leave room for any doubt; their passage from Ireland into Britain, in the third century, is too well attested by contemporaries. The circumstances of their establishment, as Bede relates them, after tradition, seem to demonstrate besides that the population amidst whom they had come to settle were foreign to them neither in language, manners, nor blood.

If from Scotland we pass to the islands of the Hebrides we still find the Gaelic tongue. We find it again in the Orkneys, at the bottom of the dialect partly Norwegian which their inhabitants

have spoken since the ninth century. "Nous la (langue gaelique) retrouvons dans les Orcades, au fond de l'idiome en partie norvégien que leurs habitants parlent depuis le ix^e siècle," and reference, as respects Orkney, is made to O'Connor, *Rev. Hiber. Script.* 1.

In the end of the ninth century Orkney was conquered and colonised by the Norwegians under King Harold Harfagr, and the native inhabitants having been exterminated or expelled, the Norse became the sole language in Orkney, and in it the names of natural objects in Orkney have a meaning. I believe M. Thierry to be mistaken when he says that the Gaelic is to be found in the dialect spoken in these islands since the ninth century. Orkney was annexed to Scotland in 1468, and the Norse has yielded to the English with a sprinkling of Norse words, but there is nothing of the Gaelic; and I do not know any trace of it except in the names of Papa and Paplay, derived from the Papæ, Irish priests, and these from the Greek *Παππας*. At the same time this subject has never received sufficient attention, and would merit the research of a Celtic scholar.

When Orkney was first peopled is not known. Without going back as far as Pytheas and Dioscorus Siculus, Orkney is said by Tacitus to have been found in the first century after Christ, and subdued by the Roman fleet sent round Britain by Agricola. Who were subdued does not appear, and the notices of classic writers throw no light on the race who peopled the Orcades, the name given these islands, derived from Cape Orcas, Dunnet Head, in Caithness, a promontory jutting out opposite to the Orkney island of Waas and Hoy, at a distance of about seven miles across the Petland or Pightland Firth, a strait deriving its name from the Peti or Picts, as Orcas, Orcades, and Orkney, from the word Ork, a large fish, in all the northern languages, and the Orc of our Milton. In these days, when the world was thinly inhabited and the Massilian galley of Pytheas, which I suppose took the line of the north east coast of Britain, finding its Thule or goal in Shetland, sailed in unknown seas as the Endeavour under Cook in the Great South Sea, discovering unknown lands and savage tribes, and the whale and large fish were frequently met with in the seas of Britain and its northern islands, whence the root *Ork* found in the classic Orcades, the Celtic Orkinnis, and Norse Orkney, the *imnis* and *ey* in these last signifying islands. The termination *ades* I do not know the meaning of, but I have heard it called Celtic, and adjoined to form Orcades, expressing islands opposite to Cape Orcas; but as it is also found in the Greek islands, Symplegades and Strophades, in the derivation of the classic name Orcades, perhaps the classic tongues should be looked to rather than the Celtic.

⁸ See the *Works* of Mr. Thomas Brown, ed. 1744, vol. iv. p. 320, for "An Elegy on the Death of Mr. Edward Millington, the famous Auctioneer." To the Elegy is subjoined the following Epitaph:—

"Underneath this marble stone
Lives the famous Millington:
A man who through the world did steer,
I th' station of an auctioneer;
A man with wond'rous sense and wisdom blest,
Whose qualities are not to be exprest."

⁹ See *antè*, p. 443.

Coming down to the sixth century of the Christian era, Orkney is said to have received Christianity from the southern Picts, but of what race its inhabitants were is only known by conjecture; most likely Picts, with some Finns and Norse from Scandinavia. Whatever this population was, it was entirely driven out by the Norwegians under Harold Harfagr and Earl Sigurd the elder, in the end of the ninth century, when Orkney became Norse and Pagan, receiving Christianity again about a century afterwards, and remaining under Norse earls and kings for six hundred years, when it was mortgaged by Denmark to Scotland for the dowry of the Danish Princess Margaret, married to James III. of Scotland in 1468. The next four hundred years brings us to the present time, 1861. The first part of it was passed in misery and oppression, under worthless favourites placed as governors of the islands by the wretched governments and rulers of Scotland, but the last part in the enjoyment of the laws and liberty of Great Britain, and no one in Orkney desires the redemption of the Danish mortgage, or to re-enter under the dominion of the little kingdom of Denmark; while may God speed it in its war for Holstein, if such be, for it has the right, and has already shown it has the spirit, to assert that right.

I have said the Norse was spoken in Orkney from the end of the ninth century till the country was transferred to the Scottish dominion in 1468; but some deeds dated in the beginning of the fifteenth century, prior to that event, written in English, have been found, which would tend to show that the intercourse between Orkney and England has led to the gaining of the Scotch or English tongue over the Norse. The Orkney earls of the Scottish family of St. Clair of Roslin were then the rulers of Orkney, but they governed under the kings of Norway and Denmark, and while the fact is certain, its immediate causes are unknown. One of these deeds is noted in Dr. Daniel Wilson's *Prehistoric Annals of Scotland*, p. 95., and others are known, the deeds themselves being preserved among the Scotch Records in the Register House at Edinburgh.

M. Amedée Thierry remarks, that there was a time when the Gaelic prevailed over the part of the British Archipelago not occupied by the Kimri, and a period more remote when it prevailed over the entire archipelago; whence he draws the inference that it was the tongue spoken by the aboriginal race of Albion and Erin, and the tongue of the first Gaulish branch, the other and later being the Kimri.

But he adds, if it is so in Britain, it may be asked, what trace has the Gaelic left in the provinces of ancient Gaul? Unfortunately for philology there it is entirely extinct, and our means of research so extended as to the Kimric, is li-

mitted in them to a catalogue of names of places, people, persons, or to words noted as Gaulish by the Greek and Roman writers. This is singular, and shows great changes to have taken place in France and the inhabitants of that fine country.

When concluding, might I ask the favour of some learned correspondent to quote or give the substance of the passage of O'Connor, referred to.

W. H. F.

Kirkwall.

RECORDS OF SEPULCHRAL REMAINS.

Amongst the two hundred volumes of manuscripts which I have drawn up, and which are indexed and classified in the introduction to my *Annals of Boyle*, as well as in my last work, *Illustrations of King James's Irish Army List* (vol. i. pp. xxi. and xxii.), are sundry "pencilings by the way" in churches and churchyards, which I have during my long life visited for genealogical inquiries. Ere these, which I would consider valuable records and aids to family history, perish with myself, I would be most happy to see some of them perpetuated in your world-wide periodical.

Meelick Abbey.—This ancient conventual establishment is beautifully situated on the bank of the Shannon, in the Barony of Longford and county of Galway. The lapse of time, and the circumstances of Ireland have spared little of its ancient aspect for present admiration, the monuments and mural slabs however, rarely to be found of such antiquity in the open air, must interest inquiry.

In the long aisle of this ruin is a monument to Sir John More (O'More), who died in 1631, erected by his grandson, Gerard (Garret) More, "Colonel in the king's army, and *faithful to the last*." This monument also commemorates the said colonel's wife, Dame Margaret More, *alias* de Burgo (daughter of Richard, Earl of Clanrickard), who died in 1671. Near it is buried Rory O'More of Cloghan, and in a vault below many of this sept are interred. Here is also an old stone to James Dillon, who died in 1711 (erected by his wife Penelope Dillon), and their posterity; also to Patrick Dillon of Kilkenny West, died 6th January, 1788. A family burial vault of the Maddens of Lismore; a monument to Ambrose Madden of Derry-Loran, died in 1754; to three of his children, who died "in the flower and bloom of their youth" in 1726 and 1728. (In truth a great extent of the surrounding district was in the early days of this country the territory of the O'Maddens.) A mural slab to Florence Callanan and his wife Johanna Callanan, *alias* Shiel, erected in 1645. To William Yelberton, died 1714, and to his wife and son who died soon after. Below this is a monument to Miss Louisa O'Keefe, who

died in 1825, granddaughter of George Yelverton of Bellisle, county Tipperary, and great-granddaughter of Sir Ulrick Burke of Glinsk, Baronet. A mural slab to Nicholas Skerret, who died in 1731; to Jane Fallon his wife, who died in 1747; to James Skerret their son, died 1755; and to Jane "Lench" (Lynch) his wife, and their posterity; to Mary Skerret, died 1832, erected by Julia Skerret *alias* Blake, with other memorials of Burkes, Dalys, Tullys, Larkans, Sweenys, and Horans. In the transept is a mural slab to Hugh Cuollaghan, and Isabella Madden his wife, dated in 1673; a tombstone to Sheas, from 1774; slabs to Horans of Muckenagh, to Maddens here also, and to William Callanan, died in 1721, and his descendants.

JOHN D'ALTON.

48, Summer Hill, Dublin.

THE MAN OF ROSS.

Pope's panegyric on the Man of Ross, in the Third Epistle of his *Moral Essays*, has been so often repeated, and so much admired, that it may seem a piece of gratuitous scepticism to question any of its statements. Yet it is strange, that something so very like a myth should have sprung up in the prosaic times of the Georges. In the extracts from the *Diary of Thomas Hearne*, published by the late Dr. Bliss (Oxford, 1857). There are three passages which confirm some doubts on the subject, and suggest more:—

"1723, April 9. The Man of Ross, in Herefordshire, whose true surname was Kirle, was never married. He was a very humble good-natured man. He was a man of little or no literature. He always studied to do what good charitable offices he could, and was pleased when an object offered. He was revered and respected by all people. He used to drink and entertain with cider, and was a sober discreet man. He would tell people when they dined or supped with him, that he could (if they pleased) let them have wine to drink; but that his own drink was cider, and that he found it most agreeable to him, and did not care to be extravagant with his small fortune. His estate was 500*l.* per annum, and no more, with which he did wonders. He built and endowed an hospital, and built the spire of Ross. When any litigious suits fell out, he would always stop them, and prevent people's going to law. They would, when differences happened, say, go to 'the great man of Ross'; or which they did more often, go to 'the man of Ross,' and he will decide the matter. He left a nephew, a man good for little or nothing. He would have given all from him, but a good deal being entailed he could not. He smoked tobacco; and would generally smoke two pipes, either at home or elsewhere."

So far Hearne's memoranda agree with Pope's celebrated lines; and indeed resemble them so closely, that one half suspects they were founded on them. But in the following year he made further inquiries on the subject, and records the result as follows:—

"1734, April 16. Mr. Pope had the main of his in-

formation about Mr. Kirle, commonly called the Man of Ross (whom he characterizeth in his poem of the 'Use of Riches'), from Jacob Tonson, the bookseller, who hath purchast an estate of about 1000*l.* a year, and lives in Herefordshire; a man that is a great snivelling, poor-spirited Whigg, and good for nothing that I know of. Mr. Brome tells me, in his letter from Ewington on Nov. 28rd, 1733, that he does not think the truth is strained in any particulars of the character, except it be in his being founder of the church and spire of Ross; for had he lived backwards the days of Johannes de temporibus, he could have been born early enough to have been so; but he was a great benefactor, and at the recasting of the bells, gave a tenor, a large bell. Neither does Mr. Brome think he was founder of any hospital; and he thinks his knowledge of medicine extended no farther than kitchen physic, of which he was very liberal, and might preserve many lives. To enable him to perform these extraordinary benefactions, he had a wood, which perhaps once in about fifteen years might bring him in between 1000*l.* and 1500*l.* I will say of him with Petrarch:—

'O fortunato, che si chiara tromba
Trovasti, e chi di ti si alto scrisse.'

Hearne's informant, Mr. Brome, was certainly right as regards the church, the spire, and the hospital. The latest part of the church dates from at least the sixteenth century; the tower, and the lower part of the spire are probably 200 years older; and of the five hospitals which there are in the town, not one was founded or endowed by John Kyrle.

In Pope's dialogue, Bathurst exclaims:—

"And what! no monument, inscription, stone?"

His race, his form, his name almost unknown? *

This is, to say the least of it, a strange oblivion to have befallen a man, who had been only dead ten years when Hearne made the preceding entry in his *Diary*; whose portrait is still preserved, and whose family had been long settled in Herefordshire, and still remains there. The stone which covers the grave of the Man of Ross is a slab of black marble, lying partly beneath the west rail of the communion table, and partly

[* Happily this reproach is no longer true, as we learn from *The Country Trips*, p. 185., of our late lamented correspondent, MR. W. J. PINKS of Clerkenwell. He states that "a beautiful monument now adorns the north wall of the chancel. In form it is the section of a pyramid, and is composed of white and dove-coloured marbles. Near the apex of the pyramid, imposed on the coloured marbles, is a medallion portrait of Kyrle done in white marble, and below this are two female figures of Charity and Benevolence, the leading virtues of his useful life. On the base of the monument the inscription reads thus: 'This monument was erected in memory of John Kyrle, commonly called the Man of Ross.' And who, it may be asked, after the lapse of more than half a century, retained such a lively sense of respect for the open-handed philanthropy and irreproachable goodness of this truly great man, as to erect so costly a monument to his memory? A tablet beneath it informs us that it was done in virtue of a bequest under the will of Constantia, Viscountess Dupplin, a kinswoman of his, in the year 1776." —Ed.]

inside of it: it contains the names of six members of the family of Kyrle, beginning with—

"John Kyrle, Esqre., died Nov. 7th, 1724.
Aged 88."

Hearne's curiosity seems to have been so much excited by his previous discoveries, that he pursued the subject; and we can only hope that the information he received from Mr. Gibson was less correct than that which he received from Mr. Brome.

Under date, April 18, 1734, we read:—

"Yesterday Mr. Matthew Gibson, minister of Abbey Dore, in Herefordshire, just called upon me. I ask'd him whether he knew Mr. Kirle, commonly call'd 'the man of Ross.' He said he did very well, and that his (Mr. Matthew Gibson's) wife is his near relation. I think he said he was her uncle. I told him the said man of Ross was an extraordinary charitable, generous man, and did much good. He said he did do a great deal of good; but that 'twas all out of vanity and ostentation, being the vainest man living, and that he always hated his relations, and would never look upon or do anything for them, tho' many of them were very poor. I know not what credit to give to Mr. Gibson in that account, especially since this same Gibson hath more than once in my presence spoke inveterately against that good honest man, Dr. Adam Otley, late Bp. of St. David's. Besides, this Gibson is a crazed man, and withal stingy, tho' he be rich, and hath no child by his wife."

Can any of the readers of "N. & Q." bring forward evidence of the veracity of Pope's testimony in favour of John Kyrle, or of Gibson's testimony against him? C. B. Y.

Minor Notes.

CARLYLE'S "CROMWELL."—In Cromwell's 4th Speech (ii. 325.) he uses the logical expression "*non causa pro causa*," which Carlyle erroneously translates "a cause without a cause," instead of "the assignation of a false cause," a form of sophism which Aristotle terms *τὸ μὴ αἰτίον, ὡς αἰτίον* (*Repr. Sophist. i. 4.*), one of his seven forms of paradoxisms "extra dictionem," *τῶν ἔξω τῆς λέξεως παραλογισμῶν*. Errors of this kind by distinguished writers, like Carlyle, require to be pointed out to prevent their propagation on *ipse dixit* merely.

T. J. BUCKTON.

Lichfield.

TRAVELLING IN ENGLAND A CENTURY AGO.—Let those prudent individuals, who take second class railway tickets "upon principle," and who consider an ordinary passenger train rather a "slow coach," read how persons of quality journeyed a hundred years ago, and I think they will own their obligation to the great railway companies, monopolists though they be. The following extract is from a MS. Diary of Sir John Philipps, Bart.:—

"1759, Nov. 2. Set out from Picton Castle, with my wife, 8 daughters, M^{rs} Cooper, David Thomas, Thomas Davies, Philip Prothero, John Prothero, Henry Thomas,

Thomas Lewis, and James Abraham, taking my Coach and Post Chaise with 9 Coach and 6 Saddle Horses. At Blew Boar, St Cleers, Mr Hugh Stonehewer's, 6th 3^d, Servants, 9^d; Lay at Carmarthen, Red Lyon, Mr Tho. Cow's, where Mr Rees supped with us, £2 12th 6^d, Servants 6th 6^d; y^e 3^d din'd at New Inn, Mr Bradbury's, 19th 3^d, Servts 2th 6^d; Gate near y^e River, 1st. Lay at Landover, y^e New Bear, Mr Lewis Williams's, £1 18th 0^d, Servts 6th 6^d; y^e 4th, Breakfast at Treacast, y^e White Hart, Mr Bates's, 7th 8^d, Servts 1st: din'd and lay at Brecon, y^e Golden Lyon, Mr Harper's, £3 4th 0^d, Servts 7th, poor 1st 1^d; y^e 5th din'd and lay at Abergavenny, y^e Angel, Mr Saunders's, £3 3th 0^d, Servants 7th; y^e 6th din'd and lay at Monmouth, Beaufort Arms, Mr John Tibbs's, £4 0th 0^d, Servants 7th; y^e 7th Din'd at Huntley, White Hart, Mr William Jones's, 19th 6^d. Servants 1st: Lay at Gloucester, y^e Swan, Mr John Matthews's, £2 16th 6^d, Servts 7th; y^e 8th Din'd at Frogmild, Mr Tho. Humphreys's, £1 6th 7^d, Servts 2th 4^d; lay at Burford, y^e George, Mr Tho. Clare's, £2 18th 10^d, Servts 7th 2^d; y^e 9th baited at Witney, Staple Hall, Mr Will: Townsend's, 5th 10^d, Servts 1st 2^d; lay at Oxford, Goss Inn, Mr Edward James's, £4 2th 0^d. N.B. Mess^{rs} Pryse, Brigstocke, Griffiths, and Rogers suppd with us, Servts 8th, barber 1st; y^e 10th din'd at Nettlebed, Red Lyon, Mr Francis Webling's £1 3th 4^d, Servts 2th 6^d; Lay at Maidenhead Bridge, Orkney Arms, Mr Marsh's, £3 2th 11^d, Servts 6th 10^d; y^e 11th Arrived at Norbiton Place."*

From this it will appear that the Philipps caravan was nine days crossing the desert lying between Pembrokeshire and Surrey, at an expense of between forty and fifty pounds. This, considering the alteration in the value of money, would at least equal a hundred pounds at the present day. Of the accidents which befel the unhappy wayfarers,—the sticking fast in ruts, the losing of linch-pins, the dropping of horse-shoes, and the dread of highwaymen, this history speaketh not. Let us thank our stars that we are born a century after our great grandfathers.

JOHN PAVIN PHILLIPS.

Haverfordwest.

"BOGGY BRAYS."—In Walker's *County Maps*, which I have found very useful and correct, I would notice an error which may very much puzzle future antiquaries. In the map of Leicestershire, near Lutterworth is Little Ashby, and a place is there indicated as "Boggy Brays." At some future time the derivation of this name might in vain be sought for, if I did not now explain it while it is yet not beyond the memory of man, or of that parishioner of every parish who is known as the "oldest inhabitant." A house was occupied in the place alluded to by one Bray, an eccentric ill-conditioned enemy of all the neighbouring boys, who avenged themselves by giving him the name of Boggy Brays; and when the map-makers came to the parish to make their inquiries and observations, they were told that that place was called "Boggy Brays."

F. FITZ HENRY.

LONGEVITY, ETC.—The year 1772 appears to have been prolific in the obituary of centenarians.

* Sir John Philipps's seat near Kingston.

Taking up the *Gent. Mag.* for that year, in the May month, occur the following:—

Abraham Strodtman	-	-	128
Jasper Jenkins	-	-	106
Jane Jenkins	-	-	108
John Whalley	-	-	121
Joan Jones	-	-	103
Mr. Hamilton	-	-	101
James Gay	-	-	101

This last-named man died at Bordeaux, and is recorded to have been married *sixteen times*, but never had a child. This I should think is an unprecedented instance among monogamists in modern times of any individual venturing upon the conjugal state.

ABRACADABRA.

Queries.

THE ABBEY OF CALAIS.—Was William of Calais (Bishop of Durham from 1080 to 1095) a native of Calais, the seaport opposite Dover, or of St. Calais near Mans? I should imagine the latter must have been the place from which he took his name, from the fact of his having instigated William the Conqueror to found the Benedictine Priory at Covenham, in Lincolnshire, as a cell to the Abbey of St. Karalephus (not in Normandy, as is sometimes stated, but) in the diocese of Mans.

M. Beziers speaks of—

“La chartre que le Roi Guillaume expédia l’an 1082 à Doutonam pour l’union du Monastère de Clovenham en Angleterre à l’Abbaye de Saint Calais au Diocèse du Mans. Ce Prince déclare dans le chartre, que c’est principalement sur les remontrances de Sanson, son capelain, et Trésorier de Bayeux, et sur celles de Guillaume Evêque de Durham, qu’il fait cette union.”—*Histoire Sommaire de Bayeux*, à Caen, 1778, p. 218.

This charter (as found in Dugdale, vol. vi. part ii. p. 993.) is signed, not only by William Angl. reg., Willielm. Dunelm. episc., Sansone Thesaurar. eccl. Bajocens., but by Hugon. Decan. Cenomanens., and Mauric. regis Anglorum Cancellar., et Cenomanensis eccl. Archidiacono. Besides this, we are informed by Ordericus Vitalis, that Sanson*, the chaplain, had shortly before declined the bishopric of Mans; and that William appointed Hoel to that see at Sanson’s recommendation. Altogether it seems evident, that the Abbey of St. Calais was in the diocese of Mans. But was William, Bishop of Durham, a native of that place? J. SANSOM.

* This is the Sanson clericus, or capellanus, and Radulfus de S. Sansone of Domesday Book; who was Canon of St. Martin’s, Dover, as well as of Bayeux, Dean of Wolverhampton, and afterwards successor to Wulston, in the see of Worcester. He had a son, Thomas de Bayeux, who (after Gerard) succeeded his uncle, Thomas de Bayeux, or Audegavensis, as Archbishop of York; and another son, Richard de Bayeux, who was appointed by Hen. I. to the see of Bayeux.

CANDACE.—Will any of your correspondents assist me to ascertain the correct pronunciation of Candace, the Queen of Ethiopia, mentioned in the Acts of the Apostles? Englishmen, and more especially Wykehamists, make it long; whereas all authorities on quantity make it short. And as I find it so marked, by one writer especially, who never proceeds without authority, I would beg to ask where such may be found. It is probably in some of the early Christian poets. W.

MRS. CRADOCK.—In *Brookiana* (vol. i. p. 4.) it is stated of Colonel Thomas Newburgh, of Ballyhays, in the county of Cavan (who died in 1779, at the age of ninety years), that “when he was no longer young, he married a Miss Blacker, descended of a good family”; and of her it is added, that “this lady was afterwards married to Dr. Cradock, Dean of St. Patrick’s, Dublin.” I wish to know, for a genealogical purpose, to what family she belonged? ABHBA.

FAMILY OF DE WARREN.—Sir William de Calthorpe (living in the thirteenth century), married Cicely, daughter and heiress of Philip de Warren. Any information relating to the said Philip, or references to published accounts of his family, if he were a descendant of the Earls of Warren and Surrey, whose arms he bore, will oblige. R. T.

FOUNDER’S DAY, AUGUST 15TH.—To what College does this refer? The words are at the head of a MS. sermon, preached in 1655 from Luke vii. 5. I am anxious to discover the author of this and some other sermons, of which the notes have fallen into my hands (1653–1658). The above date is the only clue I can suggest as to the preacher, and I will thank any correspondent who will trace it. B. H. C.

REV. W. GOODWIN.—In the year 1611, the Rev. William Goodwin was appointed Dean of Christ Church, Oxford, afterwards Archdeacon of Middlesex, and died 11th June, 1620, aged sixty-five. Where can I find an account of his family, also *who he married*, and of what county he was a native? G. P. P.

BARON DE HAROLD.—I have before me *The Poems of Ossian, lately discovered by Edmond Baron de Harold*, 8vo., Dusseldorf, 1787.

The author sets forth on the title his various foreign appointments; he is, nevertheless, an Irishman, “absent from his native land almost from infancy,” and addresses his book to Henry Grattan:—“I offer,” he says, “these ancient monuments of our ancestors to my country, and dedicate them to you, my friend—who have so well deserved, so much labour’d, in its interest.” Anything further known of this patriotic Irishman? J. O.

JAMES LAW, ARCHBISHOP OF GLASGOW.—Is there any authentic portrait of this prelate at

present existing? If so, where? He was Archbishop of Glasgow from 1615—1632, having previously been Bishop of Orkney; he is buried in Glasgow Cathedral.

ALFRED T. LEE.

JOHN LEE OF CORBY, NORTHAMPTON.—In Corby churchyard there is buried a John Lee (1.), with the following inscription on his tomb:—

"The body of John Lee
Deceased, about sixty-three;
And though his body here consumed be,
His Name will live perpetually:
And when at last is raised from dust,
Shall live with's Soul for ever with the just.

He departed this life,
May 4, 1691."

He married July 30, 1652, Elizabeth, daughter of —. He had a son John (2.), who married, first, on 29th Dec. 1693, at Great Bowden, Leicestershire, Jane Sayer; and secondly, Anne Davis. By his second marriage, John Lee had a son John (3.), who was baptized April 4th, 1708; and buried Dec. 30, 1746. This John married Mary, daughter of — Rowlatt, of Oakley Hall, Esq.; and was buried Nov. 5, 1727. John Lee and Mary Rowlatt had a son John (4.), whose wife's Christian name was Anne.

Any information respecting the father, wife, or ancestors of John Lee, buried at Corby, or the maiden name of the wife of John Lee (4.), will be esteemed a favour?

ALFRED T. LEE.

JOHN LORD LISLE OF ROUGMONT, K.G.—A recent *History of Harewood* states, that this distinguished warrior married Matilda de Ferrers. The surname, in all the baronages I have been able to consult, leave the surname blank. Is it known to what branch of the family of De Ferrers this lady belonged?

C.

CHARLES OFFSPRING, of Trinity College, Cambridge, B.A. 1605, M.A. 1609, was one of the school-boys for impropriations, and was therefore, no doubt, a leading man amongst the Puritans. He occurs as rector of St. Antholin's, London, in 1636. We shall be glad of any information respecting him. Charles Offspring, of Middlesex, admitted pensioner of Queen's College, Cambridge, 19th March, 1646—7, B.A. 1650, was probably his son.

C. H. & THOMPSON COOPER.

Cambridge.

QUOTATIONS WANTED.—Is there any such line as this, and where?—

"The deep-fed sigh of satisfied revenge."

What is the explanation of —

"Over those ethereal eyes
The bar of Michael Angelo."

Tennyson's *In Memoriam*.

To whom is the allusion (in the same poem)?—

"I hold it truth with him who sings
To one clear harp in divers tones."

I am aware that in one of your early numbers it was said to be Shelley, but the description appears to me peculiarly inapplicable to him.

HENNER BUNNY.

Can any of your readers tell me where the following lines are to be found? They are not in the *Lays of Ancient Rome*.

"Awake, for the day is passing,
While you lie sleeping on!
Your brothers are cased in armour,
And forth to the field are gone:
Your place in the ranks awaits you,
Each man has a part to play;
The past and the future are nothing!
In the face of the stern to-day!"

FITZ-EDWARD.

"God of a beautiful necessity is love in all he doeth."

W. P. W.

REFORM BILL, 1831.—Is there any printed report of the speech of Lord Brougham in the House of Lords, 7th Oct. 1831, other than in the daily journals?

G.

RICHELIEU, ETC., TRACTS.—Can any French bibliographical reader give me any information about the authors of the following, and where they were printed?

1. "Charitable Remonstrance de Caton Chrestien à . . . de Richelieu, sur ses actions," etc. 1631. 4to. pp. 196.

2. "Vrais et Bons Advis de François Fidele sur les Calomnies et Blasphemes du S^r des Montagnes ou Examen du Libelle," etc. Pp. 158. Dedicated to the King. No date nor place, nor printer.

3. "Lettre Escrite au Roy par la Reyne Mere de sa Maiesté." Dated Bruxelles, Dec. 20, 1631; and signed Marie. No date, place, nor printer. Pp. 24.

4. "Lettre de la Reyne mere du Roy, à Messieurs du Parlement de Paris." Dated Bruxelles, Jan. 6, 1632, and subscribed Marie. Pp. 26.

5. "Advertissement de Nicoleon à Cleonville, sur son Advertissement aux Provinces." Pp. 118.

These are bound in one volume, separately paged, but with no information as to their origin and intention beyond what can be gathered from the titles and the tracts themselves.

B. H. C.

ROMAN HORSE-SHOES.—Can any correspondent inform me of a Latin word which will bear the translation of our "horse-shoe"? Archaeologists have found old horse-shoes, supposed to have been in use in the time of the Roman empire, but can nowhere find any Latin noun to signify it. How is this?

A. J. T.

THOMAS SIMON.—Is it known what has become of the seal-rings, engraved by Thomas Simon, with the heads of Edmund Ludlow and Algernon Sidney, formerly in the collection of Thomas Hollis, Esq.?

MEMOR.

MARY ST. AUBYN.—There was published, in 1842, *The Deformed, Jesse Bell, and other Poems*, by Mary St. Aubyn. Can you give me any biographical particulars regarding the authoress? I have copied the following note from a bookseller's Catalogue of Mr. J. C. Hotten, Piccadilly:—

"Miss Mary St. Aubyn, for some years before she met with an early death—the too frequent fate of genius—displayed a remarkable poetical talent, which led Wordsworth to hope in her future eminence, and a high position among the female poets of this country."

R. INGLIS.

MADemoisELLE DE ST. PHALE.—In an advertisement, issued in the year 1783, of—

"Books lately published by T. Beecroft, and sold by J. Fielding, at the 'Bible and Crown,' in Paternoster Row,"—

I find the following:—

"The History of Mademoiselle De St. Phale: giving the full Account of the Miraculous Conversion of a Noble French Lady and her Daughter to the Reformed Religion. Illustrated with Copper Cuts. Price 1s. 6d."

Who was Mademoiselle De St. Phale, and what was there in her conversion that was supposed to be miraculous? YERAC.

RICHARD SIBBES AND THOMAS BROOKES.—Can any reader of "N. & Q." inform me in what public library either, or both, of the following books can be found? 1. *The Spiritual Favorite*, by Sibbes, 18mo., 1640. 2. *Heavenly Cordial for all that have had, or have escaped the Plague*, 1666, by Brookes. I should gladly give a couple of guineas for the two. F.

UNDERSTANDING.—I have long been very much at a loss to understand how so very unlikely a word as *understanding* came to signifying the thinking faculty of the mind. I find it is derived unchanged from the Anglo-Saxon; but how came such a word to acquire such a meaning? The cognate German word, *Verstand*, is in the same predicament. I shall feel much obliged to any of your correspondents who can give me a philological history of these words. J. L.

WINES IN OLD TIME: VALENTIA SUGAR.—I have been lately engaged in looking over the Chamberlain's accounts of an ancient borough town in the West of England. I have copied out for your use some few items, which may be interesting, as they refer to a subject to which public attention has been lately directed, and illustrate the price of wine some three centuries ago. If any of your readers can throw light on the description of sugar described under the term "Valentia Sugar," I should be obliged to them.

There are many other items illustrative of the changes for all kinds of labour, and alluding to curious and obsolete customs, which I may on

another occasion, if my proposal meets with your approval, submit to you and to your readers:—

1554. Item. For a gallon and a half of Claret	£ s. d.
wine, and a pottle of sack presented in the name of the Town to Mr. Justice Townsend, Sir Jas. Baskerville, Mr. Scudamore, and Mr. Monnington	2 4
Item. To Joan Poll, widow, for a cheese to send to Mr. Warncombe to have his good will to help the Town to be discharged of the out rent of the Chantry Lands	2 0
Item. To Thomas Bayly, the carrier, for the carriage of the same cheese to London	0 6
1555. Item. For wine to Mr. Warncombe, presented in the Town's name	2 0
Item. For 1 loaf of Valentia Sugar to him	0 6
1557. Item. To Nicholas Bayly for Sack, and white wine at Mr. Conyngsbye's coming to Town	2 10
Item. To Mr. Powll for one gallon of Sack, and one gallon of Malmsey to Hampton	4 0
1558. Item. For scouring under the new Jaques	0 2

Among the receipts is this—

1559. Item. For the comyn[common]myskyn(?) in the corn market	3 1
— Imprimis, at the Queen's Dirge, in wine	2 4
Item. In ale and cakes	7 0
Item. To the ryngers	0 6
Item. That was given to Mr. Kerry, 1 bottle sack and 1 bottle Gascoigne wine, and 4d in sugar	2 0
1560. Item. Paid to Robt Shibbes for a hog's-head of wine, when Sir John Hyband was Sheriff	1 5 0
1571. Item. Paid to Mr. Warncombe's minstrel	1 4

G. F. T.

Queries with Answers.

J. GARLAND.—Who was the J. Garland, whose signature is attached to the warrant for the execution of King Charles I.? For what place did he sit in Parliament, and what were the arms of his family? J. FOUNTAIN.

[It is *Augustine* Garland whose signature is attached to the warrant for the execution of Charles. According to the account of himself at his trial on the 16th Oct. 1660, he left Essex for London, and had chambers in Lincoln's Inn. In 1648 he was chosen M.P. for Queenborough in Kent. Having some knowledge of law, he was appointed Chairman of the Committee that drew up the pretended Act for the trial of the King. He was subsequently pardoned. Vide *An Exact and Impartial Account of the Trial, &c. of the Twenty-nine Regicides*, 4to. 1660, p. 264.; *Winstanley's Loyal Martyrology*, 8vo. 1665, p. 140.; and *The History of King-Killers*, 8vo. 1716, part vi. p. 73. We have not met with any pedigree of the Garlands of Essex; but the arms as given in Harl. MS. 1541, fol. 6. are, Or, three pales gu; on a chief, per pale, az., and of the second, a chaplet and demi-lion ramp. of the field. Vide also Burke's *Armory*.]

NATHANIEL RICHARDS, LL.B. of Caius College, Cambridge, published a tragedy called *Messallina the Roman Empress*, 12mo. 1640. It is ushered in by six copies of verses. Who are the authors

of these commendatory verses? Mr. Richards published also a volume of *Poems, Sacred and Satyricall* in 1641. Is anything known of his subsequent history?

R. INGLIS.

[The commendatory verses are by Stephen Bradwell, Robert Davenport, Thomas Combes, Jo. Robinson, Thomas Jordan, and Thomas Rawlins. Fry, in his *Bibliographical Memorabilia*, pp. 82—94, has given an extended notice of his *Poems*, but adds, that "though I have looked into many volumes for the purpose of gleanings some information respecting him, yet my wishes and my endeavours have been alike fruitless." Oldys informs us that "Mr. Rawlins, in his book of poems called *Calanthe*, &c., 8vo. 1648, p. 25, has one to his worthy friend, Mr. Nathaniel Richards, upon his tragedy of *Messallina*."]]

TRINITY SUNDAY.—Can you inform me at what period the festival of Trinity was substituted for that of Pentecost, as the day from which the Sundays between Trinity and Advent were designated in the English Mediæval Offices? In the Anglo-Saxon Offices the Sundays were counted from Pentecost, while in the Sarum Missal, &c. Trinity Sunday is substituted. I should be glad to learn the actual or presumed reason for the present usage, by which nearly half the Sundays in the year are named from the most recent Sunday Festival recognised in the Prayer Book. QUIDAM.

[The introduction of Trinity Sunday into the Calendar is of uncertain date. Bingham (*Antiq.* book xx. ch. vii. 14.) says, "The name Trinity Sunday is of modern use. The ancients had no such festival, because every Lord's day was esteemed the feast of the Holy Trinity. Durandus (*Rational*. lib. vii. c. 34.) says, Gregory IV., about the year 834, first instituted the festival of the Holy Trinity, and that of the Angels together. But Potho Prumiensis (*De Statu Domus Dei*, l. iii.) will not allow it to be so ancient, for he says it began to be used in the monasteries not long before his time, about 1150." The Rev. J. E. Riddle (*Manual of Christ. Antiq.* p. 645.) has noted the following particulars in order to assist in discovering the probable antiquity of this festival:

"1. No mention of Trinity Sunday occurs in Aleuin's *Homiliarium*.

"2. Potho (*De Statu Domus Dei*) written about 1152, speaks of this festival as among modern innovations—novæ celebrates—of his time.

"3. Bernard of Clairvaux has no homily upon this festival.

"4. It appears from Durandus that such a festival was celebrated in his time, but that the practice was not universal.

"5. The learned Prosper Lambertini, afterwards Pope Benedict XIV. (ob. 1758) affirms, in his treatise *De Festis Domini*, &c. lib. i. c. 12. s. 16, that the universal observance of Trinity Sunday cannot be traced to an earlier date than A.D. 1384, when it was established by order of Pope John XXIII." Consult also Wheatly on the *Book of Common Prayer*, and Guerike's *Manual of Antiquities of the Church*, p. 160. &c., ed. 1851.]]

CHINESE DRAMA.—In a periodical called *The Chinese Repository*, which was begun about 1832 or 1833, under the editorship of Dr. Morrison, the Chinese missionary, and Mr. Bridgman, an American missionary, there is a curious specimen of the Chinese Drama, called "The Mender of

Cracked China," a Farce. (See *Chinese Repository*, vol. vi. p. 576.) Could you inform me who is the translator of this piece?

R. INGLIS.

[The name of the translator of the farce "The Mender of Cracked China-ware," is not stated in *The Chinese Repository*. The writer of the article thus notices some other translations: "As examples of the histrionic art, we have (besides a new translation of *The Orphan of Chao*) *The Heir in Old Age*, a comedy translated by Mr. Davis; *The Sorrows of Han*, a tragedy, by the same translator; and *The Circle of Chalk*, translated into French by M. Stanislas Julien." For remarks upon these translations, and on the general character and peculiarities of the Chinese stage, see *The Chinese*, by John Francis Davis, ii. 184, ed. 1836. In a note at p. 186, the author speaks of a work, entitled, *Brief View of the Chinese Drama*.]

CROWNS OF BAY-LAUREL AND PARSLEY.—

Will you be so good as to inform me why bay-laurel and parsley were chosen as the crowns for poets, heroes, &c.? I can only find in the Encyclopædia that these various crowns were used, but no reason given why these particular leaves were chosen.

E. S.

[To account for the use of Bays and of Parsley as a crown of victory, we must go back to the Greeks. "What symbol so appropriate to indicate the immortality of Verse as the unfading laurel? A myth was readily supplied. The tree was at one time a nymph, seen and beloved by Apollo. The bashful Thessalian [*i.e.* the nymph] fled before his eager pursuit, and, ere overtaken, an interposing power shielded her from harm, and the virgin stood transformed into a bay-tree. The disappointed god wreathed for himself a garland from its boughs, and pronounced it for ever sacred to himself" (Austin and Ralph's *Lives of the Laureates*, 1853, pp. 1, 2.) The use of parsley as a victor's crown is amusingly connected with a myth of our own nurseries. Hysipyle, nurse of the infant Opheltes, left the baby for a while lying in a parsley bed, and on her return found him killed by a serpent. In memory of this disaster, the conqueror at the Nemean games was rewarded with a crown of parsley.]

Replies.

SHELLEY AND "EROTIKA BIBLION."

(2nd S. xi. 367. 429.)

It will be in the recollection of the readers of "N. & Q." that in submitting the Note (*anté* p. 267.), I did so with the caveat, "unless I misinterpret the memorabilia." Two correspondents—one well-known and valued by the constituency of "N. & Q.," Mr. BATES of Edgbaston; and one like myself anonymous, JAYDEE—have endeavoured (last June) to prove misinterpretation against me. I have given their communications that respectful attention they deserve: and perhaps I shall be allowed a little space to make one or two remarks upon them, as I must still adhere to my original interpretation.

MR. BATES I must allow to be more conversant with the class of literature to which *Erotika Biblion* belongs, than I am. Every man has his

own specialty. I very readily, therefore, accept his confirmation of the authorship of this deplorable book: and I have no wish to dispute the alleged source of its title—to wit, the *Galanteries de la Bible* of Farny. But, *en passant*, why speak of Mirabeau first as Gabriel Riquetti, and then under his surname? Less recondite readers than Mr. BATES might suppose them different persons.

I must further allow that in common with Shelley himself, as admitted by Mr. BATES, I confounded the Mirabeau with Mirabaud, never having heard of the latter before, while I had always understood *Erotika Biblion* to have been the production of the former. Hence the bracket-insertion of "Mirabeau."

But all this, so far as Shelley is concerned, is beside the question. Whoever reads the correspondence in the *Shelley Memorials* must, I think, be satisfied that whatever be the reference, whether to *Le Système de la Nature*, or to *Erotika Biblion*, it is the same in both letters. I leave this with all confidence to the decision of the readers of "N. & Q." and of the *Shelley Memorials*.

But if this be so, then by no ingenuity of interpretation can the *Biblical Extracts*, which Shelley forwards for publication, be referred to the *Système*; whereas such designation accurately describes *Erotika Biblion*—*ergo*, the reference must have been to the latter. I really think that this disposes of Mr. BATES's and JAYDEE's syntax as between "one" and "it." I believe that every one who gives two minutes to a comparison of the two passages cited by me will agree, the *work*, and not the *author*, must have been in Shelley's mind.

Let me add here, that it were absurd to suppose that the poet would ask Mr. Hookam "if he knew anything" of a book so notorious, if not "famous," as the *Système*: while such a question was natural in relation to the obscure unnamed *Erotika Biblion*. Moreover, there is this additional ground for believing that it was to the *Erotika Biblion*, not the *Système*, Shelley referred, viz. the *Système* had already been translated and published (London, 4 vols. 8vo., 1797); whereas the *Erotika Biblion* had not. Surely this is conclusive that the *Biblical Extracts* of the poet's postscript consisted of a translation not of the *Système*, but of the *Erotika Biblion*.

JAYDEE has been replied to in what I have said to Mr. BATES. But there remain two points (exclusive of the profound correction of a palpable slip of memory, *hyphen* for *dash*—the jubilation over which immense discovery I do not grudge JAYDEE,) which call for brief notice:—

1. Whither can JAYDEE refer me for the authority of his assertion, that *Erotika Biblion* was printed in Switzerland? Where his proof that "A Rome de l'Imprimerie du Vatican" is a "false imprint"? I need hardly say that, apart from

Shelley and the present discussion, this is a matter touching wider questions, and is not to be settled by the mere sneering assertion of JAYDEE. With all respect then, I wait *explicit references*.

In response, in this connexion, to JAYDEE's interrogation, evidently put with pitying admiration over my credulity: "Is it possible that I seriously believes this imprint to be true?" I answer, "I do": and evidently JAYDEE needs to be enlightened as to what Rome has given, and to this hour gives, her imprint to. Vile as *Erotika Biblion* is, viler books still bear the Papal imprimatur.

2. To JAYDEE's second interrogation—"What can he (I.) mean by saying that he got his copy direct from the Vatican?"—my answer is, I mean precisely what I say. The book was got directly from the Papal archives: the Pope's bookseller explaining to Mr. Freeborne that the price charged was high, because only comparatively few copies remained. *These copies were in the exclusive possession of the Papal authorities.* In fact, I believe it to be incontestable, that *Erotika Biblion* was printed, as in the imprint, by the Church of Rome: and that the copies from which Mr. Freeborne was supplied for me, consisted of the *unsold stock* still in the possession the Papal authorities, ready to be disposed of at a good premium to all inquirers. At least, I give JAYDEE either horn of a dilemma: viz. the book was printed at Rome as on the title-page; or, printed in Switzerland, the Papal authorities imported a supply—let JAYDEE choose.

By-the-way, I have a word as to the rarity of *Erotika Biblion*. What Mr. BATES states from Peignot, surprises me. I am convinced it is an inaccurate statement. Two copies were readily got on application by Mr. Freeborne; and, I believe, that a like application now to the Papal authorities would be equally successful. Here Mr. BATES must pardon my meeting his—shall I call it (unworthy)—*inuendo*? by informing him that the *Erotika Biblion* was wished and procured by me in prosecution of a line of research, elucidative of Rome's attitude toward the Bible. Here also I must remind Mr. BATES that he forgets, that if "old" could not be applied to *Erotika Biblion*, neither could it to the nearly contemporary *Système*—1770 and 1783 are not very wide apart. But, of course, I deem the reference to have been to *Erotika Biblion*, which in 1812 was in a sense an "old" book.

Having noticed (*currente calamo*) the points of fact, I may be permitted to observe in conclusion, that it is very far from my wish to assail the *moral character* of the gifted Shelley. I yield to none in my estimate, my awe of his subtle and transcendent genius. I place him at well nigh infinite remove above any of the poets of his century. I believe he has not yet gathered

half his renown. I also willingly admit that, unlike sadly too many of us, his life was better than his creed. I cannot read the *Shelley Memorials*, and other recent biographies, without wet eyes; and my tears ordinarily do not lie high. But I cannot the less deplore that one so imperially dowered, should have stooped to such garbage as *Erotika Biblion*; and a *biographic fact* is not to be set aside by gratuitous defences of a "crystal" purity never impugned. Then again, Mr. BATES and JAYDEE must grant that there is little to choose between the ethics of the *Système* and *Erotika Biblion*. They are as one in their hatred of the Bible: and Shelley, in the earlier phases of his lorn career, shared too much that hatred to make me agree with Mr. BATES that he has "successfully vindicated the poet from the imputation of having intended to introduce *Erotika Biblion* to the English reader." I must hold my interpretation of the Shelley quotations to be untouched; and the "confusion" to be all on the side of JAYDEE and Mr. BATES.

Is it not possible yet to recover the manuscript of Shelley in question? Lady Shelley says it "has not been published" (and certainly no one can have any wish it should); but she does not say it has been destroyed. Were it forthcoming, the whole thing would be determined. T.

CURIOUS SEAL.

(2nd S. xi. 409.)

One of our ablest antiquaries has kindly informed me that he has carefully examined an impression of this seal; and believes that, instead of the stroke, which usually indicates the abbreviation of "non," the mark over the N is a small I, and that the word should be read "nisi" instead of "non." This alteration not only improves the metre but the sense, and the legend would probably be "the sign of Robert signing [or who signs] nothing unless it be worthy."

I find, however, I have overlooked a passage in Du Cange, where he cites the "Collatio" or Gloss to the Acta of the 2nd Council of Carthage, wherein "signum" and "sigillum" signify the same thing. He, however, clearly lays it down that the sign of the Cross prefixed to signatures in early times was the "signum." "Crucis signum prescriberent quod signum vocabant, ut *signare signum crucis effingere*." I should therefore suppose (and if wrong, should be pleased to be corrected), that "signum" means the sign of the cross, prefixed to "subscriptio," the name, or what we call signature; and that "sigillum" means the seal itself. If I remember right, among more than a hundred seals figured in Dugdale, almost every one is inscribed "sigillum" either at full, or in an abbreviated form.

As it is one of the chief excellencies of "N. & Q." that we can ask questions for information as freely one of the other as if in a circle of friends, without provoking a sneer or ill-natured remark; and as, since the exhibition of seals at the Society of Antiquaries the subject has attracted so much notice, may I be permitted to ask what instances there are in *mediæval* authors where "signum" has the direct meaning of "sigillum"? Whether it is found in that sense on any seal? How early is the use of the word "signature" as applied to the subscription of the Christian and surname apart from the sealing the document? When the custom of prefixing the cross to the name went out of use? Whether the use of that symbol was the result of a religious feeling, or whether it was merely a mark from inability to write? Du Cange quotes instances where it is said in the document "Et propter ignorantiam literarum signum S. Crucis feci." In fact any other information elucidating this subject would be gladly received by
A. A.

Poets' Corner.

Two Latin mottos have recently appeared in "N. & Q." accompanied with translations, which seem to require correction.

The first, relating to a sword, with the words "Non huic sed tibi," which was translated to this effect,—

"Not for this man, but for thee."

Now *huic* appears here to be synonymous with *mihi*, as in Terence, *Andria*, ii. 1. 12. :—

"Tu si hic sis, aliter sentias."

Or, if there may be any doubt whether *hic* is here the pronoun, there is no ambiguity in Horace, *Sat.* i. 9. 45. :

"Haberes
Magnum adjutorem . . .
Hunc hominem velles si tradere."

Hence the motto implies, —

"The appeal to the sword will be fatal
'Not to me, but to thee.'"

The second motto is given in 2nd S. xi. 409., as having been found upon a seal, lately dug up at Diss :—

" + . ROBTI . SIGNŪ . NIL SIGNANTIS . N̄ . DIGNŪ . "
and is translated,

"The sign (seal?) of Robert, not unworthy the signer."

Now the inscription is, beyond doubt,

"Roberti signum nil signantis nisi dignum :"

"The impression (or seal) of Robert, who never signs anything but what he ought to sign."

That *signum*, in classical Latin, might imply the impression of a seal, is well-known, as in Cicero, *In Catilinam*, iii. 5. :—

" . . . tabellam proferri jussimus — ostendimus Ce-

thego signum: cognovit. . . Tum ostendi tabellas Lento; et quesivi, cognosceretne signum? Annuuit. Est vero, inquam, signum notum, imago avi tui, clarissimi viri—

It is used also for the seal itself: Cicero, *Pro Quint. 25.* :—

"Tabulæ maximæ signis hominū nobilium consignantur."

The word *signum*, in this sense, is explained by Stephanus, *Thesaurus Lingue Latine*, "Quo quid consignamus vel obsignamus et notamus, quod et Sigillum frequentius dicitur." Whether *signum*, in modern usage, is ever found for its diminutive *sigillum*, I am not aware.

It is well known that Lord Eldon adopted the motto, "Sat cito, si sat bene," which he had discovered on the coach which took him from Newcastle to London, probably a very slow coach. But it is not so well known that this dictum can be traced back to Cato.

Jerome, in his Epistle to Pammachius, *Epist. 26. cap. iii.*, says, "Scitum est illud quoque Catonis, 'Sat cito si sat bene.'"

The Emperor Augustus (Suetonius, c. 25. 6), was in the habit of using a similar phrase,

"Sat celeriter fieri, quidquid fiat satis bene."

T. C.

Durham.

Supposing SIGNUM to refer to the cross, would not the legend mean: The sign (seal) of Robert, who signs nothing unworthy of it?

JOSEPH RIX, M.D.

To the inquiry of A. A. whether *signum* was used as synonymous with *sigillum*, I would answer, frequently; more particularly in very early times. *Signum* was in fact the original word, of which *sigillum* may be regarded as the diminutive. On the bronze seal which A. A. describes, it is evidently employed in order to jingle with *dignum*, and to form, as he says, the leonine hexameter, which is to be read at full—

"Roberti signum nil signantis nisi dignum,"

and its meaning is, "This is the seal of Robert, a man who seals nothing but what is right."

J. G. N.

MOUTHS OR MOWS.

(2nd S. xi. 427.)

Making mouths is an expression at least as common as making mows, in the literature of the sixteenth and early part of the seventeenth century. Unless my memory be very much at fault, I have met with it both in the writings of Sir Thomas More and Bishop Bale. Here is an example of its use by Shakspeare: probably others will occur to your readers:—

"Examples, gross as earth, exhort me:
Witness, this army of such mass and charge,
Led by a delicate and tender prince;
Whose spirit, with divine ambition puff'd,
Makes mouths at the invisible event."

Hamlet, Act IV. Sc. 4.

The correctors of the sealed books, changed the printed words "mows" into "mouths," by obliterating the *w* and writing *uth* above the line; there is consequently no doubt that since 1662 all copies of the Book of Common Prayer ought to have had the passage printed as so corrected. It is a noteworthy fact, however, that almost all the old editions retain the uncorrected reading. Out of eight copies now before me, all printed between 1675 and 1775, I find but one that has Psalm xxxv. verse 15. in accordance with the sealed copies.

The Irish Book of Common Prayer, of which a manuscript copy was attached to the statute 17 & 18 Car. II. c. 6. (Ireland), has been printed with an historical introduction and notes by Archibald John Stephens, Barrister-at-Law. This copy was the standard authority for the text of the Prayer-Book for Ireland, and is so still, unless the Act of Union has made an alteration in the matter: here the reading is "mows."

EDWARD PEACOCK.

Bottesford Manor.

Mow, from the French *moue*, grimace, wry face, is used by Chaucer, Lydgate, and Shakspeare in the sense of a distortion of the mouth; consequently the old English, *making mowes at me*, is equivalent to the more modern *making mouths at me*. In Martin's French version the sense is nearly the same as in our Prayer-Book version of Psalm xxxv. 15., *Ils ont ri à bouche ouverte*. But the meaning of the original word, מוֹךְ, *they tore*, is correctly given in our Authorised Version, and is supported by Luther and Mendelssohn's *reisen*, by the Septuagint's διεσχίσθησαν, the Vulgate's *dissipati sunt*, and by Tremellius and Junius's *lacerant*.

Although I cannot point out any author except Shakspeare in the sixteenth or early in the seventeenth century who uses the expression "making mouths," it may facilitate the inquiry to name the authors who then wrote. These are Caxton, Skelton, Linacre, Dunbar, Fabyan, Latimer, Gawin Douglas, More, Fitzherbert, Wyatt, Surrey, Cavendish, Elyot, Heywood, Ball, Leland, Gascoigne, Hollingshed, Buchanan, Ascham, Wilson, Tusser, Lilly, Buckhurst, Fox, Sidney, Jewel, Hooker, Marlowe, Spenser, Shakspeare, Lylye, Stowe, North, Gilbert, Fletcher, Beaumont, Andrews, Owen, Pits, Knolles, Camden, Hackluyt, Raleigh, Daniel, Donne, Coke, Napier, Ben Jonson, Ford, Speed, Burton, Massinger, Harrington, Fairfax, Bacon, Spelman, Drayton, Cotton, Purchas, Harvey, Roe, Herbert, Selden, and Usher.

T. J. BUCKTON.

ANTS LAYING UP CORN.

(2nd S. xi. 388.)

There is, I fear, no ground for the old opinion that ants hoard up corn for winter use. One is sorry to be compelled to dismiss into the realms of fable a *fact* which has become a proverb in every land, and has commended itself to the minds of sage, philosopher, and poet, from the dawn of letters until now. There is, however, no help for it; the researches of Gould the entomologist, and other naturalists prove, firstly, that no known species of ant eats grain, and secondly, that ants are torpid in the winter, and therefore do not eat at all. The Hill-Ant or Wood-Ant (*Formica rufa*) composes its nest of stems of withered grass, leaves, twigs, and fragments of bark; it has also been observed sometimes to pick up grains of wheat, barley, and other grain, and carry them home; but they have always been used as building materials. There is not, I have reason to believe, a solitary instance on record of a modern naturalist having found corn stored within the ant-hill. Of course the old authorities are quite positive on the other side. Cicero speaks of them as though they were intellectual beings: "In formicâ non modo sensus, sed etiam mens, ratio, memoria." Aldrovandus writes as though he would have us believe he had seen their granaries, and gives us the additional information that the ants bite off the germinant end of the seeds to prevent them from growing.* Ælian goes so far as to tell us in such a manner as to induce the opinion that he had seen it, that ants climb the stems of standing corn, and nibbling off the ears, let them fall down: "τῶ δῆμιον τῶ καρῶ." I do not believe that this is a falsehood; surely the writer had seen some other insects at work in this manner—herbivorous beetles, perhaps—and had mistaken them for ants. The crowd below might have existed accidentally, or might have been supplied by imagination.

All of us remember the two passages in the Book of Proverbs, where the provident habits of the ant are extolled:—

"Go to the ant, thou sluggard; consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—C. vi. ver. 6—8.

"The ants are a people not strong, yet they prepare their meat in the summer."—C. xxx. ver. 25.

Almost all expositors, even in quite recent days †, have explained these texts by directing attention to the supposed fact that the ants store grain for winter use. A careful reader will see that Solomon teaches nothing of the kind. What

* Aldrovandus, *De Formicis*, and Johnston *Thaumaturg. Nat.* p. 356., as quoted in S. P. U. K. edition of *Insect. Architecture*, p. 273.

† See Prof. Paxton's *Illustrations of Scripture*, vol. i. p. 307., as referred to above.

he does is to bid the sluggard go to the ant and learn to work for himself, and not be dependent for his food on others. He praises the ant for providing her food in the summer, but he says nothing of its winter consumption. Had the wise man known (and who can prove he did not know) of the winter torpidity of the ant, he could not have spoken more accurately.

Nicholas de Lyra, in his exposition on the former of these sentences, has the following curious passage:—

"[Parat] in estate cibum sibi. Quia tunc invenit grana in campis quæ comadat. In aliquibus libris additur, in hieme; sed non est in Hebreo nec in libris correctis; subintelligitur ut propter quod aliquis doctor posuit in glossa interlinari quod postea tracta est ad textum per scriptores ignorantes."*

Shakspeare, singularly enough, although no doubt he held the common opinion on this matter, no where says so. The only passage bearing on the question is in *King Lear* (Act II. Sc. 4.)—

"Fool.—We'll set thee to school to an ant, to teach thee there's no labouring in the winter."

Which lesson could surely be learned of no one better than she who sleeps during winter.

Even if it could be proved that some species of ant does lay up corn in its hills, I should still have grave doubts as to the truth of the statement to which your correspondent refers. I met with the passage myself in looking over a newspaper—a Manchester one, I think—not long ago, and passed it by with the quotation, "Those rascally newspapers will say any thing." I had half a mind at the time to write to the editor, and suggest that these granary building ants must, from the supplies they had furnished, be of the same kind as those whom Herodotus tells us of as inhabiting India in his time, which were "not quite so big as a dog, but larger than a fox."

If a folk-lore natural history should ever be written, the ant will furnish a long and interesting chapter. The story of the Indian ant that hoards gold, was popular for ages. St. John Chrysostom uses this fable very beautifully in his seventh Homily on the Philippians:—

"Art thou quick of hearing? The ass is more so. Of scent? the hound suffers thee not to surpass him. Art thou a good provider? Yet thou art inferior to the ant. Dost thou gather gold? Yet not as the Indian ant." †

There seems indeed to be some ground for supposing that this fable has its basis in truth. I have among my collection of notes a cutting from some review of M. Frœbel's recent travels in Central America and Mexico, the date and origin of which I have failed to record. It is as follows:—

"A certain species of ants in New Mexico construct

* Basle edit. 1506—1508. 6 vols. folio, vol. iii. fol. 315. d.

† Oxford Translation, p. 87.

their nests exclusively of small stones of the same material, chosen by the insects from the various components of the sand of the steppes and deserts. In one part of the Colorado Desert their heaps were formed of small fragments of crystallised felspar; and in another, imperfect crystals of red transparent garnets were the materials of which the ant hills were built, and any quantity of them might there be obtained."

It is not impossible that in auriferous districts ants of this or an allied species may accumulate particles of gold in their hills. I hope, for the credit of the old legend, that future inquiry may prove that it is so. GRIME.

The statement to which DR. FRASER refers was given in the *Homeward Mail* of March 23, as taken from the correspondence of the *Bombay Times and Standard*. I send the extract in full:

"The accounts that I have heard of the distress round about here (viz. Nussurabad) are truly most awful. Those who have the means of migrating are all doing so from their famine-cursed country; and my military informants told me that on the line of march they had passed many camps of these unfortunate refugees from hunger hurrying on in search of a new Canaan. Everywhere was exhibited the tragedy of the deserted village. The aged and infirm could be hardly said to be tenants where the jackal and the dog had undisputed sway. Human beings were seen grabbing up the ant-hills and robbing the occupants of their tiny hoards of precious grains of corn. This, I assure you, is no fancied picture: it is a fearful tragedy of real life."

The correspondents of the Indian journals generally labour after effect, and consequently it would not be safe to rely implicitly on this statement. We must recollect, however, that ants in India are not the tiny creatures to be found in this country. Lieut. Rice, in his account of Tiger-shooting in Rajpootana, gives a description of them, incidental to the fact that he saw a considerable plain dotted over in one night with ant-mounds of from 18 inches to 2 feet in height.

M. W. KENNEDY.

THE IRISH GIANTS.

(2nd S. xi. 369. 396.)

Most anatomical collections contain the skeleton, and many churchyards the remains, of O'Brien, the ubiquitous Irish giant; yet, he may still be seen, in the flesh, during the summer months at most country fairs for the small price of one penny. I once, indeed, saw at Stepney Fair a black O'Brien, and Irish giant, of course: no other than the same negro, who is darkly alluded to in the *Old Curiosity Shop*, and who, after he ceased to attract in shows, was a well-known street character about the east end of London. In short, showmen used invariably to designate their giants as O'Briens and Irishmen. I say their giants, but, properly speaking, I should say their giants' "properties": for, however correct

the old saying may be about dress making the gentleman, there can be no doubt whatever of its efficiency in making the showman's giant. To manufacture the Pig-faced Lady, inquired after by M. A. (2nd S. xi. 266.), requires not only the clothes; but also a living bear of rather docile nature; while an Irish giant, with the clothes alone, can be improvised in ten minutes. Indeed showmen, wiser than of yore, do not retain giants in their service now; but generally trust to chance, to pick up any tall navvy, wherever they may be going to exhibit. I once saw a tall, lathy, overgrown, beardless lad, called into a booth on Ham Common; and in ten minutes, after consenting to hire himself to the showman for the day, he was transformed into a whiskered giant, in appearance at least a foot taller and twenty stone heavier than before. So that actually his very mother and sisters, who paid to see the *Irish Giant*, did not know him. One reason, probably, why showmen do not retain regular giants now, is, that they do not sell for so much when dead as they used to do—the showman always stipulating when he hired a giant, that he had the disposal of the latter's body in case of death. I have seen, and indeed can lay my hands on, an agreement between a showman and giant, in which this stipulation is expressly recorded; and the document, which is a curiosity in its way, is written on the fly-leaf of a Bible, for the purpose of making it of a more sacred and binding character.

The earliest authentic notice of what may be termed an Irish giant, is in an account of tall men in the Lambeth MS., 306., as follows:—

"Long Mores, a man of Yrelood borne, and servant to King Edward the iijth, vi foote and x inches and a half."

Hounslow.

WILLIAM PINKERTON.

THE LION IN GREECE (2nd S. xi. 434.).—Lieut. Spratt and Prof. Edward Forbes, in their *Travels in Lycia* (2 vols. Lond. 1847, 8vo.), have the following passage respecting the site of Sidyma:—

"As it was here that Sir Charles Fellows heard of live Lycian lions, necessary elements in the construction of the Chimæra in its popular form, we made anxious inquiries on the subject, and the more so, because having asked everywhere else about Cragus, we had not heard of any. The peasant with whom we lodged was more than eighty years old, and familiar with all the wild animals, but knew nothing of live lions, though quite aware of the general aspect of the animal. Another man who was in the hut at the time, and had travelled in Egypt, where he had seen a lion at Alexandria, declared there was none in this country. From the people here, however, we heard of no less than nineteen quadrupeds living on or about Mount Cragus."—Vol. i. p. 19.

In vol. ii. p. 63., in the account of the natural history of Lycia, it is remarked:—

"As to the 'Astlan' or lion, he certainly does not inhabit Lycia, if indeed he ever did."

This testimony must be considered as disproving the present existence of the lion in Lycia, affirmed by Sir C. Fellows in the passage adduced in a former number of "N. & Q." The lion must, however, be supposed to have been anciently an inhabitant of Lycia. Homer, who was probably a native of Asia Minor, was familiar with this animal in his wild state.

LEGEND OF THE MONTAGU (2nd S. xi. 169.)—The legend is not given at length in the *Mémoires of Grammont*; but there is in them a passage that clearly refers to the circumstance, thus fixing it beyond a doubt to the time of Catherine of Braganza.

The Montagu of the legend was Edward, elder brother of Ralph, afterwards created Duke of Montagu.

Speaking of this Ralph Montagu, the author of the *Mémoires* says:—

"Montagu, dont nous avons fait mention, était Ecuyer de Madame la Duchesse [the Duchess of York]. Il avait de l'esprit, était clair-voyant, et passablement malin. Que faire d'un homme de ce caractère auprès de sa personne, dans le train que prenaient les affaires de son cœur? On en était embarrassé; mais le frère aîné de Montagu s'étant fait tuer tout à propos où il n'avait que faire, le duc obtint pour son frère la charge d'écuyer de la Reine qu'il avait eue, et le beau Sydney fut mis en sa place auprès de la Duchesse."—*Mémoires de Grammont*, ch. xii.

To that part of the passage which speaks of the elder brother, there is a note—which, I believe, first appeared in the edition of 1792—to the following effect:—

"Il fut tué devant Bergues, dans le mois d'août 1665: il se nommait Edouard. Boyer dit qu'il fut banni de la cour pour avoir offensé la Reine en lui serrant la main. Il fut probablement disgracié quelque temps, et en conséquence voyagea dans les pays étrangers."

Probably he went to sea with his kinsman, Lord Sandwich, who commanded the English navy; and he appears to have been in the unsuccessful expedition dispatched under Sir Thomas Tiddiman, to attack the fleet of Dutch merchantmen that had put into Bergen, in Norway.

In compliance with the practice of former correspondents, I have spoken of the *legend* of the Montagu. I must, however, protest against the term *legend* being applied to mere court gossip.

YERAC.

SCAWEN FAMILY (2nd S. xi. 436.)—As I have just written a History of Wraybury and Horton, in Bucks, in which latter place the Scawens held property, and were lords of the manor, and had the advowson for some 150 years, I am able to reply to Mr. ROBERTS'S Query.

Sir Thos. and Sir Wm. Scawen were brothers. The elder Sir Thomas was of Horton Place; and died and was buried at Horton, 22nd Sept. 1730; will proved 10th Oct. following in Prerog. Office. Sir Wm. Scawen was a Governor of the Bank of

England, 1695; M.P. for Surrey, 4, 6, 7 Anne; died 17th Oct. 1722; s. p. æt. 75. He was not buried at Horton. He had a sister Catherine; married at Horton, 9th Feb. 1661, John Stockdale; and another sister Ann, married, 27th March, 1676, at Horton, to John Hussey.

The father of these persons was Robert Scawen, who bought Horton in 1658, and was buried there in 1669; will proved in Prerog. Office, 21st March, 1669. He married Catherine, daughter of Cavenish Alsop; she was buried there 1684. He held the manor of Anthony Mollenick, Cornwall, at his death.

They descend from Roger de Lanscawen of Cornwall; and they dropped the former part of their name about Edw. I.'s time, and became Scawens of Mollenick, Cornwall, by marriage with the heiress of Mollenick. I have a pedigree of this family, and shall be pleased to communicate anything I possess.

GORDON GYLL.

7. Lower Seymour Street, Portman Square.

DEDICATIONS TO THE DEITY (2nd S. ix. 180. 266. 350.; x. 60. 177. 216. 258. 319. 418. 483.)—Cornelius A. Lapide, a learned Jesuit, who died in 1637, dedicates his *Commentaries on the Minor Prophets* "To the Holy Incarnate Trinity and Created in Christ Jesus." The address concludes with a prayer to the Blessed Virgin:—

"Da per potentes tuas ad Filium preces nobis omnibus, vivere Deo, vivere Celo, vivere Æternitati. Da Christo frui, illi Jubilare per omnia secula."

BIBLIOTHECAR. CHETHAM.

BEQUEST OF A BED (2nd S. ix. 350.)—There is an earlier instance of a bequest of a bed than that to which A. A. alludes. William of Wykeham, in his will, says:—

"Item lego reverendo in Christo patri domino Roberto Dei gratiâ Londoniensi episcopo majorem lectum meum rubrum de serico, qui pendere solet in majori camera palatii Wintoniensi, cum toto apparatu ejusdem, ac totam sectam de tapetis rubeis camera prædicta, quibus uti soleo cum eodem lecto ibidem."

MACKENZIE E. C. WALCOTT, M.A.

WHIPPING OF WOMEN IN ENGLAND (2nd S. xi. 405.)—Women were liable by law to be whipped, both publicly and privately, till the year 1817; when, by stat. 57 Geo. III. c. 75., the public infliction of that punishment was abolished. It was not till 1820, that the exemption from their being privately whipped was enacted by stat. 1 Geo. IV. c. 57.

My father told me that Sir John Perring, when he was sheriff of London (in 1800, I believe), was so shocked at a sentence for private whipping being pronounced on a female prisoner, that he took the cat from the executioner, and with his own hands laid it gently over the back of the culprit once, saying: "Now I have executed the sentence." Though this was of course reported,

seventeen years were allowed to elapse ere the indecency was partially, and twenty ere it was wholly abolished.

The finding of "guilty to the value of 10*d.*," was, I presume, the merciful interpretation of the jury, in order to avoid a capital conviction.

EDWARD FOSS.

I was at school at Solihull (*vulgo* Silhill) in 1784, when a woman underwent this *supplice*. Of the nature of her offence I am ignorant; but I recollect, as the boys were passing along the village in the morning of the market day, we heard that a woman was to undergo the punishment publicly. It was not an *ambulant* castigation, but the culprit was tied to one of the pillars of the stocks as a whipping-post. The name of the flagellator (who came from Birmingham or Warwick for the nonce) being Armstrong, was enough to strike terror into the mind of the delinquent. Of course, all "the boys" were horrified; but had any one wished to have been present at the infliction of the penalty, he would not have been permitted. About twenty years ago, passing through Solihull, I met with a man who lived next door to Powell's school, at which I was a boarder, who recollected the above circumstances. SOUVENIR.

JOHN BRIGGS (2nd S. xi. 349.) — John Briggs was born near the village of Cartmel, North Lancashire, Dec. 25, 1788; and died Nov. 21, 1824. His *Remains*, published in 1825, for the benefit of his widow and children, contains a Sketch of his Life, and the following articles: —

"Letters from the Lakes; Excursions over Harter-Fell to Long Sleddale; Farewell to the Lakes; Westmoreland as it was, with Notes; Remarks on the Newtonian Theory of Light. — Tales: viz. *Caer Werid*; Charles Williams; Thomas à Lynn, or the Curse of Ill-gotten Wealth; The Broken Heart. — Theological Essays: viz. *On the Origin of Evil*; *On the Foreknowledge of God*; and *Fugitive Pieces*."

Mr. Briggs was also author of *Poems by Subscription*, Ulverston, 1818; *Life of Dr. Garnet*; and editor of *The Westmoreland Gazette* and *The Lonsdale Magazine*, 3 vols. 8vo., 1822. The *Letters from the Lakes*, with some very slight alterations, are contained in the 2nd volume of the above *Magazine*; and are admitted on all hands to possess much talent, and to have become deservedly popular. N. N.

SUFFOCATION OF HYDROPHOBIC PATIENTS (2nd S. x. 411.) — Having seen in "N. & Q." a note of the fact of such an occurrence taking place in modern days as a sufferer from hydrophobia being deprived of life, I forward the enclosed cutting from the *Irish Times* of Saturday, May 18, 1861:

"Case of Hydrophobia — Melancholy Occurrence.

"A fatal case of hydrophobia is reported from the neighbourhood of Newport, County Tipperary, the victim being a fine young woman, the daughter of a farmer

of that locality. It appears that while engaged in some out-door employment, a neighbour's dog attacked and bit her in the hand, and she soon evinced symptoms of the consequence. Hydrophobia in its most fearful aspect set in, and she became so hopelessly mad, that it was found necessary to terminate her sufferings by smothering her between two beds. The dog was subsequently shot."

J. G. M.

HAS EXECUTION BY HANGING BEEN SURVIVED? (2nd S. xi. 399.) — M. has done good service to the English language in reminding the readers of "N. & Q." that "execution" means "execution of the sentence of the law;" done, it may be on the goods, it may be on the person of the condemned. But I do not think the error of which he speaks is one of which tolerably educated men are often guilty. I remember that some years ago, when in a provincial town the gaol chaplain, who had not enjoyed very great advantages of education, sent a circular letter to the clergy of the town, touching a certain man who he stated was "sentenced to be executed" on such a day, the impropriety of the phrase was very generally noticed.

W. C.

In addition to the instances mentioned ("N. & Q.," 1st S. ix. 174. 280. 453.), Foderé mentions two, a man and a woman; an account of whom is given by Wepfer, *Med. Legale*, t. iii. p. 134. Morgagni mentions one instance, Cooke's translation, vol. ii. p. 652.

H. J.

A NINE DAYS' WONDER (2nd S. xi. 249. 297.) — Neither Peter Heylyn nor William Kemp, who performed his "Nine Daies' Wonder," of dancing from London to Norwich in the Lent of 1599, are entitled to the credit of originating this proverbial expression. In Part II. chap. i. of John Heywood's *Dialogue containing in Effect the Number of all the Proverbs in the English Tongue compact in a Matter concerning Two Marriages* (the first edition of which appeared in 1546), occur the following lines: —

"This wonder (as wonders last) lasted nine daies:
Which done, and all gests of this feast gone their waies,
Ordinary household this man straight began
Very sumptuously, which he might well doe than."

And in the same author's "Three Hundred Epigrammes upon Three Hundred Proverbs," printed with his *Workes*, the first edition of which was in 1562, No. 139., is on the

"Lastyng of Woonder.

"A woonder lasteth but ix daies,
Yes (? yet), thou didst ix yeares gon
But one good deede, for which sum saies
Thou art yet wondrous on."

Another form of the proverb, given in Bohn's *Handbook of Proverbs*, is "A wonder lasts nine days and then the puppy's eyes are open." ZEUS.

S. C. cites Heylyn, 1661, and Kemp, 1660, as authorities for this phrase; and adds, "But whe-

ther Heylyn was the author of the saying, or Kemp . . . still remains an open question." How could either of them have been the *author* of it? Out of many instances of the earlier use of it, I beg to refer S. C. to Geo. Herbert (ob. 1633), *Poems*: "Content," st. 6. : —

"The brags of life are but a nine days' wonder."

Ben Jonson, *Bartholomew Fair* (first acted, 1614), Act V. Sc. 4. : —

"Do not think on't, I have forgot it; 'tis but a nine days' wonder, man; let it not trouble thee."

Shakespeare, *As You Like It*, Act III. Sc. 2. : —

"Cel. But didst thou hear, without wondering how thy name should be hang'd and carved upon these trees?"

"Ros. I was seven of the nine days out of the wonder before you came; for, look here," &c.

Third Part of King Henry VI., Act III. Sc. 2. : —

"K. Edw. You'd think it strange if I should marry her.

"Clar. To whom, my lord?"

"K. Edw. Why, Clarence, to myself.

"Glo. That would be ten days' wonder, at the least.

"Clar. That's a day longer than a wonder lasts.

"Glo. By so much is the wonder in extremes."

ACHE.

PETER SIMON (2nd S. xi. 211.) — The *Ballad* of Sir Andrew Barton, though, as Bishop Percy observes (*Reliques*, vol. ii. p. 182.), there may perhaps be found in it some deviations from the truth of history, is nevertheless of so essentially historical a character, that I think there can be no doubt of the actual existence of the Peter Simon whom Lord Howard chose —

"Of a hundred gunners to be the head."

And if there was such a person, there can hardly fail to be some authentic record of him.

When Lord Howard returned with his prize on the 2nd of August, 1511, the king in distributing his rewards among the captors, is made to address Simon in the following words : —

"Now, Peter Simon, thou art old,

I will maintaine thee and thy sonne :

And the men shall have five hundred markes

For the good service they have done."

I cannot but think that some mention of the payments here adverted to might be found in the old Docquet Books of Grants. Can Peter Simon, "the ablest gunner in all the realm," be identified with the Peter Simon whose probable existence you recently detected in the inscription on a church bell? (2nd S. xi. 266.)

BROWN BESS.

SECRET SOCIETIES (2nd S. 390.) — I am not able to answer every one of the Queries of your correspondent L. L. P., but perhaps the following remarks might be welcome to him.

The Carbonari Society was established early in the present century. It aimed at the expulsion of foreigners from Italy, and the establishment of

civil and religious liberty. According to Botta, the Neapolitan republicans, who during the reign of King Joachim Murat fled to the Abruzzi, and there formed a secret confederacy, were the first that assumed the name of Carbonari.

The Society was very powerful in the year 1820, when it counted 650,000 members. (Haydn's *Dictionary of Dates*.) Lord Byron, when residing in Ravenna 1820, joined the Society (*vide Moore's Life of Byron*, Chap. XL.)

As their chief object, as above stated, was the expulsion of foreigners from Italian soil, it seems unlikely that the society would lend itself to the Bourbon intrigues against Murat; since the time of Charles of Anjou the Bourbons have been regarded as foreigners in Italy, and it seems doubtful whether the patriotic Carbonari would have thought a change from the Murat government to a Bourbon dynasty an improvement in the condition of their country. According to Haydn, the Carbonari spread in France in 1818, and there no doubt, hastened the fall of the Bourbons.

L. F. L.

RICHARD BROCKLESBY (2nd S. xi. 343.) — I have

"A Catalogue of Books consisting of Divinity, History, Philology, &c., being (part of) the Library of the Reverend Mr. Richard Brocklesby of Stamford lately deceased, which Books are to be sold by the Trustees appointed by his Will. Stamford: Printed for the Trustees, 1714."

No time or place for sale being named, I presume the trustees intended, or perhaps were directed by the will, to sell the library in one lot. I have never met with an earlier specimen of Stamford typography than this catalogue.

JOS. PHILLIPS, JR.

Stamford.

BIOGRAPHY OF PRINCESSES (2nd S. xi. 287, 339, 415.) — Many thanks for the information given by FEAR GAN EOLUS. Has he not, however, committed a slight, and very common, error in speaking of Marguerite of Parma? It was Marguerite of Austria, Duchess of Savoy (the grand-aunt of Marguerite of Parma), who concluded the "Ladies' Peace." This aunt and niece are, I believe, almost constantly mistaken for each other; so much so, that I have seen an engraving of Marguerite of Parma, which was shown to me as a portrait of Marguerite of Savoy. Can any correspondent of "N. & Q.," inform me whether I am right in believing that portraits of Marguerite of Savoy are extremely scarce? I only know of two engravings, and one oil painting. Engraved portraits of Marguerite of Parma are easily procured.

HERMENTRUDE.

P. S. I have not seen the *Letters of the Duchess of Orleans*, but if the character of this work, which I have read in other books be true, I should be very sorry to consult it for any purpose.

ANONYMOUS (2nd S. xi. 388.).—Essays on various subjects of taste and criticism were written by Aulay Macaulay, M.A. See a memoir of him in *Gent. Mag.*, March, 1819, p. 276. I do not know the name of the author of the other work about which SENNOCK inquires.

Permit me, along with the above, to reply to a Query put to me some time ago by Mr. J. D. HAIG (2nd S. xi. 65.), which I have inadvertently allowed to remain too long unanswered in your columns.

Since the date of my first communication to "N. & Q." (2nd S. i. 130.) on the subject of the proposed Dictionary of Anonymous and Pseudonymous English Works, I have availed myself of every opportunity to increase the stock of materials which I then possessed. The result is that I have now a collection of about eight thousand titles, or nearly as many as are contained in the first edition of Barbier's *Dictionnaire*. Although the sources of information within my reach are not yet exhausted, I have begun lately to arrange and revise these titles for the press; being of opinion that even an imperfect attempt is better than none; and that such an attempt must be made, in order to secure the ultimate production of a complete work. As the time that I can devote to this object is very limited, I cannot at present fix a date for the appearance of the volume; but of this, due notice will be given through the ordinary advertising channels.

I have only to add, that as the result of private correspondence with Mr. HAIG, that gentleman has kindly placed in my hands his collection of titles, containing fully one hundred that were not previously known to me; and that I have also received valuable contributions from Mr. J. Darling, the well-known compiler of the *Cyclopædia Bibliographica*; and from Mr. F. S. Ellis, of 33, King Street, Covent Garden. S. HALKETT.

Advocates' Library.

SEVERE FROST (2nd S. xi. 219.).—I have heard a relation say, that in June, 1795, she saw ice that had been taken from the Thames piled up unmelted round the Monument, Fish-street Hill.

F. C. B.

MEMORABILIA OF INVERNESS (2nd S. xi. 369.).—In reply to CRAIG E., I have to inform him that there is no work in a book form so entitled, although, one reading a foot-note in the Account of the Town and Parish of Inverness in the *New Statistical Account of Scotland*, "Inverness-shire," would be apt so to conclude. The "Memorabilia of Inverness" appeared in February, 1822, in the columns of the *Inverness Courier*, then a small crown folio sheet; but which, under its present talented editor, has become the largest and most successful provincial paper in Scotland.

The author of the "Memorabilia," who is still

living in Inverness, was at that time one of the proprietors, and for a short period editor of *The Courier*. Many would gladly hail a republication from the columns of *The Courier* of the "Memorabilia" enlarged, and brought down to the present time; and who so fit to finish the task as the gifted author?—who of all men with whom we have come in contact, possesses the best knowledge of men and events in the past history of Inverness and the north. J. N.

Inverness.

Miscellaneous.

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*** Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALRY, Publishers of "NOTES AND QUERIES," 185, Fleet Street, E.C.

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SOUTHERY'S *DOCTOR.* 1 Vol.

RETROSPECTIVE *REVIEW.* Odd Series. Odd parts.

FARRINGTON'S *LAKES.*

STANLEY'S *LIFE OF ARNOLD.* Vol. I. 8vo.

Wanted by T. Hodgson, 14, Exchange Street East, Liverpool.

NOTES AND QUERIES. Monthly Part, JANUARY, 1855.

CHRISTIAN OBSERVER, 1841.

Wanted by J. Waller, 38, Fleet Street, E.C.

THE LOVE OF OUR COUNTRY, a Poem by the Rev. Evan Evans. 1773. Yr. ARABIAWASTA GUERINOGOL, translated from the Italian of Cardinal Bellarmine, by Dr. Roger Smith, 1811, St. Asaph. 1611. Any Welsh work of Dr. Roger Smith.

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GRASANT (L. ALPH.) *Dictionnaire des Abréviations Latines et Françaises tirées des Inscriptions, &c., du Moyen Âge, &c.* 1846. Or any later edition.

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We are compelled to postpone until next week our usual Notes on Books, and many articles of great interest, which are already in type.

DARBY AND JOAN. For some notice of this worthy couple, we must refer our fair correspondent to "N. & Q." of 27 April last, p. 330.

NICHOLAS PODOCK. The library of the Royal Society, noticed ante p. 421., was deposited in Grosvenor College, from 1660 to 1710, when it was removed to Two Crane Court in Fleet Street.

F. FITZ HENRY had better communicate with Thomas Parr Henning, Esq., Leigh House, Wimbome. See ante p. 48.

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Paris, with Notes. By B. H. COOPER.

WILLIAMS & NORGATE, 14, Henrietta Street, Covent Garden,
London, W.C.; and 20, South Frederick Street, Edinburgh.

WESTMINSTER HOSPITAL, opposite West-
minster Abbey.—The Governors earnestly APPEAL to the
public for additional HELP, under the following circumstances:—

The Hospital, which was established in 1713, and rebuilt in 1834, con-
tains 15 wards with room for 500 beds, but only 18 of these wards,
containing 173 beds, have hitherto been used.

The Hospital is designed to supply the wants of the poor and populous
districts of Westminster and Lambeth, which require far more accom-
modation for disease and accident than the Hospital now affords, and
the Governors are anxious to extend its benefits as far as possible by
filling the two empty wards with 27 beds.

In asking the public for aid to open these wards, the Governors would
urge on the benevolence the desirableness of appropriating one of them
for diseases peculiar to women, who, already admitted in limited num-
bers, would, if treated in a separate ward, receive special attention and
aid.

In the year 1860, 1,440 in-patients and 16,000 out-patients were ad-
mitted, and out of that number 920 accidents and urgent cases were
received as in-patients, and 11,163 as out-patients, without letters of
recommendation, and with no charge on the Hospital.

The average expenditure of the Hospital is about £6,000 a year, and the
House Committee have been glad to find by a recent investigation
that the expenditure per bed contrasts favourably with that of other
metropolitan hospitals.

The permanent annual income of the Hospital, arising from di-
vidends of money invested and subscriptions, scarcely exceeds one-third
of the expenditure, so that in each year the Governors incur the respon-
sibility of such expenditure, in the hope that it will be made good by
donations and legacies.

To open the two vacant wards for the reception of patients would
require an additional income of 900*l*.

The Committee appeal to the public, and particularly to the profes-
sional and commercial interests of the neighbourhood to come forward
with help.

Subscriptions and donations will be thankfully received by the joint
Treasurers, the Hon. P. Playdell Bouverie, M.P. (Messrs. Hansons,
Bouverie, and Co., 1, Pall Mall East, and P. R. House, Esq. (Messrs.
Hoare, 37, Fleet Street), or by the Secretary, at the Westminster Hos-
pital, Broad Sanctuary, Westminster, S.W.

F. J. WILSON, Secretary.

LONDON, SATURDAY, JUNE 22, 1861.

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Notes on Books.

Notes.

COPERNICUS.

A page of “N. & Q.” will just complete Copernicus to the reader of ordinary access to libraries: that is, enable him to lay his hand on everything which was given out under the name of Copernicus. The great work, *De Revolutionibus*, is accessible enough. The only other writing of Copernicus is a treatise on triangles (1542), published a year before the astronomical work: it consists of a preface, some verses, a few pages on triangles, and a table of sines, to minutes, and to seven decimals. As extensive a table had been published the year before, by Purbach; but as Copernicus, after his fashion, had kept his own table by him for a great many years before he published it, it is probable that he was the first who constructed a table which, having a decimal radius, was carried as far as seven figures. The pages on triangles were reprinted *verbatim* in 1543, in the great work; they follow the abridged five-figure table of sines there given. There remain only the preface and the verses; and as the work on triangles is of extreme rarity, it may be desirable to reprint them.

George Joachim Rheticus was the instigator of both the works of Copernicus; his part may be seen in any Life of Copernicus; and his career as a calculator in the article “Tables” in the *Penny*

Cyclopædia, or in the augmented article (recently published) in the *English Cyclopædia*. Rheticus was a condemned writer. Up to 1819, at least, and probably up to the present time, no thorough Roman Christian can look for a cosine or a tangent in the tables calculated by Rheticus; not because some are incorrect, but because the calculations are Lutheran. Hence all that was published or edited by Rheticus is more scarce than it otherwise would be. The work on triangles above all: because, the table of sines being easily had elsewhere, and the chapter on triangles being repeated in the other work of Copernicus, which was permitted under specified alterations, there remained nothing which would make obedience to the *Index* of any difficulty. In the copy I consult, the name of the Wittenberg printer, and of the place of printing, are carefully erased with ink. I think the whole may have been reprinted, judging from some titles I have seen: but the works in which this has taken place are scarce in England, if indeed they contain what I now reprint at all.

The title, preface, and verses are as follows:—

“De lateribus et angulis triangulorum, tum planorum rectilineorum, tum Sphæricorum, libellus eruditissimus et utilissimus, cum ad plerasque Ptolemæi demonstrationes intelligendas, tum uero ad alia multa, scriptus à Clarissimo et doctissimo uiro D. Nicolao Copernico Toronensi. Additus est Canon semissimus subtensarum rectarum linearum in Circulo. Excusum Vittembergæ per Joannem Lufft. Anno M.D.XLII. [4to. unpages, pages 2 (title) + 4 (preface) + 17 (triangles) + 36 (sines)].

“Doctrina et virtute prestanti Georgio Hartmano Noribergensi, Ioachim Rheticus S.D.

“Cum rerum humanarum inconstantiam, uarios casus summorum uirorum, regnorum mutationes considero, cum in cæteris rebus imbecillitatem humani generis deploro, tum uero maxime doleo etiam in artes diuinitus humano generi traditas fata temporum seuire. Olim studia frequentissima Mathematicum fuerunt, toto ars ex fundamentis mira solertia, Deo monstrante initia et regente artificum mentes, extracta est, magna lux, magnus honos huius doctrinæ fuit, Postea multis seculis iacuit obruta tenebris, fortasse eo quod in hac ultima mundi senecta orbis terrarum Barbarorum imperiis fato quodam oppressus est. Sed quia artes uitæ utiles, præcipua Dei dona sunt, res ipsa ostendit, non humana opo, sed quodam singulari Dei beneficio, utunque eas conservari, et interdum rursus ceu flammam excitari, ne funditus intereat. Sed etiam cum restituta sunt, prorsus accidit hominibus, quod aiunt Pythagoram dixisse de cælestium motuum harmonia, qua ille quidem dixit effici dulcissimos sonos, sed non audiri eos, quia iam propter consuetudinem negligantur, ita surdi homines nec audiunt, nec tueri student artes diuinitus nobis redditas. Et ut cætera præsentia bona fastidium, ita et hanc doctrinam, cum fruiur quotidianis beneficiis, leuiorem ducimus. Si deesset annorum enumeratio in historiis, in religionibus, in foro, quantæ essent in uitæ tenebre. Si numerorum doctrinam non haberemus, infinita esset legitimum contractuum conturbatio. Architectonica tota ex Geometria orta est, et sunt aliæ utilitates multæ in metiendis corporibus. Hæc beneficia cum sint in manibus fontes tum negliguntur, tum uero a multis superbe contemuntur. Itaque magna gratia debetur bonis uiris, qui in tanto doctrinæ contemptu, sponte laborem suscipiunt et diuinitus faciunt,

in his diuinis artibus excolendis et utilitatis publicæ causa conservandis. Cum autem, nobis monumenta utilitatis tum edantur, tum adornentur, duxi hoc te munere uicissim ornandum esse, quod non dubito tibi gratissimum fore. Scis doctrinam Triangulorum maximos usus habere, cum in aliis geometricis materiis, tum uero præcipue in Astronomia, idæque sæpe in eam Iolemaus incurrit. Quare et hi qui Ptolemæum explicare conati sunt, multa de Triangulis commentati sunt. Et optatim extare ueteres Menelaum et Theodosium. Nunc recens prodiit lucubratio Regiomontani, sed multo antequam hanc uidere potuit uir Clarissimus et doctissimus D. Nicolaus Copernicus, dum et in Ptolemæo illustrando, et in doctrina motuum tradenda elaborat, de Triangulis eruditissime scripsit. Scio tibi admirationi fore hoc scriptum, cum uidebis, quantas res, quàm artificiose complexus sit. Ut autem hoc tempore ederem, eo accidit, quia in enarratione Ptolemæi nobis opus fuit Triangulorum doctrina, tibi quæ dedicari, ut te promoueam ad edenda, siqua in hoc genere habes, seu uetera, seu recentia. Hoc accedit, quod audio amicitiam tibi Romæ fuisse cum auctoris fratre. Sed tibi uiro doctissimo non minor est causa quam hæc ad amandum auctorem, acerrimum ipsius ingenium, et cum in cæteris artibus, tum maxime in doctrina celesti eruditio tanta ut ueteribus summis artificibus conferri possit. Ac gratulari huic ætati debemus, tantum artificem reliquum esse, qui studia aliquorum accendat et adiuuet. Mihi quidem iudico rem nullam humanam contigisse meliorem, quam talis uiri et doctoris consuetudinem. Ac si quid unquam mea opera in hoc genere Republicæ profutura est, ad cuius utilitatem studia nostra referenda sunt, huic doctori acceptum referri volo. Itaque cum hanc lucubrationem et ingeniosissime scriptum esse sciam, et ego eam propter auctoris memoriam magni faciam, uelim te hoc munere magno-pere delectari. Bene uale.

"Has artes teneris annis studiosa Iuuentus

Discito, Mensuras quæ numerosque docent.

Premia nanque feres suscepti magna laboris,

Ad cælum monstrant hæc tibi scripta uiam.

Qua patet immensis spaciis pulcherrimus orbis,

Si metas horum cernere mente uoles.

Sidera uel quam cæli regione uagentur,

Æterni cursus quas habentque uices,

Cur Luna inuoluat cæca caligine fratrem,

Cur Lunæ usuram lucis et ille negat

Venturos etiam casus quæ fata gubernent

Quos populis clades astra inimica ferant

Hæc si nosse uoles, prius est doctrina tenenda,

Quam breuiter tradunt hæc elementa tibi.

Cunque hominum mentes, quæ cælo semina ducunt,

Errant a patria sede domoque procul,

Hæc doctrina ipsas terrena mole solutas

Cælesti reduces rursus in arce locat."

This work was published in 1542, and the great work in May, 1543; whence it would seem that the printing of the two must have been in hand at the same time. This being supposed, it is wonderful that the preface of 1542 does not make any allusion to the peculiar opinions of Copernicus. Every thing is cast in the old mould; and even astrology is taken for granted. The only thing we learn about Copernicus, as Copernicus, is that he had a brother residing at Rome, at least for a time. It is probable enough that some cause of delay had occurred; and that the work of 1542 was undertaken some time before 1541, the year in which the promulgation of the doctrine of the

earth's motion was resolved on. And close examination of the book shows that there must have been some delay in the printing, of a sort which, in those days, may have lasted from one to two years.

The first page of the tables ends a sheet; and this first page has the figures of a different arrangement from the rest of the table. The numeral digits are not on one body, so that the lines of seven figures may range without any intermediate blank types, or spaces: the 1 and the 5 are very different from the 4 and 9 in the room they occupy. Thus 412944 is 4-twelfths of an inch long; under it stands 415851 of only 3-twelfths. This makes the first page look as if the sines were carried to irregularly different numbers of places. After the first page this is remedied by spaces of different widths, so that the figures range tolerably well. These spaces must have been cast for the purpose: and this must have occasioned delay; in that day much more than in ours.

A. DE MORGAN.

JOHNSONIAN QUOTATIONS.

About five years since I employed a few mornings in testing some of the quotations in the *Dictionary* of Samuel Johnson, and the main result was — but on that point I must not be explicit.

On glancing at my notes I find a specimen which deserves to be recorded; and the only apology which shall be made is for the transcription of certain couplets, which nineteen readers out of twenty can repeat without a prompter: —

"What woful stuff this madrigal would be

In some starv'd hackney-sonneteer, or me!

But let a lord once own the happy lines;

How the wit brightens! how the style refines!

Before his sacred name dies ev'ry fault,

And each exalted stanza teems with thought."

The second of the above pungent couplets is quoted four times among the *examples from the best writers*, viz. —

(1.) *Voce Brighten* —

"But let a lord once own the happy lines,

How the *style* brightens, how the *sense* refines."

Pope.

(2.) *Voce Refine* —

"[But] let a lord *but* own the happy lines;

How the wit brightens, how the *sense* refines!"

Pope.

(3.) *Voce Style* —

"[But] let some lord *but* own the happy lines,

How the wit brightens, and the style refines."

Pope.

(4.) *Voce Wit* —

"[But] let a lord once *but* own the happy lines;

How the wit brightens, and the style refines!"

Pope.

The combined couplets are from the *Works* of Alexander Pope, 1743. The four quotations are

from the *Dictionary* of 1773, which edition was revised by the author. Now, the words printed within brackets are omitted, to the utter destruction of the metre; and those printed in the cursive type are unjustifiable deviations from the text. We have thus seen that the learned lexicographer contrived to introduce *twelve* faults in the quotation of *one* couplet! Another learned lexicographer, who re-edited Johnson in 1818 and 1837, with *numerous* corrections, repeated these faults with only one exception — and for that exception he was indebted to the quarto edition of 1785!

I hope to conciliate the numerous admirers of Johnson by proving that he was not always so careless, and this I can do without further quotation. In illustration of the words *Sonnetteer* and *Woful*, he has twice quoted the first and second of the above couplets *correctly*, and in illustration of the words *Fault* and *Stanza*, he has twice quoted the third couplet *correctly*. So the three couplets furnished our thrifty lexicographer with eight quotations, and we have four instances of correctness as a set-off against the *twelve* faults.

BOLTON CORNEY.

SCAFFOLD.

MR. LAMONT, in his Note upon "Hearse" (2nd S. xi. 407.), incidentally mentions the word *catafalque*. I shall now endeavour to show that *catafalque* and *scaffold*, however different they may appear, are at least as closely related in their origin as they are in their signification*; and that, at any rate, the *cata* and the *sca* have the same derivation.

Catafalque (Ital., Span., and Port. *catafalco*.) does not appear to have any term in Mid. Lat. exactly corresponding to it, either in form or in signification; but we find in this *patois* the following terms, declared by Migne† to be one and all synonymous, and meaning *stage* or *scaffold*: *cafaldus*, *catafaltus*, *cadafaltus*, *cadafallus* (*cadaphallus*, *cadafalsus*), *cadafalus* (*cadefalum*, *cadefal*), *cadafuulus*, *cadafadus*, *cadafale*, and *cadafalcium*. *Cadafalus* he explains by *tabulatum*, *échafaud*, ol. *cadeauf*.

Again, I find in the same dictionary, *scadafaltum*, *scafaltus*, *scafoldus*, *scafardus*, *scadafale*, and *scaffale*, all in the same signification of *tabulatum altius eductum*, *theatrum*, *échafaud*.

I find, moreover, *eschafaudus* and *eschafaudus* — the latter with the meaning *tribunal*, *pulpitum editus*, *tribune*, *estrade élevée*: ol. *eschaffaud*.

Lastly, I find *scafoldus*, which I consider to be the *oldest* form, at any rate in its first syllable;

but *scafoldus* must have been preceded by *scafoldus*.

Some of the intermediate steps have been lost, but they are easily supplied. Thus, there must have been the form *cadafaldus* (whence *cadafaldus*). There was perhaps also, *scadafaldus* and *escadafaldus*. The latter would give *escadafaldus*, *escadafaldus*, *esc(h)adafaldus*, *eschaafaldus*, *eschafaudus*, *eschafaul*, *échafaud*.

Scaffold evidently comes from *scafoldus*.

In Span. and Port., *cadafalso* (in Span. also *cadahalso*, *cadalso*.) still means *scaffold*; and in Ital. *scaffale* means *shelves* for papers, books, &c.

I have therefore shown, that *scaffold* and *catafaltus** are the same word; but the question now arises whether *catafaltus* and *catafalco* (or *catafalque*) are the same word? I think not. The difference is only that of a *c* or a *t* (for *catafaltus* in Ital. would, of course, become *catafalto*); but this seems to me insuperable. The change which I require is in the wrong direction, for I would change a Lat. *t* or *d* into a hard Ital. *c*. A hard Lat. *c* sometimes changes into a *t* in Ital., but only when it stands before a *t*; e.g. *tectum*, *terro*, *pecten*, *petrine*, &c. The tendency of Ital. is always to *soften*, not to *harden*. The nearest form to *catafalco* is *cadafalsus*, or *cadafalcium*; but neither of these could become converted into *catafalco*.

I will now endeavour to discover the origin of the *cata* and the *sca*. I have already shown that there probably was once a form *escadafaldus*, from which *eschafaudus* (which does occur) was derived. But the form *scafoldus* shows us that the root must contain an *l*, for the *l* could never have been inserted. There was, therefore, probably also a form *escalfaudus*, or *escalfaldus*. By comparing the latter with *escadafaldus*, given above, we see that this is probably a contraction for *escadafaldus*, and this for *escaladafaldus*; or there may very likely have been both forms, *escalfaldus* and *escaladafaldus*, — the *escala* coming from *escalare*, which does occur in Mid. Lat. = to scale (Gr. *scala*, a ladder), and the *escalada* from *escaladare*, which does not occur in Mid. Lat., but was evidently the origin of the Fr. *escalader*.

The *falque*, of *catafalque* (*catafalco*), I would derive from *falco* = *palco*; which latter means in Ital. a *board*, *beam*, and also a *raised stage* (*tribune*), or *scaffold*. *Palco* comes from the Mid. Lat. *palcum* (same meaning), of which I do not know the origin, unless it comes from the Lat. *palanga* (or *phalanga*), Gr. *φάλαγξ*, a *roller*, *pole*, *beam* — whence the Ital. *palanca*, and our *plank*. From *palanca* certainly comes the Ital. *panca*†, a

* *Catafalque* is a sort of *stage* or *scaffold*, upon which coffins are placed in Catholic churches.

† *Leric. Med. et Infim. Lat.* Paris, 1858.

* The *cata* and the *sca* evidently are identical, the steps being *scada*, *cada*, *cata*, and *scada*, *seca*, *sca*; but see the concluding paragraph.

† The steps are *palanca*, *panca*, *panca*. In Mid. Lat.

beam, bench (banc, and our bank); and if the *al* can be cut out, why not the *an*?—which would leave *palea*. The Lat. *paleus* (pale) may also be compared. *Catafalque* would, therefore, mean a *beam or stage* (palco), to which one mounts by means of a *ladder* or of *steps* (scala).

The *fold* of *scaffold* seems to be derived from the Teutonic languages: cf. Germ. *Falte*; Dutch, *vouw*; Dan. *Folde*, *Föld*; Swed. *Fäll*. The *fald*, in *échafaud*, evidently comes from the Mid. Lat. *falda* (of the same origin as *fold*), which means a *fold* for sheep; but also any *enclosure* (enceinte), and likewise a *sent*. *Scaffold*, or *scalfaldus*, one of its equivalents, would, therefore, mean a *faldus* (*falda*), *enclosure* or *seat*, to which one ascends by means of *steps* or a *ladder* (scala). *Scaffold* is in Germ. *Schaffot*; Dutch, *schavot*; Dan. *Skaft*; Swed. *Schaffot*.

In conclusion, I think the Mid. Lat. words for *scaffold*, which I have quoted above, might be advantageously divided into two series: the one comprising those which contain the syllable *da**, the other those which do not contain it.

Without da.—*Scalfaldus* (*scafulus*, *scafafe*, *scafafe*, and *cafuldus*); *scafuldus* (*cafuldus*); *escalfaldus*; *escalfaldus*; (e)*scafuldus*; *escafaldus*; *eschafaldus*; *eschaffaldus*.

With da.—*Escaladafaldus*; *escaladafaldus*; *escadafaldus*; *scadafaldus* (*scadafaltum*, *scadafalus*, *scadafale*); *cadufaldus* (*cadafaltus*, *cadafallus*, *cadaphallus*, *cadafalus*, *cadafalle*, *cadefalium*, *cadefal*); *cadafaldus*; *cadafaldus*. F. CHANCE.

BIRTHPLACE OF JOHN WYCLIFFE.

A very interesting letter has lately appeared in *The Athenæum* (April 20, 1861, p. 529.), from Dr. Vaughan, the able author of one of the most interesting works we have upon this early Reformer. It throws considerable light upon the birthplace of Wycliffe, which previously has been a subject of some uncertainty. Nothing certainly could be more clear and positive than the statement of old John Leland in his *Itinerary*, v. 199. ed. 1769, where he tells us "*Wiclif*, a meane (? not wealthy) gentelman dwelith at a litle village called Wiclif. They say that *John Wiclif*, *Hæreticus*, was borne at *Spreswel*, a poore village, a good Myle from Richemont."

But Wycliffe is a considerable distance from Richmond (Yorkshire); moreover, no place of the name of *Spreswel* could be identified in the neigh-

we find *panca* and *panco*, which latter would become *palea* by the change of *n* into *l*.

* This syllable *da* appears to me quite superfluous; at any rate, it does not form part of the root. It seems to have had its origin in the supine of *eschalare*, *escalatum*; whence a second verb, *escala*[*ta*]re, *escala*[*da*]re, was formed—the *d* taking the place of the *t*, as it does in the participles of Spanish verbs in *ar*; e.g. *hablar*, *hablado*.

bourhood. Indeed Dr. Whitaker, the historian of Richmondshire, stated "there neither is now, nor was there ever a place of that name in Richmondshire;" and his account, Dr. Vaughan adds, was corroborated by another gentleman.*

The doctor, therefore, could only suggest that possibly a house of some such name, and belonging to the Wycliffe family, might have existed in the neighbourhood, though not within "a good mile of Richmond," as the distances of Leland were not always accurate, instancing his statement of the source of the adjacent Tees.

But in this case, as in many others, the progress of time, and its access of information but develop the statements of older writers, and we find now that another *Richmond* existed at the period of Leland's tour.

In the recent letter above-named to the editor of *The Athenæum*, Dr. Vaughan throws new and important light on the subject. He states that he was not long since informed by a gentleman fond of antiquities, Bligh Peacock, Esq., of Sunderland, that there was an old spot about three miles below the parish of Wycliffe, called Old Richmond, set down as such in the local maps, and described in the traditions of the neighbourhood as more ancient than the present town so named. Also, that "at a good mile" from this *Old Richmond* there was in the last century a "poor village" or chapelry, called *Spreswel*.

Further inquiry elicited the following information from Mr. John Chapman, a gentleman of respectable position in Gainsford, the parish adjoining the spot called Old Richmond, whose ancestors had been resident for several generations in that district:—

"*Spreswel* or *Speswel* stood close to the River Tees, half a mile from Wycliffe, and on the same side of the river. There was a chapel there, in which were married William Yarker and Penitent Johnson, and their son John related the occurrence to me, his grandson, many times. The above couple were the last married there, for the chapel soon after fell down. The ploughshare has since passed over its site, and all is now level."

Mr. Chapman further stated that Francis Wycliffe, who died at Barnard Castle thirty years since, and was the last descendant of the family bearing the name, always spoke of the family tradition, that the Reformer was a member of their family, and born at *Spreswel*.

"So then" (adds Dr. Vaughan) "at last we come upon Leland's '*Spreswel*, a poor village a good mile from Richmond,' and we find this *Spreswel* still marked by local and family tradition as the birthplace of Wycliffe. Modern Richmond is ten miles from Wycliffe, the extinct *Spreswel* was not half a mile from it."

Permit me to inquire whether further light on

* See the *Life and Opinions of John de Wycliffe* by Dr. Vaughan. London, 1831, vol. i. pp. 232. 233.

the subject can be supplied by any one resident in or conversant with the traditions of the locality? Do any old topographies or documents refer to this Spreswel, or to Old Richmond? Is anything known with relation to the fall of the chapel? or is there reference to it in any registers or chronicles of the neighbourhood? In what state now are the sites of these places? And would local investigation develop whether the various statements which Leland makes to "Richmont" and places contiguous thereto, really refer to the present town or its ancient namesake? What may be the dates of the church or any of the oldest buildings of Richmond, and do documents of the place throw any light on the rise of the newer, and extinction of the older town? S. M. S.

Minor Notes.

SIMON LORD LOVAT.—The *Stamford Mercury* of Thursday, April 16, 1747, contains the following verses on Lord Lovat's execution. They are not of much value as poetry; but as a memorial of a notable man they are worth preserving in "N. & Q." I do not remember to have met with them elsewhere; though, no doubt, the editor of the *Stamford Mercury* of that day quoted them from some contemporary print: *—

"Pity'd by gentle minds, Kilmarnock dy'd;
The brave, Balmerino, were on thy side;
Radeliff, unhappy in his crimes of youth,
Steady in what he still mistook for truth,
Beheld his death so decently unmov'd,
The soft lamented, and the brave approv'd.
But Lovat's end indifferently we view,
True to no King, to no religion true;
No fair forgets the ruin he has done;
No child laments the tyrant of his son;
No Tory pities, thinking what he was;
No Whig compassions, for he left the cause;
The brave regret not, for he was not brave;
The honest mourn not, knowing him a knave."

The same publication informs us that the inscription on Lord Lovat's coffin plate was—

"Simon Dominus Fraser de Lovat, decollat. April 9. Ætat. Sue 80."

EDWARD PEACOCK.

Bottesford Manor.

DISLOCATED MSS.—A recent paragraph in *The Times* directed attention to a portion of an important document, which has been long missing from the original record in the Guildhall Library, and which now is deposited among the treasures of the British Museum. The question was mooted—"Can the relic be claimed?" Without doubt, after so great a lapse of time, it would create considerable confusion to endeavour to determine the equitable right to this species of property. A

[* These lines are printed in the *Gent. Mag.* for April, 1747, p. 194.—ED.]

number of documents belonging to the archives of France had by some means or other, probably during the ransack of the Revolution, found a resting-place in the British Museum, while on the other hand the French authorities were in possession of some valuable papers relative to English history: a mutual interchange was talked of, but eventually it came to nothing. Private letters belonging to Secretaries of State, and other official individuals, have accidentally crept into the collection of State Papers; and Secretaries of State, and others, have had in their private possession documents which might be strictly classed as public papers; and the same have descended as private property. Solicitors' "clearances," as they are called, often dissipate priceless personal deeds, &c., that can never be replaced. It is not very clear, then, where to draw the line as to right of possession.

The subject reminds me of an entry among the minutes of a Committee, extending over the period 1679-82, denominated the "Committee for Foreign Intelligence," and which relates to a similar abstraction of documents in the following terms. The date of the entry is 8th of Aug. 1680:—

"His Maj^y being this day informed, that many of his Papers of State relating to the business and negotiations which have been transacted by his respective Principall Secretaries of State, since his Mat^{ies} happy restauration, are wanting, to the great prejudice of his affaires, his Maj^y was pleased to order in Council that the right Hon^{ble} the Lords of the Committee for foraine intelligence doe informe themselves of this matter, causing strict enquiry to be made after all such papers of state; and their Lordships are hereby authorized and directed to demand them from any person whomsoever (in whose hands they shall be given to understand any of the s^d papers are remaining); and particularly from those who have been principall Secretaries of State, or their Executors or Administrators, to the intent the s^d papers may be carefully lodged, and preserved in the Paper Office at Whitehall; and his Maj^y was alsoe further pleased to order that theirs Lot^{ies} informe themselves of the state of the Paper Office, and report to his Maj^y what they conceive fit to be done for rendering the same usefull upon all occasions for his Mat^{ies} service."

ITHURIEL.

THE SUEZ CANAL ANTICIPATED; PROPOSED METHOD OF FINDING THE LONGITUDE.—In a MS. Diary and Common-place Book of Sir John Philipps, 4th Baronet of Picton Castle (ob. 1736), I find the following entries:—

"There is a piece of land between y^e Red Sea & mediterranean (Foramida & Suez lying upon one & t^other), thro' w^{ch}, if a river were to be cut, it would wonderfully shorten y^e passage to y^e East Indies."

"Mr Eberhard of Eisleben, in Upper Saxony, came into England in Aug^t 1718, in hopes of being encouraged and rewarded (according to an Act of Parl.) for his labours in y^e discovery of y^e Longitude, w^{ch} he believes may be effected by one horizontal and two dipping needles; one of y^e latter hanging in a brass ring marked with y^e 360 degrees, being placed to y^e east & west, will gradually vary according to y^e different degrees of Longitude the Ship makes at Sea, quite round y^e Globe. The

other dipping needle hanging as before, & marked with 4 times 90 degrees, being placed North & South, will vary gradually according to y^e different degrees of Latitude the Ship is in."

JOHN PAVIN PHILLIPS.

Haverfordwest.

SPRUCE.—I send you a passage which I have found and make a note of, that you may print it if you think fit:—

"In Europe, on the east and north corner of Germany, lyeth a countrey called Prussia, in latin most times *Borussia*, in English Pruthen, or *Spruce*, of whom little is famous; saving that they were governed by one, in a kind of order of religion, whom they called the Grand-Master: and that they are the meanes to keep the Moscovite and the Turke from some other parts of Christendome.

"This Country is now grown to be a Dukedome, and the Duke thereof doth admit traffick with our English, who going beyond the Hance Townes, do touch upon his country; and among other things doe bring from thence a kinde of leather, which was wont to be used in Jerkins, and called by the name of *Spruce-leather Jerkins*."—*Description of the World*, by the Most Rev. Father in God, George Abbote, late Arch. of Canterb. London, at the Blew Bible. 1656.

This Note was made as illustrating the meaning of the word *Spruce*, verb, noun, or adjective.

"*Spruce*, neat, not elegant," *Walker*. *Spruce-fir*; *Spruce-beer*.

Query. When was this word first used?

INQUISITOR.

Queries.

"ARBITRARY GOVERNMENT DISPLAYED TO THE LIFE."

I have just acquired this remarkable History of the Commonwealth, by a Royalist (12mo. Printed by C. Leigh, 1682), and shall be glad to learn the author's name, and obtain a reference to any notice of the book. The cuts by I. D. are exceedingly curious: the front, an apocalyptic-looking beast,—"The Commonwealth ruling with a standing Army." From the mouth there issues "A blessed Reformation," and within reach of his devouring jaws are *Crowns*, *Mitres*, *Churches*, *Magna Charta*, *Escutcheons*, &c., designated "Food for a Commonwealth." The neck and breast are charged with military movements. The upraised wing of the brute reveals Cromwell dissolving the Long Parliament in his bowels; the tail, a forked chain, represents the people's liberties; while *Taxes*, *Excise*, *Monthly Assessments*, copiously excremented, typify "The Fruits of a Commonwealth." The opposite plate represents a tree: on the trunk, Religion; two men aloft are chopping off the branches, designated respectively, *Obedience*, *Faith*, *Hope*, *Charity*, and *Good Works*. At foot, on the right hand, a Commonwealth group, with pickaxes and shovels, attacking the roots; in the back-ground, a man in a tub, with a fusil in one hand, and in the other a spear, impaling the Li-

turgy and *Canons*: a sword from the clouds in the upper corner, pointing in their direction, and indicating divine vengeance in reserve for these spoilers of monarchy. On the left side of the tree, King Charles, royally robed and crowned, with sceptre in one hand, and raised sword in the other, in an attitude of defiance; by his side a priest pouring a pitcher of water upon the roots of the State tree. Two other plates (should there be any more?), each containing four smaller ones, represent the principal events which attended the utter abolishing of this "Arbitrary Government."

J. O.

STACEKINUS: BAARD.

In the *Testa de Nevill* (pp. 216. 219.) are entries of the Serjeantry by which Burnes or Burne was held during the reigns of Kings Hen. III. and Edw. I. Among them is the following:—

R. de T'neh'm ten'z Burnes in s'jant' et valet Xⁱⁱ in man' Rob'ti de T'neh'm. p' d'n'm R."

Other entries show that William de Beche or Beke, and Richard de Beke were the tenants; and from the pleadings in 3 and 4 Johan (*Abbrev. Placit.* pp. 34. 39.), we learn that William de Beche, who then held Burne, otherwise Livingsburne, derived his title from Hugh de Beche, who obtained from King Hen. II. a grant of "Ministerium de Esnecka [misprinted esneka as Beche is misprinted Behe] sua de Hasting, quem Rog'. de Burnes frater Illarie [Hilarie] uxoris Hugonis de Becco habuit et antecessores sui ante eum," &c.; such ancestors having held it from the time of Hen. I., and Livingsburne, since called Bekesburne, being the chief limb of the Cinque Port, Hastings, and its service being *one ship*—the "Esnecka sua de Hasting," which on the Hundred Rolls of 3 Edw. I. (rot. 7.), is described as "una navis que vocatur Baard."

I am desirous of knowing the meaning of the expression "*Stacekinus* de Burnes." Is *Stacekinus* a baptismal name, or is it a title connected with the tenure of the Esnecka called Baard? and what means "Baard"? CHARLES BEKE.

Bekesburne.

ANONYMOUS.—Who is the author of *Alma and Brione, a Poem, and the Return of Theseus, a Dramatic Scene*, London, 1827; also, of *Sir Robert the Bruce*, a play in five acts, Edinburgh, 1834? The latter is said to have been written by a son of the late Professor Napier.

ROBERT INGLIS.

JOHN BADCOCK'S MANUSCRIPTS.—In the *Gentleman's Magazine* for October, 1819, it is stated that a Mr. John Badcock intended in the following year to publish the *Lives* of the celebrated natives of Devonshire who have flourished since

the time of Prince, 1700. Can you inform me if this was carried out? If not, in whose possession is the MS.? as I presume from the notice, it must have been nearly completed for publishing.

G. P. P.

MICHEL DE BAYEUX. —

"Mauger, l'Archeveque de Rouen, entr' autres enfans, eut un fils, nommé Michel de Bayeux, qui alla joindre les Normands d'Italie, accompagna le prince d'Antioche, Bohémond, dans le voyage d'outremer, et se distingua dans la guerre de la Palestine."—*Nouvelle Hist. de Normandie*, à Paris, 1815, 8vo., p. 242.

Ordericus Vitalis, speaking of this Michael de Bayeux, says:—

"He was a brave and honest knight, who is now in England in the decline of life, and much beloved and much honoured by King Henry."—*Forester's Trans.*, ii. 162.

Was this Crusader, Michael de Bayeux, a brother of Thomas (de Bayeux), Archbishop of York, who is also described as son of an ecclesiastic? And did the family of Bayoux, or Bayeux, in England, spring from this Michael and his kindred, or (as is sometimes supposed), from John, son of Odo de Contville, Bishop of Bayeux? Or were both families styled "de Bayeux" indiscriminately?

J. SANSOM.

BIBLIOGRAPHICAL. — Who are the authors of the following works? 1. *Crayons from the Commons, or Members in Relievo*, a poem, satirical and descriptive, by Peregrine Palette, Esq.; London (Jas. Cochran & Co.), 1831. 2. *The Macaroni*; a satire, by Ferdinand Twigem, Esq.; London, printed for G. Allen, 59, in Paternoster Row, 1773, 4to. 3. *An Essay on British Liberty*, addressed to both Houses of Parliament; London, for J. Bew, &c., 1777. 4. *Poems on various Subjects*, by a Young Gentleman; London, for the author by F. Blyth, &c., 1776. J. A. HARPER.

CLERKENWELL REGISTERS. — Can any correspondent assist me in this difficulty? I find all the rate-books of the parish of Clerkenwell, with the exception of 1690 to 1723. If any of your correspondents can inform me of their whereabouts, I shall be obliged.

W. H. OVERALL.

IRISH CONVOCATION. — Can any of your readers inform me if any records exist of the negotiation between the Irish bishops and the Government respecting Irish Convocation previous to the Act of Union?

The 18th Article of the Act of Union, as proposed by the Irish legislature, was as follows —

"That for the same purpose it would be fit to propose that the Churches of that part of Great Britain, called England, and of Ireland, should be united into one Church; and the Archbishops, Bishops, Deans, and Clergy of the Churches of England and Ireland, shall, from time to time, be summoned to, and entitled to sit in Convoca-

tion of the United Church in like manner, and subject to the same regulations as are at present by law established with respect to the like orders of the Church of England: and the doctrines, worship, discipline, and government of this United Church shall be preserved as now by law established for the Church of England," &c.

This clause was introduced into the English House of Commons; and Pitt pronounced the clause proposed by the Irish Parliament "providing for the presence of the Clergy of that country at Convocations which might be holden in this island," to be a reasonable addition. But it was afterwards withdrawn on the ground that his Majesty, as the head of both Churches, had the power to call such a Convocation whenever he pleased.

Now that the project of a National Synod of the United Church is again being mooted, it would be peculiarly valuable to know if any documentary evidence exists relative to the original negotiations on this subject.

ALFRED T. LEE.

Ahoghill Rectory, Ballymena.

JOHN COOKE OF CRANBROKE, KENT. — Who was the father and mother of John Cooke of Cranbroke, Kent? And who did John Cooke himself marry? Her shield was, chequy or and azure within a bordure, gules; over all, on a canton argent, a lion rampant sable, or gules. She was an heiress, as her husband bore this shield in the centre of his own arms on a shield of pretence; and their son, George, quartered the arms with his own, which were — paley of six gules and sable, three eagles displayed arg., armed and beaked or. — John Cooke must have been married to this heiress before 1680; as, in 1700, he signs his youngest son George's marriage settlement with *Anne Jennings*: and in that settlement he calls himself Chief Prothonotary of the Court of Common Pleas.

Any information about these Cookes of Cranbroke, &c., would be most acceptable. W. F. V.

DARK LANTERNS. — Can any of your readers refer me to a book on the general vulgar error, that it is not lawful to go about with a *dark lantern*. In the *Statuta Civitatis Londin.* (13 Edw. I. 1285), it is enacted, that no one should carry arms throughout London; and even if such person was in the streets during the *night*, he was to carry a *light with him*. Daines Barrington, in his *Observations on the Obsolete Statutes* (p. 116.), remarking on the general vulgar error of the *dark lantern*, observes: "all popular errors have some foundation, and this regulation may possibly have been the occasion of it."

FRA. MEWBURN.

Larchfield, Darlington.

KEKING. — This word occurs in Man's translation of the *Common Places of Musculus* (1563, fol. 159.): —

"In what dothe the yonge man amende his waye? In *kekking* of thy sayings."

Was such a word in use, or is it an error of the press?
B. H. C.

WAS EDWARD II. AT BANNOCKBURN?—According to the common accounts, Edward ordered his army to assemble at Berwick, June 11, 1314; he advanced along the east coast to Edinburgh, and thence continued his march towards Stirling, coming in sight of the Scotch army on Sunday, June 23. The battle took place on the following day; and Edward is said to have fled to Dunbar, sixty miles from the field of battle. (*Pictorial History of England*, vol. i. p. 738.)

The Rev. C. H. Hartshorne, to whom we are indebted for many valuable historical investigations, has printed in the *Collectanea Archaeologica* an Itinerary of Edward II.; and there we find the King's movements recorded almost daily. In that month they are:—

- " June 1. Newcastle, New Minister.
- " 2, 3, 4, 5. New Minister.
- " 6. Felton.
- " 7. New Minister.
- " 8. Bamfborough and New Minister.
- " 9. Fenham-Werk.
- " 10. New Minister.
- " 11. Berwick.
- " 12. Novum Monasterium.
- " 13, 14, 15, 17, 18, 20, 21, 24, 25, 26, 27, 28. Berwick.
- " 29. Newcastle-on-Tyne.
- " 30. Berwick."

He stayed at Berwick a fortnight longer, but it is not necessary to give more of the Itinerary. The documents from which it is composed are of various sorts, as Rolls, Patent, Close and Fine; Parliamentary Writs, Rymer's *Fœdera*, &c.

If Mr. Hartshorne's abstract is correct—and it has evidently been a work of great care and labour—it is clear that Barbour's very circumstantial narrative of the King's flight (which seems to have been the groundwork of the received history) is sheer invention.

If the documents are deceptive, perhaps some of your correspondents can throw light upon a subject which at present is rather obscure.

M. A. I.

RODGER DE FYSHWICK.—From the *Post-Mortem Inquisition* of Sir William Butler, of Bewsey, Knt., who died at Harfleur in 1415, it appears that Rodger de Fyshwick, chaplain (*capellanus*), was one of his feoffees; and was seised of messuages and lands at Great Layton, Little Layton, &c. Wanted, information respecting him. H. F.

"PHILISTINISM."—Can any Edinburgh readers give any information regarding the author of *The Rise and Progress of Philistinism*, a Poem, and *The Philistines, or the Scottish Tocsin Sounded*, a Political Drama, Edinburgh, 1793, 8vo.? Both of these pieces were, I think, written against the democratic principles introduced into this country, at the time of the French revolution. Is there

any reason for supposing that Mr. Benjamin Bell, surgeon, Edinburgh (who died in 1806), was the author? Mr. Bell was occasionally in the habit of writing poetry; and is known to have been the author of several political pamphlets, published anonymously.

R. INGLIS.

PICTURE FRAMES.—On what principle is it that an oil painting looks well with a gilt frame close about it; and that, generally speaking, a painting in water-colours, like a print, requires a margin of white?

MEMOR.

BATTLE OF PINKIE.—A friend is anxious to obtain references to the best account of this battle of Pinkie or Musselburgh, and the circumstances connected with it.

S. M. S.

ANDREW PRICE, of Shad Thames, died June 2, 1748 (*Gent's Mag.*, 1748, p. 284.) Can and will any reader have the kindness to give any account of the ancestors or descendants of the above person?

GLWYSIG.

"QUEEN ANNE'S DEAD."—The origin of answering the retailers of well-known facts with this announcement?

ST. SWITHIN.

BIAGIO REBECCA.—Where shall I find an account of this artist? He was said to have been a pupil of Cipriani, and is supposed to have survived his master twenty or thirty years.* Y. Z.

ROCHESTER: PAGE FAMILY.—I shall be greatly obliged if any correspondent will furnish me with copies of the epitaphs of the following persons:—
— Page, R.N., purser, and afterwards secretary to Adm. Geary; Elizabeth, wife of — Page, and daughter of — Wood; Walter Strange Page, son of the above, ob. 1837, and Sarah his wife, ob. 1844, daughter and co-heiress of Richard White, Chamberlain of Portsmouth. All four were buried in the churchyard of St. Nicholas's, Rochester, Kent. The father of the first mentioned Mr. Page married a Miss Lane, whose sister (Mary) married the Hon. — Boyle; and the father of this last named Mr. Page married the daughter of a Mr. White of Portsmouth, but I know nothing further of any of them. Should they, or any other members of the family, be buried in Rochester, I should be glad of copies of their epitaphs.

J. A. PN.

THE WORD "SCHISM."—What authority is there justifying the clergy (or the greater part of them) in their reading "heresy and sissum" instead of "schism?" I wish their reading had been introduced into some "act of uniformity."

F. FITZ HENRY.

SWISS SONG, "FRÜHLING WILL CHO."—The readers of "N. & Q.," who may happen to have

[* Biagio Rebecca died at his lodgings in Oxford Street, on Feb. 22, 1808, aged seventy-three.—ED.]

attended the performance at St. James's Hall of the *Schweitzer Snger Gesellschaft*, must have noticed the great likeness between the patois song ("gesungen in Schweitzer Mundart"), "Der Frhling will cho," and our own fine old song, "Somer is a cumen in." Can any of them tell me whether the likeness is a mere accident? Or whether, if it be not merely accidental, the Swiss song is a modern adaptation of ours? Or is it, like our own song, of remote antiquity? W. C.

"TAKING THE WALL."—The allusion to the proverb respecting a Cambridge M.A. (1st S. vi. 303.; 2nd S. xi. 351.), reminds me of Ben Jonson's description of Justice Clement, of whom E. Knowell says:—

"I have heard many of his jests i'th' University. They say he will commit a man for taking the wall of his horse."—*Every Man in his Humour*, Act. III. Sc. 2.

Dr. Grey here gives the note: "Of this cast was a celebrated lawyer in our times, who turned off his man-servant for *taking the wall* of his bag." Is it known who is the "celebrated lawyer" here referred to? ACHE.

JUSTICE WATERTON.—In the collection known as the *Luttrell Ballads*, in the British Museum, is to be found (vol. ii. p. 292.) a poetical broadside, entitled "Room for Justice, or the Life and Death of Justice Waterton." Who was the person here commemorated? GRIME.

THE REV. MATTHEW WEST.—Where may I find any biographical particulars of the Rev. Matthew West? He was the author of *Female Heroism* (Dublin, 1803,) and other publications, and died in the year 1814. I am aware of what appeared respecting him, as a dramatic writer, in the *Dublin University Magazine*, vol. xlv. p. 141. (August, 1855). ABHBA.

Queries with Answers.

"THE GENTLEMAN'S JOURNAL."—Can you furnish any particulars of this early periodical? I do not find it noticed in Nichols's *Literary Anecdotes*, or in the new edition of Lowndes's *Bibliographer's Manual*. S. C.

[*The Gentleman's Journal*, edited by Peter Motteux, commenced in January 1691-2, and ended with November, 1694, in 3 vols. 4to. The work was carried on for the first two years in monthly numbers. In 1694, there was but one number for January and February, August, and September, October, and November, when it was discontinued. In an annotated copy of Whincop's *Scanderbeg*, Mr. Haslewood has supplied the following particulars of this periodical:—"The subjoined note on this work was written by the late Mr. Bindley, and was a loose leaf in his copy. He appears to have first possessed it in 2 vols., and believed the same complete; and afterwards, on obtaining the third volume, transposed the leaf from the one copy to the other. I watched for it in the Catalogues for some years, and could only obtain a single

volume until the sale of Mr. Bindley's library. It contains much local information nowhere else preserved, and may be fitly appreciated as an useful and important work, as aiding literary and theatrical inquiries of that period.

"JOSEPH HASLEWOOD."

Note by Mr. Bindley.—"This book being very irregularly paged, and some of the leaves likewise transposed, appears on a cursory inspection to be defective; but after an accurate collation, I find it to be quite perfect and complete; no more of the work than these two volumes having been published. They are very rarely to be met with entire, and are valuable, not only for many pieces both in prose and verse not to be found elsewhere; but as being, I believe, the first miscellany of the kind in our language, and the parent, as it were, of that numerous issue of Magazines, Journals, and Literary Reviews, which have since almost deluged the public under an endless variety of forms and titles, not always to the interest of good taste and judicious criticism. This copy I bought at an auction of books at Messrs. Leigh & Sotheby's in York Street, Covent Garden, the latter end of January, 1796, price 8s. 6d.—T. B.]"

SIR JAMES REYNOLDS.—Any information, or references to books where it may be found, relating to the life and parentage of Sir James Reynolds, Knt., Lord Chief Baron of the Exchequer from 1730 till 1738, will greatly oblige M. A. P.

[James Reynolds, Esq., was created Serjeant-at-Law Dec. 20, 1714; Judge of the King's Bench, March 2, 1724; and Lord Chief Baron of the Exchequer, Apr. 28, 1730; which last office he resigned in 1738. He died Feb. 9, 1738-9, aged fifty-three, and was interred in St. James's Church, Bury St. Edmund's, where, near the west end against the north wall, is a very large and handsome mural monument of different marbles to his memory, consisting of a pedestal raised about fifteen inches from the floor, on which is seated, facing the spectator, the figure of a Judge in his robes. In his left hand he holds a glove, and his right hand is stretched out and open, as in the act of addressing the jury. This figure is nearly, if not quite as large as life. On each side of it stands a boy, one with a torch, the other with a death's head in his hand. Behind the Judge is a large slab of dove-coloured marble, above which is a compass pediment; and on the top of that a boy blowing a trumpet, and on each side of him an urn. On the front of the pedestal on which the Judge is sitting, is a long inscription in Latin, printed in *A Description of Bury St. Edmund's*, ed. 1782, p. 63. On the same wall is another large mural monument to his wife, Mary Reynolds, ob. 18th July, 1736. It is doubtful whether this Judge was knighted. Another of the same names flourished at this time, namely, Sir James Reynolds, Lord Chief Justice of the Court of Common Pleas in Ireland, 1727; and one of the Barons of the Court of Exchequer in England, 1740: ob. May 20, 1747, tat. 63. Vide *Letters of the Rev. James Granger*, 1805, p. 85.]

SPANISH PERIODICAL.—Some two years ago, a little duodecimo periodical, in the Spanish language, was instituted in London by an English gentleman, assisted by Spaniards, having for its object the propagation of Christianity in Spain. I wish to know something more of this work. It had the title of *Alba*. I accidentally saw one number of it; and as it does not appear to have been advertised in this country, I do not know how to search for it. I understood that it circu-

lated largely in Spain. I wish to learn more particulars of this little book. F. FITZ HENRY.

[We believe only one number of *El Alba, Periodico de Instruccion y Recreo*, 1854, price 6d., was ever published. It bears the imprint: "Londres: en la Imprenta Española de C. Wood, 88. Gracechurch Street."]

Replies.

RYMER'S "FÆDERA."

(2nd S. xi. 408.)

The entry referring to "a book of all the leagues and treaties," quoted by MR. RAYMOND DELACOURT, cannot possibly mean the series of volumes known as Rymer's *Fædera*. The entry is dated 23 April, 1694, in the reign of William III., when Rymer, indeed, was "royal historiographer," having succeeded Shadwell in 1692. But Rymer's *Fædera* did not commence appearing till ten years later, in the reign of Queen Anne. The first volume came out in 1704: A. and J. Churchill, London: and was slowly continued at intervals of many months. As I possess the original impression (of 200 copies only), I will give the dates of each tome — tom. ii., 1705; iii., 1706; iv., 1707; v., 1708; vi., 1708; vii., 1709; viii., 1709; ix., 1709; x., 1710; xi., 1710; xii., 1711; xiii., 1712; xiv., 1712; xv., 1713; xvi., 1715; xvii., 1717. Rymer died in December, 1713, during the impression of the 15th tome. This accounts for the longer delay of the publication of tomes xvi. and xvii.; indeed it was doubted for a time if the work would be continued, as appears from a letter, dated Oxon. July 11, 1714, from T. Hearne to Mr. Anstis, wherein he writes: —

"I should be glad to know whether Rymer's *Fædera* will be continued. He intended to have published a separate volume of Critical Observations. But how well he was qualified for that I know not."

The 16th tome came out under the editorship of Robert Sanderson, thus announced on the title-page — "Ex schedis Thomæ Rymer potissimum, edidit Robertus Sanderson." The 17th seems to have been entirely the result of Sanderson's labours, for we read in the title-page — "Accurate Roberto Sanderson, generoso." The word "accurate" being that which was adopted by Rymer. There is, therefore, an inaccuracy in Brunet, and various biographers, who ascribe to Sanderson the publication of the three supplemental volumes only, xviii. xix. and xx.

MR. R. DELACOURT asks if this important work was a private speculation? Certainly not. Rymer places this notice on each title page — "In lucem missa de mandato Regina; and Sanderson, "In lucem missa de mandato Regio" (George I.) At the end of tome xvii., after the Index of the whole work, is appended —

"Syllabus, seu Index Actorum MSS, quæ LIX. volu-

minibus compacta (præter xvii. tomos typis vulgatos) collegit ac descripsit Thomas Rymer. Quæ in his voluminibus in Bibliotheca Cottoniana nunc reservatis continentur, versa pagina monstrabit."

Then follow 125 folio pages containing, in double columns, the list of the MSS. of these fifty-nine volumes, with their titles and dates, arranged by Rymer; so that, although the *Fædera*, in its present matter, be so important and voluminous, yet it only contains, apparently, the minor portion of the "Acta MSS." Possibly the fire in the Cottonian library may have destroyed or injured a part of these volumes; yet it would appear that, there must be still an immense mass of such documents unpublished: the very titles of which, as they appear in the 17th vol. of Rymer, are not devoid of interest, and certainly excite the desire to inspect the originals. I would here ask why the republication of the *Fædera* by Government, which was commenced some forty or fifty years ago, was suspended?

JOHN WILLIAMS.

Arno's Court.

KING JOHN'S FIRST WIFE.

(2nd S. xi. 266. 357. 398.)

In endeavouring to ascertain what was the real name of the first wife of John Lackland, there are two points that must be borne in mind: —

1. That, whatever her name, she was daughter of the Earl of Gloucester, and succeeded her father as Countess of Gloucester.

2. That after she was divorced from King John she was twice married, first to *Geoffrey Mandeville*, Earl of Essex, and secondly to *Hubert de Burgh*, Earl of Kent.

Fortunately for the present inquiry, these events occurred within the limits of the narrow period, of which alone the national records have been published by the munificence of Parliament; and I am thus enabled to lay before your readers the following extracts: —

"Galfridus de Mandevill finem fecit cum Domino Rege p viginti millia Marcarum pro habendâ in uxorem Isabellâ Comitissâ Glouc cum omnibus terris, tenementis et feodis quæ ipsam Isabellam contingunt, except' castro Bristol et chaciis extra Bristol quæ ad Bristol pertinent," &c.—*Rot. de Finibus*, 15 Johann. m. 1.

"Sciatis quod dedimus Isabellam Comitissam Glouc, cognatam nostram Galfrido de Mandevill comiti Essex' in uxorem, cum omnibus terris et tenementis et feodis ejusdem Comitissæ," &c.—*Rot. Pat.* 15^o Johann. m. 4; *Rot. Claus.* 15^o Johann. m. 1. and 2.

"Mandatum est Vicecomitibus Subamp't, &c., quod sine dilatione plenam saisinam habere faciant Huberto de Burgo Justiciario Angliæ de omnibus terris Isabellæ Comitissæ Glouc' quæ dominus Rex ei commisit custodiendas," &c.—*Rot. Lit. Claus.* 1. Hen. III. m. 11.

I trust that these extracts will be sufficient to satisfy W. S. that the old pains-taking authorities of the Heralds' College did not go upon slight grounds in assigning to the Countess of Gloucester

the name of *Isabella*; and I cannot but think that Mr. WILLIAMS will readily acknowledge that more weight attaches to such records than to the statement even of a contemporary chronicler.

With respect to the inquiry made by St. SWITHIN, I am persuaded that your readers will agree with me that the Countess *Isabella* (as I trust I may be permitted to call her), is fully entitled to be considered John's first wife. It is true that when he was about six years old, a marriage was agreed upon for him with *Alice* or *Agnes*, daughter of HUBERT, surnamed *Le Saint*, Count of MAURIENNE (a title borne at that time by the House of Savoy); but in the course of a few months the young princess died, and within two or three years afterwards, John, still a boy, was betrothed to his cousin, the youngest daughter of the Earl of Gloucester, whom (in fulfilment of this betrothal) he married in 1189.

MELETES.

I presume the communication from Mr. J. G. NICHOLS (p. 416.) may be considered to have quite set at rest the controversy concerning the name of this lady. May I point out what I believe to be another mistake concerning her? My researches on this subject have led me to the conclusion that Isabel was *not* married to Hubert de Burgh, as stated by your correspondent W. S. I cannot discover that he ever assumed her title, and I am under the impression that the passage in the Close Rolls (1 H. III.), which states that the lands of the Countess of Gloucester have been entrusted to the care of Hubert de Burgh, marks the date, not of any third marriage of Isabel, but of her death. Had she been given in marriage to Hubert, the grant surely would have run in the same terms as on her marriage to Geoffrey de Mandeville, — "Know that we have given Isabel, Countess of Gloucester, to Geoffrey de Mandeville to wife," &c.

Permit me to offer my most grateful thanks to Mr. NICHOLS for information which will be of much service to me.

If the Editor's patience is not quite exhausted, I beg leave to add a few words to St. SWITHIN. I think it can scarcely be said that John was thrice married, as his alliance with *Alice* (or *Agnes*) of Maurianna was merely a betrothal in infancy, and was terminated by her death while still a child.

St. SWITHIN is mistaken in calling her the daughter of the Earl of Morton: she was the eldest daughter of Umberto III., Count of Maurianna (the ancient name of Savoy), and Faydida of Toulouse. (See Anderson's *Royal Genealogies*.) English writers frequently corrupt Maurianna into *Mortaigne*, from which I suspect St. SWITHIN's mistake has arisen.

HERMENTRUDE.

In answer to St. SWITHIN, I wish to observe that my expression of "first wife" was in

reply to HERMENTRUDE, who thus designated the daughter of the Earl of Gloucester. We really meant John's first *queen*. As to *Alice*, daughter of the Earl of Morton, is it after all clear that she became the wife of John? There was a *betrothment* in the year 1173, when John, born in 1166, was only seven years old. *Alice* was still younger. Matthew Paris says: —

"Anno Domini MCLXXIII. Rex Anglorum Henricus Johanni filio suo, cognomento *Sine terra*, vix septennem filiam Huberti Comitis de Moriana primogenitam . . . in sponsam accepit." (*Hist. Angl.* p. 122. ed. Tigr.)

And in Rymer (vol. i. p. 33.) there is recorded the "Cirographum inter Regem et Comitem Mauriana de matrimonio inter Joh. filium Regis et Aalis Comitis filiam." By this contract the king received a large amount of territory, and on his part —

"Incontinenti vero mittet Rex Comiti Mille Marcas Argenti; et quam cito filiam Comitis recipiet, ad minus habebit alias mille marcas argenti; et quicquid fuerit de duobus millibus marcis residuum, recipiet Comes quando matrimonium inter filium Regis et filiam Comitis fuerit contractum per legitimam aetatem, vel Romanæ Ecclesiæ dispensationem."

But when did the marriage take place? John took the Earl of Gloucester's daughter to wife in 1189. He was then twenty-three years old. When did *Alice* die? Did she live to a marriageable age? I cannot at present answer this question. Perhaps St. SWITHIN will kindly do so.

In reply to W. S., I beg to say, that if there exist any contemporary documents, such as wills and donations, in which the name of the Earl of Gloucester's daughter is written "Isabel," that will decide the question, in opposition to any historian or chronicler. I have failed to find any such document alluded to among the books in my possession — such as Rymer, the *Monasticon*, and others. I should be glad to know what the fact is. If such documents, however, do not exist, then I should be inclined to prefer the authority of Matthew Paris to that of other chroniclers. However, I do not despair of finding the right solution of the difficulty.

JOHN WILLIAMS.

Arno's Court.

ANTHEM.

(2nd S. xi. 367. 457.)

The derivation given by Dr. RIMBAULT appears to be in the main correct, although it would perhaps be advisable to substitute (τῷ) ἀντίφωνον (=anthem in anc. Greek), or the mid.-Latin *antiphona**, for the adjective he gives, *antiphonal*,

* *Bescherelle*, s. v. *antienne*, gives this derivation, and so does Wedgwood in his *Etymol. Diet.* The latter also compares the Angl.-Sax. *antefn*, and just mentions *stefn* and *stem*, though he does not give the meaning of *stefn*, nor say in what sense he uses *stem*.

of which at any rate the *l* forms no part of the root. As, however, the derivation is one which is by no means obvious, and can hardly be accepted by those who are unwilling to investigate the matter, perhaps I may be allowed to endeavour to trace the steps by which *antiphona* has become *anthem*.

Antiphona (Ital. and Span. *antífona*, Port. *antífona* or *antiphona*, mod. Gr. *ἀντίφωνος*) seems first to have become corrupted into *antephone**, for in old Engl. we find *antephne* (Halliwell), and in Angl.-Sax. *antefn*. Now *antefn* became *antem*, the form used by Chaucer, in the same way that the Angl.-Sax. *stefen*, voice, was sometimes written in its oblique cases *stemne* (instead of *stefne*), whence the Dutch *stem* and the Germ. *Stimme*. Similarly, the Iceland. *stafn*, the end or prow of a ship, Angl.-S. *stefn*, Germ. (*Vorder*)*stefen*, Dan. (*Frem-*, or *For-stavn*), became in Swed. (*Fram*)*-stam*, and in Engl. *stem*.

Finally, the relation of *antem* to *anthem* is the same as that of *te* (old Engl.), and *tat* (Lanc.)†, to *thee* and *that*.

Antem must therefore be divided *ante-m*, the *m* being all that is left of *phona* or *φωνή*.

The French *antienne* must be divided *anti-enne*, the *enne* corresponding to the *m* in *antem*. The Mid. Lat. *antiphona* probably became *antiphne*‡ (cf. *antephne supra*), this *antiphne*§, this *antiphème*, and then by the elision of the *ph*, *antienne*. So the Lat. Stephanus (Ital. Stefano, Span. Estevan, Engl. Stephen or Steven) probably became *Estephane*, *Estiphène*, *Estiphème* (like *chrétienne* from *christiana*), *Estienne*, *E'tienne* (the present Fr. word), in which the *enne* corresponds to the *phanus*.

In Engl. the letter *v* frequently becomes elided, e.g. *e'en* for *even*, *se'nnight* for *severnigh*t.

The only connection between *anthem* and *anthymn* seems to be that they are both compounded with *ἀντί*, and both have the same signification. *Anthymn* was evidently formed from *ἀνθύμνος* (a Greek word coined for the occasion), and therefore signified a *hymn* sung by *alternate* voices. It is then, perhaps, a more appropriate term than *anthem* (antiphon), which can only signify an *alternation of sounds*, and might therefore just as

properly be applied to the responsive grunts of two pigs as to the answering strains of two (or more) human beings. Possibly some pedant, imagining that *anthem*, which (at any rate in the form *antem*) seems to be the older word, was derived from *ἀντί* and *ἦμος*, thought he would display his learning, and so wrote *anthymn*. F. CHANCE.

What Lowth has termed *parallelism* in Hebrew poetry, Buxtorff had explained in his "Tractatus Brevis de Prosodia Metrica," at the end of his *Grammar*, the first hemistich being named *בֵּית*, the door or entrance, the last *סוּף*, the close or conclusion of the metre. The thirty-one accents, distinct from the vowel points, in use by the Jews, represent, each of them, one or more notes, or a phrase of music; and although it is not to be supposed that these are the tones in which David sung the Psalms, they are nevertheless the nearest approximation thereto which we at present possess. Dr. Hook (*Lives of the Archbishops of Canterbury*, i. 2. p. 110.) says:—

"St. Ambrose introduced into the Western Church the system of chanting which had prevailed in Antioch so early as the year 107, improving what he imported, but venerating a style of music which had probably been inherited from the Jews. Gregory, following his example, increased the number of ecclesiastical tones."

But singing in course or alternately *τὸ ἀντίφωνον**, which was an institution of the Eastern Church, was first introduced at Antioch, according to Theodoret (*Hist. Eccles.* ii. 24.), about 350. We may infer however, from the parallelism of the Psalms, that they were originally sung by course, or alternately by different members of the choir, perhaps placed in different parts or sides of the Temple, as is now done in our cathedrals. Our term *anthem* being traced backwards to the French *antienne*, the Italian *antifona*, and the Latin *antiphona*, has its origin in the Greek *ἀντίφωνον*. (Socrates, *Hist. Eccles.* vi. 8.) The practice of the Arians singing hymns and anthems as they walked in procession by torch-light is mentioned by Sozomen (*Hist. Eccles.* viii. 8.). The anthems, as sung in some of our churches, where two stand together to sing the *duet*, one alone for the *solo*, three for the *trio*, and all rise to join in the *chorus*, is an extension of the duplicate or double chorus singing, which was probably the original *ἀντίφωνον* or *anthem*. The strophe and antistrophe of the Greek drama is analogous to this, with the addition of motion from left to right and *vice versa*. Johnson's derivation of *anthem* from *anti-hymnus* is void of historical and etymological authority. (See Rousseau, *Dict. de Musique*, i. 39.) T. J. BUCKTON.

Lichfield.

* This ecclesiastical term must not be confounded with the classical word *ἀντίφωνος*.

* I cannot think of any example in which *ἀντί* has become corrupted into *ante*, but *ante* has frequently become *anti*. Thus *antechamber* is frequently, but incorrectly, written *antichamber*. So too we always find *anticipo*, *antistes*; though they are compounded with *ante*. The French always write *antichambre*, *antidater*.

† See Halliwell.

‡ The *o* was readily elided, because, as shown above, it was pronounced short in the mod. lang. derived from the Lat., the stress being laid upon the *i*.

§ In Port. I find *antiphen* or *antifen* (an orthographical mark), probably from the same root. The French commonly preserve the Gr. *ph*, and do not change it into *f* and *v*, like the Ital. and Spanish.

I should think there could be no "difference of opinion" about the etymology of anthem, as given by DR. RIMBAULT, — ἀντίφωνα, neut. plur., is the word used in ecclesiastical Greek. Du Fresne quotes from the proceedings against Cyril in the Council of Ephesus: — "ἐξήχον ἐπὶ τὸ πάλαιον, ψάλλοντες ἀντίφωνα."

Johnson was misled by the *th*, which however is a modern corruption. Chaucer writes *antem* in the *Prioress's Tale*, 1358-9: —

"To me she came, and bad me for to sing
This *antem* veraily in my dying," &c.

And the word comes naturally from the Greek through the Saxon *antefn*, for which Bosworth gives a very strange etymology. The vulgar have preserved, as they very often do, the old (or Chaucer's) pronunciation. It would account for the final *m*, if we could find such a word as ἀντιφώνημα, but unfortunately there is no such word.

E. C. H.

I am not a little surprised to see your excellent correspondent DR. RIMBAULT wander so far with regard to the etymology of the word *Anthem*. It is, undoubtedly, an antiphonal song, but not derived from ἀντί and φωνή.

Dr. Barrow (see *ante*, p. 367.) suggests the etymology, which Dr. Johnson confirms. It is really *anthymn*, from ἀντί and ὕμνος, the *τ* being changed into *s*, in consequence of the aspirate with which the latter word commences; so that we obtain, first *anthymn*, then *anthem*. W.

HAMMOND THE POET'S MOTHER.

(2nd S. xi. 348. 430.)

"The confusion touching the subject of Hammond's mother" has become worse confounded by the introduction by DR. DORAN himself, of an absurd blunder of Dr. Johnson's: and DR. DORAN is in error also in stating that Sir Robert Walpole, first Earl of Orford, had but one sister. It is seldom such men as these are caught tripping, and when they are, it is very gratifying to be able to set them right.

Sir R. Walpole had *three* sisters;—1. Mary, Lady Turner; 2. Dorothy, Lady Townshend; and 3. Susan or Susanna, the wife of Anthony Hammond, Esq. of Wotton, co. Norfolk, but that Anthony was no more related to the elegiac poet James Hammond than he was to Dr. Johnson himself. The commission of such an error is the more excusable when we reflect under what circumstances the *Lives of the Poets* were written; but it has been the means of misleading many who have relied on the usual value of that great man's assertions. Johnson must have jumped at the conclusion that Walpole's brother-in-law was the

father of his hero; but the bestowal of very little pains would have proved to him that he could not possibly have been so. Mr. Hammond of Wotton was of an entirely distinct family to that of the poet; the former is now represented by his direct descendant, Anthony Hamond, Esq., of Westacre High House, near Swaffham, who was high sheriff of Norfolk some twenty-five years since; while Anthony Hammond, the father of James, was of the family of Hamon, Hammon, or Hammond, of St. Alban's Court, near Nonington in Kent, the present owner of which is William Hammond, Esq., High Sheriff in 1846.

The following detailed information will, I trust, satisfactorily clear up all the, at present, apparent discrepancies:—

Sir William Hammond, Knt. of St. Alban's Court, who died in 1615, married Elizabeth, dau. of Anthony Aucher, Esq. of *Bishopsbourne* (whose wife was Margaret, dau. of Archbishop Sandys). Of the numerous issue of this marriage, I need only make mention of his son and successor Anthony, of St. Alban's Court, and of his daughter Mary, who married at *Bishopsbourne* in 1621 Thomas (afterwards Sir Thomas) Stanley, *father of Thomas Stanley the poet*. The son Anthony (doubtless named after his grandfather Aucher) died in 1661, leaving four sons and several daughters. From the *eldest* son the present Mr. Hammond of St. Alban's Court, is sixth in descent; and the *third* son was "Silver-tongued" Anthony Hammond, of Somersham Place, co. Hunts, M.P. for Huntingdon, and Commissioner of the Navy. He married at Tunbridge in 1694, Jane, dau. of Sir Walter Clarges, Bart. (nephew of Anne Clarges, who was wife of General Monk, Duke of Albemarle), and had, with other issue, James Hammond, author of the *Love Elegies*, and M.P. for Truro. S. T.

The mistake in the biographical notice of James Hammond which is prefixed to his *Poetical Works* is pointed out in Chalmers' *Biog. Dict.* And the correctness of the Tunbridge entry is proved (if proof be needed) by autobiographical entries in a common-place book of Anthony Hammond, the father of the poet, which is preserved (together with several other note-books in his own handwriting), among Dr. Rawlinson's MSS. in the Bodleian Library, MS. A. 245. Among these entries we read as follows:—

"1677. 6 Oct. My wife, Jane Clarges, was born at three quarters of an hour past six in the evening, or thereabouts.

"1694. 18 Feb. I saw Mrs. Jane Clarges at St. James's Church, in Jernyn Street.

"1 Mar. I came from Somersham to London upon ye proposal of Mrs. Jane Clarges.

"14 Aug. I was marry'd at Tunbridge, and went from thence to Northiam.

"1710. 22 May. My son James born.

"1712. 20 March. Jammy's commission for ensign in Lord Slane's regiment was to be dated, the ensign's commission whom he succeeded being then vacant."

W. D. MACRAY.

At the general election in 1741 *Hammond* was returned for Truro; and in the list of members given by Chandler in his *History and Proceedings of the House of Commons*, he appears as *James Hammond, Esq.*; so that whatever doubt there may be as to the sincerity of his love, or the goodness of his verses, I do not conceive there can be any as to his name. The parliamentary career of the poet was but short. On the 10th of June, 1742, a new writ was ordered for Truro in the room of *James Hammond, Esq.*, deceased.

LUMEN.

SHAKESPEARE MUSIC.

(2nd S. ix. 175.)

Portions of the well-known speech of Viola (*Twelfth Night*, Act II.), have been set to music at least three times. All are supposed to know Haydn's setting, as a solo canzonet, which, beginning at "She never told her love," closes with the words, "Smiling at grief," omitting the intermediate words, "And with a green and yellow melancholy." Then there is Dr. Harrington's setting as a terzetto (about 1800?), which is styled "Viola's Account of her own conceal'd Love, in Shakespeare's *Twelfth Night*." This composition opens with the third line ("My father had a daughter"), of Viola's preceding speech, and closes with the interrogation, "was not this love indeed?" which immediately follows the words "smiling at grief." The third setting (perhaps about 1842), is a duet for two sopranos, by Mr. George Nicks; the opening and closing words the same as in Haydn's canzonet, but the words omitted in that are retained in this duet, which has a quaint dedication to the ladies by whom it was originally sung, and terminating thus:—

"In a free country (merry old England), which abounds with DISCERNING and DESERVING young cavaliers, there can be no fear that either of you will be doomed to sit—

—'like patience on a monument,
Smiling at grief.'"

The first song of the Clown (in *Twelfth Night*), "O! mistress mine," has had at least *five* settings. One of these is in Mr. Chappell's work, *Music of the Olden Time*; one by Mr. J. Addison (1800?), and another by Mr. W. Linley in his *Dramatic Songs of Shakespeare*. These are solos. Mr. Linley refers to a setting of these words as a glee by Mr. R. J. Stevens, and there is one by the Margravine of Anspach, as I learn from the following heading to a piece of music which I lately met with—

"O! mistress mine; a favourite Madrigal, composed

by her Serene Highness the Margravine of Anspach, and adapted for two voices, by Joseph Major."

Of the Clown's second song, "Come away, Death," sung to the Duke Orsino, I have also found *five* settings. The earliest is by Dr. Arne (about 1740), and sung by Mr. Lowe. Another, also as solo, by Mr. Linley, who, apparently, was unacquainted with Dr. Arne's composition. A third is anonymous (by a lady) about 1800 (?), and two in the glee form; the earliest by Mr. R. J. Stevens, and the other by Mr. G. A. Macfarren.

It is somewhat curious that Mr. Linley, in his notice of this "song," is hardly reconciled to Shakespeare's introduction of it in such a part as that of the Clown. Mr. Linley was an accomplished gentleman, and a true Shakespearian, yet perhaps he has not here shown a due consideration of this particular matter. These are his words:—

"From the Duke's interesting description of the latter song ('Come away, Death') to Cesario, Shakespeare evidently meant that it should be sung with pathetic expression; but one is not prepared to expect or relish it from the Clown: there is nothing ludicrous in the words, and the plaintive wildness which they seem to demand from music, could not, by any aid or preparation, be given by the Clown, so as to produce a feeling of melancholy. It would be more likely to excite laughter."

It is remarkable that Shakespeare, almost as if to meet similar objections to the foregoing, has made the duke ask for the song in such a way as to indicate that he has *no idea that it was a Clown*, in any lower sense of the word, who sang it. Here is that portion of the dialogue which involves the point in question, and I would suggest that the whole scene will bear study in relation to the special objections of Mr. Linley:—

"Duke. Give me some music.—Now good morrow, friends;

Now, good Cesario, but that piece of song, That old and antique song we heard last night; Methought it did relieve my passion much More than light airs and recollected terms, Of these most brisk and giddy-paced times.

"Curio. He is not here, so please your lordship, that should sing it.

"Duke. Who was it?"

"Curio. Feste, the jester, my lord, a fool, that the lady Olivia's father took much delight in; he is about the house."

Now, if we allow ourselves to imagine that the Clown, in addition to his marked abilities as a wit, had the gift of a fine voice, and a real love and knowledge of music, there need not, possibly, be any such discrepancy felt as Mr. Linley apprehended. That the Clown had the voice is evident from the admiration which he excites in that respect, and that he felt himself to be quite at home in different styles of song, seems indicated by the easy way in which he asks Sir Toby and Sir Andrew whether they would

"Have a love song or a song of good society?"

And his answer to the duke, when he has finished

his *pathetic song*, and the former, giving him money, says —

"There's for thy pains,"

has far more significancy if understood as painting a truth as to the Clown's *real love of music*, than if taken merely as a play upon the Duke's words.

"Clown. No pains, Sir; I take pleasure in singing, Sir."

From this point of view, the Clown's reply has a double-edge to it: one, the *mere play upon words*, for his character of Jester; and the other marking his feeling for such music as that which he has just performed, and his consciousness that he is competent to please such a duke as is Orsino, "noble in nature as in name."

The circumstance that Dr. Arne's setting of "Come away, Death," has the name of Mr. Lowe (a favourite in his day, and of whom Dr. Burney says that he had the finest tenor voice he ever heard), as the original singer, made me curious to ascertain whether that singer had undertaken the part of the Clown; and I applied to a friend, who has paid particular attention to dramatic things for information as to that point. The following passage is from his reply:—

"Lowe certainly never played Clown in *Twelfth Night*. But it was not unusual for one man to do the speaking, and another the singing in characters like that. Lorenzo, in the *Merchant of Venice*, for example, had a singing double, I know, in Garrick's time."

Thus, it appears, that upon the stage the qualities necessary for the personation of the Clown, are scarcely to be found united in one man. Perhaps the more the Clown in *Twelfth Night* is studied, in his character and qualifications, the more he would be found to be, like the melancholy of Jaques, "compounded of many simples, extracted from many objects." ALFRED ROFFE.

Somer's Town.

SIR HENRY SPELMAN (2nd S. xi. 405.) — "In 1634 he occurs as Treasurer of the Guiana Company, and probably held that office in 1632." The Colonial Calendar of State Papers lately published under the direction of the Master of the Rolls, supplies additional information for the biography of this distinguished antiquary. In a "Brief Relation of the present State of the Business of Guiana," dated 20 June, 1627, we find Sir Henry Spelman chosen Treasurer of the Company (p. 85.) As his name "occurs as Treasurer in 1634," he must doubtless therefore have held that office in 1632. As early as July 1622, he was one of the Council for New England (p. 31.), of which he appears to have been an active member, from the numerous allusions to his name in the minutes of that Corporation. On 25th April, 1635, he was one of the council present who "thought fit to publish to posterity," in the form of a "Declaration," their reasons and ne-

cessities for resignation of the Great Charter of the Corporation (pp. 2045.)

There are some curious allusions in the same Calendar to a *Capt. Henry Spelman*. For instance, in the "Report of Proceedings in the [first] General Assembly convened at James City in Virginia, 30 July, 1619," we read that —

"Capt. Henry Spelman, who confessed to having spoken to the Indians very irreverently and maliciously against the Government, was degraded of his title at the head of his troop, and condemned to seven years' servitude to the colony, as interpreter to the Governor." (P. 22.)

He appears, however, to have been restored to his rank before the seven years were expired, as in 1623 he was sent forth with twenty-six well-armed men to trade with the Indians, who took them all prisoners (pp. 43. 56.)

Can this Capt. Henry have been the subsequent Sir Henry Spelman? W. NOËL SAINSBURY.

ARMORIALS IN ARCHITECTURE (2nd S. xi. 330.) The information that you were so kind as to furnish respecting the arms of Henry of Blois, the founder of the Hospital of St. Cross, has led to a singular discovery. There is on one of the arches in the oldest part of the church a very remarkable moulding, having something the appearance of a Greek fret. It was evidently original work, and not inserted subsequently. Hence the question arose, "What has that classic moulding to do in a building of the twelfth century?" But it is now evident that what was supposed to bear the likeness of a Grecian fret, was in fact taken from the *cotise potentee*, forming part of the arms of the founder. It is stated that coats of arms were not used in the way of architectural ornamentation till after the twelfth century. The present instance appears to illustrate one of the first steps that led towards their being applied to that purpose. It would be interesting to ascertain whether, in any other building of about the same date, there are any architectural devices to be found that can be traced to armorial bearings? P. S. CAREY.

FAMILY OF LAWRENCE (2nd S. xi. 87.) — Absence from England has prevented my earlier attention to MR. WATTS's request.

The pedigree of Sir James Lawrence, Knight of Malta, is to be found in the following works, &c.:—

1. In a note on the Sonnet to Mr. Lawrence, in Sir Egerton Brydges' edition of Milton.
2. In the *Gentleman's Magazine* for the years 1815, 1829.
3. Burke's *General Armorie*, "Lawrence of Fairfield, Jamaica."
4. In the will of Mrs. Catherine Franklyn, alluded to in a late number of "N. & Q."
5. MS. W. I. registers presented to British Museum by Capt. L. Archer.

An intimate friend of Sir James Lawrence used to tell me that he frequently alluded to the "knightly privileges" in France, of his order, before the Revolution and after the restoration of the Bourbons; but I apprehend that the privileges were simply honorary. Perhaps Sir James joined the order of Malta in France (?).

Many of the collateral descendants of Sir James are to be found in Lancashire, Wilts, &c., and in the army.

The present family of "Abinger" derives from a common ancestor with the above Lawrences, a daughter of John Lawrence of Fairfield having married a Mr. Anglin, whose daughter became the wife of Mr. R. R. Scarlett, and mother of the first Lord Abinger.* SPAL.

ROMAN HORSESHOES (2nd S. xi. 469.) — The Latin term for a horseshoe is *equi spica*. Nero is said by Suetonius to have shod his mules with silver: —

"Nunquam carrucis minus mille fecisse iter traditur, soleis mularum argenteis, capusinatis mulionibus." — Suet. Nero, cap. xxx.

W.

REYNOLDS, GEORGE, LL.D. (2nd S. xi. 350. 399.) — A kind friend has supplied us with extracts from the registers of St. Andrew, Holborn. Among them is this entry: —

"1724, Dec. 2. George Reynolds, B.C.L., and Chancellor of Dico, of Peterburrow, and Ann Thomson of St. Neot's, Hunts, by my Lord Bp. of Lincoln, his father."

George Reynolds took the degree of LL.D. in 1726. According to *Graduati Cantabrigienses*,

* Susanna, an elder daughter of the above John Lawrence, married (circa 1748) a Mr. Lawrence Lawrence, who had spent his earlier years in Pennsylvania and Maryland, and who claimed to represent the family of Lawrence of Iwer (a distinct family from that of St. Ives, to which his wife belonged). This Lawrence Lawrence was in some way nearly related to the family of the celebrated William Penn, as shown in the curious genealogical (!) will of his daughter Mrs. Catherine Franklin (as above), who died at a very advanced age. In this lady's will mention is made of her niece Mrs. Ann Edgar (who ultimately became the sole representative of Lawrence Lawrence.) She was the wife of Alexander Edgar, and her father was Henry Gordon, the son of another Gordon by his wife Ann Taaffe, the daughter of Christopher Taaffe of the county Louth. Mention is made in Henry Gordon's will of his claims on his mother's portion of an ancestral estate in the said county. There are also some curious allusions to *hair-looms*, and the misfortunes of Christopher Taaffe towards the close of the seventeenth century. The children of Christopher Taaffe became Protestants.

There was some connection between the Gordons and the family of Lord Ranelagh which I should be glad to have explained by any correspondent.

Mrs. Edgar's mother was Rachael Lawrence, the sister of Mrs. Franklin, and daughter of Lawrence Lawrence.

I have ventured to add this note, as it may tend to throw some light, or at any rate to point out the traces of certain branches of old families now partially decayed.

edit. 1823, he was then a Fellow of Jesus College; but he vacated his Fellowship by his marriage, and it was conferred on his brother, Charles Reynolds, afterwards D.D.

It will be seen that the foregoing entry is not consistent with Dr. Rix's statement that his wife's name was Elizabeth.

C. H. & THOMPSON COOPER.

Cambridge.

EUPHRATES OR EUPHRATES (2nd S. xi. 407.) — Spenser is wrong in making the penultimate short, there being no authority for it. Milton is correct, by authority of ancient authors; as Oppian in his *Cynegetica* (6): —

"Ανταρ εὐφράετα παρ' ὀχθαῖς Εὐφρήταο."

Orpheus, περὶ Λιβῶν (259.): —

"Συριγγεὺς κελαδαινοῦ
ἔχασιν Εὐφρήταο διαίονμενον ῥαβδιστάο."

Dionysius (756.): —

"Ἀρράβης, αὐτὸς πόσις ἔλκεται Εὐφρήταο."

And Virgil (*Georg.* i. 509.): —

"Hinc movet Euphrates, illinc Germania bellum."

Also *Georg.* iv. 561.; and *Æneid.* viii. 726.

The Hebrew and Chaldee name of this river is פְּרָת pronounced *frath*, rhyming with "wrath."

In like manner פְּרָת in Syriac. In Arabic it is also long; الفرات, meaning "very sweet water."

Milton is therefore supported by etymology.

In Genesis (ii. 14.), where this word occurs, we have הוּא פְּרָת, *Hoo phrath*, the same also in the Targum of Onkelos, meaning "This is Phrath." If not from the Arabic, the Greeks probably named it Εὐφράτης, from hearing the Chaldeans say *hoo phrath*. The word corresponding to the Hebrew הוּא פְּרָת, *this*, is omitted in the Septuagint by Bos, although οὗτος is supplied in Grabe's edition. The Vulgate reads *ipse*, but the English omits the pronoun.

T. J. BUCKTON.

Lichfield.

A school-boy pronounced the *ā* short; one of his companions made the following epigram on the occasion: —

"Venit ad Euphraten juvenis: perterritus hæsit —
Ut cito transiret carripuit fluvium."

Does Mr. Dixon quite forget the concluding lines of the *Georgics*? —

"Cæsar dum magnus ad altum
Fulminat Euphratem bello, victorque volentes
Per populos dat jura, viamque affectat Olympo."

Milton was decidedly a better scholar than Spenser.

F. FITZ HENRY.

FIG-FACED LADY (2nd S. xi. 416.) — Lady C. B. lived in Chelsea: her sister, Lady H. W., was much admired as a beauty. I was at a dinner-party forty years ago with Lady H. W., when all

the party were cautioned previously not to say a word about *pigs*, out of delicacy to Lady H. W.

F. FITZ HENRY.

I saw this phenomenon exhibited in Wakefield circa 1828-9, but was too young to take a note further than a mental one, which has haunted me ever since.

There is a tradition in Dublin that the lady who founded Madame Stevens's Hospital was born with a pig's face, and was fed from a silver trough, but I have not been able to trace it to any authentic source.

GEORGE LLOYD.

LIBURNI (2nd S. xi. 328. 396. 457.) — There is still another meaning besides "galley" that the word *liburnus* in Horace will bear, although I do not find it in the lexicons (including *Facciolati* and *Scheller*), namely, that of *public crier* or *herald*. This is no doubt its meaning in *Martial* (i. 50. 33.) : —

"Procul horridus Liburnus, et querulus cliens ;"

upon which is the following note in the edition of Schrevelius (*Lugd. Bat. 1670*) : —

"Præco publicus è Liburna oriundus, ejus in concilium vocantis, reos ciltantis, actiones proclamantis vox, non paucis horrorem incutit."

And the same in *Juvenal* (iv. 75.) : —

"Primus, clamante Liburno,

Currite, jam sedit ;"

meaning "*the Emperor sits*."

Dusaulx, in a note on this passage, refers to *Martial*, as above, and to a law of the Emperor Antonine : —

"Par laquelle il est évident que ce *Liburnus* étoit un huisier chargé d'appeler les causes qu'on devoit plaider au barreau. Cet endroit de Juvénal montre aussi qu'il avoit des fonctions dans le palais de l'empereur."

In reference to the Abate Galignani's objections, it may be said, 1st, that the words "*deliberatâ morte ferocior*" furnish a complete phrase*, meaning "the more fierce, by having deliberately premeditated her death." (*Plutarch, Anton.* 82. 86.) His second and third objections are obviated by the above-suggested translation, making the *Liburnians* official persons instead of national ones. The public criers would be repulsive objects to a woman of great distinction, who was certainly (as coins testify) not remarkable for beauty, although celebrated for fascination of manners and conversation (*Plut. Ant.* 27.) ; the words *sævis Liburnis* therefore require, I conceive, to be attached to *deduci*, not to *ferocior*.

T. J. BUCKTON.

Lichfield.

MORTALITY in 1587, 1588, &c. (2nd S. xi. 385.) — Perhaps the following response to THE VICAR of LEOMINSTER's application for information may obtain insertion in "N. & Q."

* Zumpt, *Lat. Gram.* lxxii. 3.

The Parish Registers of Boston, in Lincolnshire, show that the mortality in that town, occasioned by the plague in 1587—1588, was very great : the funerals during those years being 372 and 200, respectively ; whilst the average mortality of the eight preceding years was only 122, and that of the twelve succeeding ones only 84. A great mortality took place about this date in several surrounding parishes. In Leake there were 104 funerals from Nov. 1587 to Nov. 1588 ; whilst in the preceding year, and the two succeeding ones, they averaged only 24. In Frampton the greatest mortality was in 1586—1587 ; when 130 funerals are recorded, the average of the five succeeding years being only 30. In Kirton, the next town to Frampton, the greatest mortality is recorded in 1590 ; when 102 funerals took place, those of 1589 having been only 57. The plague and other violent diseases were very prevalent throughout the district within ten miles round Boston, from 1584 to 1592, as is proved by all the parish registers which extend back to that period.

Visitations of the plague, or of other violent epidemics, occurred in Boston in 1637 (raising the mortality about 45 per cent.) ; and in 1658, 1666, 1667, and 1688, when the funerals were 28 per cent. above the average. The small-pox was frequently epidemic in England in the seventeenth century, and probably occasioned the increased mortality in some of these years. The great number of deaths in 1658 is supposed to have arisen from "a severe epidemic, or *influenza*," which occurred generally throughout England in that year. See Dr. Willis's *Practice of Physic*, London, 1684 ; and Dr. Theo. Thompson's *Annals of Influenza*, p. 11.

The mortality by the small-pox, during the fifty-four years immediately preceeding 1802, amounted to nearly one-twelfth of the whole number of deaths during that period.

Of the persons buried in Boston, from 1800 to 1805, nearly half were infants under three years of age, being about one-fourth of the whole number baptized. The last two facts are stated on the authority of the Rev. Samuel Partridge, the vicar of Boston during that period, who paid particular attention to the statistics of mortality in the neighbourhood.

PISHEY THOMPSON.

Stoke Newington.

LEOMINSTER BURIALS in 1587 and '97 (2nd S. xi. 385.) — 1597 was a plague year in London, Alton, Farnham, and other towns.

W. C.

OLD STONES (2nd S. xi. 390.) — Your correspondent will find the symbols explained and illustrated in the *Sculptured Stones of Scotland*, published in 1856 by the Spalding Club ; and also in the recently published *Mainland Characteristics of the Old Church Architecture of Scotland* (Ed-

monston and Douglas, 1861); Maccullock's *Highlands and Western Isles of Scotland* (1824), vol. iv. 427.; Pennant's *Voyage to the Hebrides* (1774), pp. 246. 254., &c.; Anderson's *Guide to the Highlands*, p. 497. Cordiner's *Antiquities of the North of Scotland* (1780), &c.

CUTHBERT BEDE.

THE LIFE AND AGES OF MAN (2nd S. xi. 408).—I have not seen the print on this subject in the British Museum referred to by MR. REDMOND, but I well recollect when a boy seeing at least two of these broadsides, one in the parish of Torryburn, in Fife, and the other in the adjoining parish of Culross, and both in the cottages of the peasantry. One of them I had occasion to see very often, and used to study it with mixed feelings of wonder and awe. The engravings and letter-press were of the rudest description, and the whole print was nearly as MR. REDMOND represents it. It was in the form of a staircase, commencing at the bottom, on the left, with the figure of a child in a cradle, and gradually ascending with a delineation of the various stages of life, represented by corresponding figures till the age of fifty was reached as a culminating point. From this the allegorical stairs descended in a similar manner to the right, reaching at the foot the age of a hundred, represented by a figure in a coffin. Each stage had one or two couplets appended, and also the figure of some animal, emblematic of the particular period of life delineated. I only recollect those of the lamb, as indicative of childhood; the goat of wayward youth, and the ass of the old man of ninety, bent double. Beneath the principal group was a smaller one, exhibiting, if my memory serves me rightly, an allegorical delineation of the world and its vices, represented by various figures (I recollect particularly a female figure, with a cup), and surmounted by the semicircular motto "Resist the Devil, and he will flee far from you." I suspect this curious print must have frequently formed a part of the pedlar's stock in trade in the olden time, and commanded a ready sale, as a moral and edifying adornment of the cottage wall. I dare say it would be rather difficult now to procure a copy. The owners of the prints above referred to were old people, now dead.

D. B.

Glasingow.

BLIGHT (2nd S. xi. 368).—This term is used in a general manner for any disease which curls up or discolours the leaves or blossoms of cultivated plants. The causes are various, and appear to be well, although briefly discussed in the *Penny Cyclopædia*, articles BLIGHT, MILDEW, and APHIS. Blight and other diseases of wheat are treated of in *British Husbandry* (U. K. S., vol. ii. ch. 10. p. 156.); and the authorities quoted are Sir Joseph Banks, Sir John Sinclair, Main's *Vegetable Physiology*, &c. Mr. Lewis, in the first number of

the Entomological Society's *Transactions*, considers the subject of the mischief done by insects. Although the east wind, or a peculiar state of the atmosphere may not be the cause of blight, either may usually occur at the time the disease commences,—hence the illogical assignment of a false cause.

T. J. BUCKTON.

Lichfield.

QUEEN CATHARINE'S LETTER (2nd S. xi. 368. 457).—I trust your correspondent will not think me uncourteous for expressing my regret that he should not have read the two versions of the letter upon which he has commented. Had he done so, he would have seen that Burnet's inaccuracy is not a sufficient account of the variations.

Burnet took it from a copy in the Gresham library, which I understand was burnt when the Royal Exchange was destroyed by fire.

Miss Strickland's varies from Burnet's so materially as to show that it has been printed from another copy. It is not likely, I think, that she copied it so long as thirty years ago, about which time the Gresham copy is said to have perished.

She has been guilty of great inaccuracy in another letter, which I have had occasion to collate; and my first impression was, that she had purposely modernised this letter a little. This, however, is manifestly not the case; and I am anxious to discover the copy (perhaps the original) from which she printed.

NICHOLAS POCOCK.

CHANCELS (2nd S. xi. 412).—I beg to express my best thanks to MR. WILLIAMS for so kindly responding to the appeal that I took the liberty of making to him. I must confess that, notwithstanding the authoritative manner in which the *symbolism* theory has been proclaimed, I always had my misgivings about it, and the reasons urged against it by MR. WILLIAMS appear to me to be conclusive.

I think, however, it must be acknowledged that the authority of Pugin is on the other side.

It is true that one day, while examining a tumble-down old church in Leicestershire, he is stated to have expressed himself as if he looked upon the theory as a pack of nonsense. But on that occasion, I cannot help fancying that, on being interrogated by a looker-on, he answered carelessly, he knew not what. His answer is described as being characteristic, and so perhaps it was; but it certainly is very much at variance with the well-considered expression of his opinion in conversation with Mr. Robinson (2nd S. xi. 34.)

What MR. WILLIAMS says about the disposition of the edifice depending upon the position of the priest, appears to afford an explanation of what I could not before make out. In some churches—in the Cathedral of Besançon, for instance—there are two apses, one at each end, and if my memory is correct, an altar in each apse; and in

this case I conclude that the priest officiating in the western apse would stand so as to look over the altar, facing the people.

MEMOR.

CONTENTS OF OLD BOOK COVERS (2nd S. viii. 510.)—A former number contained an account of the discovery of sundry gold pieces within the boards of a folio volume in the Lincoln Cathedral Library. The *Stamford Mercury* of May 31 records a similar find as having taken place in London:—

"On Friday the Rev. Mr. Ambrose, of Park Street, Regent's Park, purchased a parcel of theological books at a stall in Holborn. Amongst them was a work entitled, *A Christen Exhortacion unto Customable Swearers*, by Miles Coverdale, black letter, printed by Nicholas Hill, without date, but supposed to be 1535. On inspecting the volume he discovered seven guineas of the reign of George I., as well as a letter, which, however, did not refer to the money, nor the reason for placing it in its 'secret hiding place,' sewed up in the cover."

K. P. D. E.

LATIN, GREEK, AND GERMAN METRES (2nd S. ix. 501.; x. 139.; xi. 434.)—On this branch of ornamental scholarship the work that will be found most useful is—

"*Carmina aliquot Goethii et Schilleri, Latine reddita, ediderunt Theodorus Echtermeyer et Mauritius Seyffert*, Phil. D.D. &c. Hal. Sax. 1833."

The eighth part of Anthon's *Latin Versification*, prepared for the use of the students of Columbia College, New York, takes in the subject of German Metres, and exercises on rendering them into the ancient measures. It is published by Harper & Brothers, 82. Cliff Street, New York. F. S.

LITTLE GOODY TIDY (2nd S. xi. 391.)—We had a different version of this in the midland counties. Our hero of a week was one Solomon Gundy, of whom the following was the history:—

"Solomon Gundy,
Born of a Monday,
Christened o' Tuesday,
Asked Church o' Wednesday,
Married o' Thursday,
Took bad o' Friday,
Died o' Saturday,
Buried o' Sunday.

So there was an end of Solomon Gundy."

B. H. C.

MOSES AND AARON (2nd S. xi. 427.)—Assuming the fact of an established usage of early painters to depict Moses and Aaron in black and white robes respectively, may not the symbolism derive from the Scriptural contrast in which the *law* and *Gospel* are sometimes placed, "The law was given by Moses, but Grace and Truth came by Jesus Christ" (*John* i. 17.); the severity and entire obedience required by the law being signified by the black colour of the Lawgiver's clothing, and the pardoning grace of the Gospel personified in the white-robed Aaron, the type of our "Merciful and faithful High Priest in things pertaining to God"? This symbolism by colours was at one time

well known. Judas, the betrayer, was always portrayed with a red beard "as the dissembling colour,"—and the maligners of Martin Luther have a stock calumny against him, as confessing a commerce with Satan in person, because he figuratively expresses the difference between suggestions to open undeniable sin and seductions to sin, which disguised themselves in the shape of duties or allowable actions, by saying that the Evil One used sometimes to come to him as a black devil, and sometimes as a white one.

A. B. R.

SIR WILLIAM DE LANCEY (2nd S. xi. 408.)—In 1815, shortly before the battle of Waterloo, Sir William was married to Magdalen, daughter of Sir James Hall of Dunglass, co. Haddington, Bart. by Lady Helen Douglas, second daughter of Dunbar, fourth Earl of Selkirk, and she was sister to Captain Basil Hall, R.N. She accompanied her husband, who was Quarter-Master General to the British Army, to Belgium, and was with him when he died from wounds received at the battle of Waterloo. In 1819 she became the first wife of Henry Harvey, of St. Audrie's, co. Somerset, Esq., by whom she had a son, who died young, and two daughters, still living. Mrs. Harvey died in 1822, aged twenty-eight years, and was buried at Salcombe Regis, co. Devon.

PATONCE.

CURIOSITY OF THE CENSUS (2nd S. xi. 407.)—The following extract from a newspaper (*The Union*) is perhaps deserving of a place in "N. & Q.":—

"The Census returns show that there is one parish in England which has increased its population during the last decennial period by no less than 100 per cent.

"The parish of Aldrington, near Brighton, was the only parish that returned in the census of 1851 a single unit of population. The parish is entirely agricultural, and was for centuries without a house. When the road from Brighton to Shoreham was made a turnpike, it pleased the trustees of the road to erect a toll-bar in the parish; and the toll-house, of course, had an occupant. Thus the parish became inhabited; and the census, 1851 gave the population as '1.' The census of 1861 shows a population of the same parish of 2; an increase, as we have said, of 100 per cent. The pikeman has taken to himself a wife."

Thus far *The Union*; but it occurs to me that the census of 1871 may possibly show a more wonderful advance, even to 1000 per cent.

It is well for Malthus that he is no longer amongst us.

J. P. O.

THE GIPSY LANGUAGE (2nd S. xi. 129.)—In the List of Books published by Bernard Quaritch, 15. Piccadilly, London, I see the title of a book of gipsy slang, entitled *De Jydske Zigeunere oger Rotevelsk Ordvog*, 12mo., bds., 2s. 6d.; Kjöb, 1837. From the title, it appears the book is printed at Copenhagen; and, no doubt, the gipsy words are translated into Danish. EDWIN ARMISTEAD.

Leeds.

Miscellaneous.

NOTES ON BOOKS, ETC.

Explorations and Adventures in Equatorial Africa; with Accounts of the Manners and Customs of the People, and the Chase of the Gorilla, Crocodile, Leopard, Elephant, Hippopotamus, and other Animals. By Paul B. Du Chaillu. With Map and Engravings. (Murray.)

By this time most of our readers have doubtless, like the fast young lady in *Punch*, "read the Gorilla Book," so that in chronicling the publication of a second edition of M. Du Chaillu's most interesting narrative—

"Of moving accidents by flood and field,—

Of antres vast, and deserts idle,

Rough quarries, rocks, and hills whose heads touch heaven,

And of the cannibals that each other eat,"

we need do little more than call attention to his new preface, in which he gives a chronological table of his various journeys. This may and probably will not satisfy those, who say with the Duke in *Othello*—

"... to vouch this is no proof

Without more certain and more overt test;"

but that test is to be found in the *Proceedings of the Academy of Natural Sciences, Philadelphia*. In the pages of those *Proceedings* will be found extracts from private letters written by him while in Africa in 1856, 1857, and 1858, and which letters contain descriptions of new objects of Natural History discovered by him; and the value of these new discoveries cannot be better established than in the words of Professor Owen, who, after speaking in the highest terms of the traveller himself, proceeds to say: "His collection is the most interesting illustration of the lower creation that has ever reached Europe, and has added very considerably and in important respects to our knowledge." There is one portion of M. Du Chaillu's book which we regard with peculiar interest, and that is, his descriptions of the manners and customs of the different races with which he came in contact. His contributions to our knowledge of the Folk-Lore of Equatorial Africa, so to speak, are to our mind little inferior in importance to the additions which he has made to the Fauna of that remarkable, but hitherto imperfectly known territory: and whenever a philosophical history of Popular Mythology shall be written, our obligations to the present traveller for the information upon this point which he has collected, will be made manifest.

Catalogue of the Library of the Corporation of London. SUPPLEMENT. 1860.

On May 26, 1860, we announced the publication of a well-compiled *Catalogue of the Library of the Corporation of London*, containing all the works received to the year 1859. We have now to congratulate our literary friends, that the Library Committee, to afford every facility to students in their researches, has recently issued a *Supplement*, comprising the works added during the past year. It makes a closely-printed volume of 112 pages, and contains a valuable Index of author's names.

De La Rue's Photographic Portrait Albums.—The readers of "N. & Q." will remember how willingly, when Photography was in its infancy, we opened our columns to all communications tending to the advancement of an Art interesting to all, but more particularly to the Antiquary, for its truthfulness. At that time, too, it may be remembered we advocated small Photographs; and although we have admired many exquisite specimens on a large scale, we have never yet seen reason for giving up our original preference. Our judgment has at length been confirmed by the general taste of the public, as is shown by the rage—for we can describe it as nothing

else—for the so-called *cartes de visite* portraits. All feel that in these gems of art, they have the counterfeit presentment of the men and women of the day, in their habits as they live. And this feeling of the entire truthfulness and fidelity of these portraits of the notabilities of our own time, makes us wish—but alas, the wish is vain—that those of the days of Queen Elizabeth or Queen Anne could be brought before us in the same pleasing form. With the abundance of admirable likenesses now attainable for a small price—since Her Majesty had the good taste to let her loving subjects see her and her family in their happy every-day life—everybody collects portraits of everybody. But when collected, some difficulty has been found in arranging and preserving them. To meet this want in its various forms, Messrs. De La Rue have lately produced a series of Albums in all possible shapes, styles, and sizes; but all distinguished for the good taste with which the name of this firm is now always associated. From the common card-case, or rather from the small Album destined to contain only the two or three portraits of the "nearest and dearest," or the elegant little volume which shall take in all the members of a family, they increase in size to the expanding Album, destined for a yet larger number; and to that which, to our mind, is the best of their series—the so-called *Album Detaché*—and which may be so made as to contain, if required, several hundred portraits. The *Album Detaché* consists of a handsome morocco case, in which are a number of sheets of card-board embossed from designs by Owen Jones, each capable of displaying four or five portraits. The advantage of this novel feature is obvious; not only may an alteration in the arrangement of the collection be made at any time, according to the fancy of the owner, but the collection may be inspected by a large party at the same time, instead of being confined to one or two. All admirers of *cartes de visite* portraits are indebted to Messrs. De La Rue for the introduction of the *Album Detaché*.

BOOKS AND ODD VOLUMES

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Wanted by Thos. Millard, 70, Newgate Street.

Notices to Correspondents.

Among other Papers of interest which are in type, and will appear in our next or following numbers, are—Jocose's Paper on Mutilation and Destruction of Sepulchral Monuments; Charles II.'s Route after Boscombe; Seal of Robert de Thoeny; Pasquin's "Children of Thespis;" Book Worms, by Mr. Blades; The British Museum in 1784; Mathematical Bibliography, by Mr. Cockle; The Naming of New Churches; Extracts from the Registers of the Stationers' Company, by Mr. J. P. Collier; interesting Notes on Oldys's Account of Libraries; curious Folk-Lore articles, &c.

GEORGE LLOYD. Information respecting the history and mystery of Camp Meetings may be obtained of any bookseller connected with the Primitive Methodists.

ERRATUM.—2nd S. xi. p. 478. col. li. l. 34. for "1599" read "1699."

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The Era, Oct. 14th, 1860.

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KING CHARLES II.'S ROUTE AFTER BOSCOBEL.

In the list of books given by Mr. Hughes, in his edition of *The Boscobel Tracts*, no mention is made of one which is certainly of some considerable value. The title of the second part, for it is in two parts, each with a separate title-page, and independent paging, is—

"Elenchi motuum nuperorum in Angliâ pars secunda; simul ac Regis effugij mirabilis à Prælio Wigorniae Enarratio. Authore Georgio Bateo, M.D.," etc. "Londoni . . . 1676."

This book gives an example of the possibility of mistake, in detail as to facts, even during the life time of all or most of the persons concerned in the transactions.

The King's wonderful journey from Bentley Hall, near Walsall, to Abbotsleigh, occupied three days only—September 10, 11, and 12, 1651. In these dates all the accounts are agreed, including that given by Dr. Bate in his *Elenchus*. But the *Elenchus* has a curious mistake in the distribution of the journey to those three days. It also points out one halt in the first day, Bromsgrove, not mentioned elsewhere; and gives the name of the inn, at Cirencester, at which the King slept. Perhaps the following short summary of the journey of those three days, may not be unacceptable to the readers of "N. & Q."

The First Day.—"Ita instructi omnes profectioem bonis avibus auspicantur. Primus Bromsgrovii obvenit casus." This was the loss of one of the horses' shoes. The *Diary*, compiled by Mr. Hughes, says that this occurred "about two hours" after leaving Bentley, to Miss Lane's horse. The King says (p. 162, *Tracts*):—

"We had not gone two hours on our way, but the mare I rode on cast a shoe; so we were forced to ride to get another shoe at a scattering village whose name begins with something like Long—"

This place could not have been Long Marston: for Long Marston was their halting place that day, four miles the other side of Stratford-on-Avon. It was, no doubt, as the *Elenchus* says, Bromsgrove; which must, in 1651, have been not much more than a scattering village. The sound of the first syllable had dwelt on the King's ear, but indistinctly. He makes a still more remarkable mistake in calling Mr. Whitgreave *Mr. Pitchcroft*. (*Tracts*, p. 158.) Such mistakes are not surprising in a narrative made in 1680, twenty-nine years afterwards.

The Second Day.—The *Elenchus* makes the King ride on to Cirencester the first day: a distance which is so nearly impossible, that we may at once reject the statement. The King himself says (*Tracts*, p. 164.), "The next night we lay at Cirencester." They started from Long Marston, in Gloucestershire, and rode through Campden to Cirencester. Unfortunately no names of places between Campden and Cirencester are given. But the *Elenchus* gives us the name of the inn at which they stayed: "Sub noctem ad Insigne Coronæ ventum apud Cirecestriam."

The Third Day.—The *Elenchus* makes this statement:—

"Consequente vespere Marsfeldiam tenent, ubi apud affinem Jana pernoctatur. Tertiâ luce, cum Bristoliam à lævâ reliquissent miliaribus tribus dissitam, ad Nortoni habitaculum accedunt."

No other account mentions Marsfield. It is quite possible that the King may have gone by Marshfield, though the distance would be increased by his taking that route. And it is quite impossible to say what secret reasons may have influenced him in taking any route, where all were dangerous. But I think that here also, the *Elenchus* is wrong. Dr. Bate had omitted all mention of Marston on the first day. Now it is certain, from all other accounts, that Marston, Long Marston, or Marston Sicea, in Gloucestershire, was their first night's resting place. And the King says: "We lay at a kinsman's, I think, of Mrs. Lane's," at Long Marston. Dr. Bate seems to have confused Marston with Marshfield; adding the fact of their sleeping at Jane Lane's kinsman's. From Cirencester, the well known road, the ancient Akeman Street, would take the King to Cross Hands; when he would turn off to

Sodbury, the next place mentioned, with the spelling *Sudbury*, in Blount's *Boscobel*. (*Tracts*, p. 264.) No more names of places are given between Sodbury and Bristol. It would have been pleasant to know whether the King, on leaving Sodbury, went by Iron Acton, Winterbourne, Handbrook, and Stapleton; or by Wickwick, Downend, Fishponds, and the Ridgeway. We are not told by any of the accounts whether he crossed the Avon at Bristol by Bristol Bridge, or by Rownham Ferry. But the expression in the *Élénchus*—"cum Bristoliam à lævâ reliquissent"—seems to show plainly that the King did not cross Bristol Bridge, but passed the river at Rownham Ferry.

All the journeys were very severe ones. To take the journey of the third day. The distance from Cirencester to Bristol, by Sodbury, is about thirty-seven miles. This would make the day's ride to Abbotsleigh quite forty miles. This distance inclined me once to question whether Dr. Bate might not have been right, in making Marshfield a half-way resting place. But, as it is agreed by all the accounts that the whole journey was accomplished in three days, and an acceptance of Dr. Bate's statement would make it necessary to disbelieve all the other accounts, and to take the King to Cirencester the first day, I have come to the conclusion which I have mentioned,—that Dr. Bate mistook Marshfield for Marston.

It may be worth mentioning, that Père d'Orleans, who also concurs in giving three days as the time of this part of the King's journey, transfers the alarm caused by the sight of some rebel troopers at or near Stratford to Evesham: "le faux valet" the King . . . "continua son chemin jusques proche d'Evesham," etc. But by this mistake he does not add another name to those mentioned in the King's route. He had heard of the Vale of Evesham, and mistook it for the Town of Evesham. D. P.

OLDYSIANA: NOTES ON OLDYS NOTES.

THE LIBRARY OF THE GREY FRIARS OF LONDON. — Who was Clement Reyner? to whom Oldys (*anté* p. 402.) attributes part of his information relative to this library. All the particulars given by Stowe or Strype are derived from a passage, *De fundacione librariæ*, occurring in the Grey Friars' Register (Cotton MS. Vitellius, F. XII.), and which I have printed at p. xiv. of my Preface to the *Grey Friars' Chronicle of London* (Camden Society, 1852.) It states that the new library was commenced in the year 1421, the first stone being laid on the 21st of October by Richard Whittington, mercer, who was then mayor; that the building was completed and covered in before the feast of Christmas in the following year; and during the three next years it was floored, plas-

tered, glazed, and furnished with desks, settles, and wainscoting, and also supplied with books. The total expenses amounted to 556*l.* 16*s.* 8*d.* of which Whittington paid 400*l.*; the remainder was provided by the reverend father Thomas Wynchelsey, one of the friars, and his friends. Thus we have the exact sum contributed by Whittington, and it was a very considerable one, upon positive statement. As for the copy of the works of *De Lira*, from the value of which Oldys attempted to estimate Whittington's bounty, it cost 100 marks, but it does not appear that Whittington was concerned in the purchase. It is mentioned thus in a distinct paragraph, which follows that already cited:—

"Item, pro scripto doctoris De Lira in 2^{bus} volumibus jacente jam in catherinis c. marcas, de quibus frater Johannes Frenschke remisit 20*s.*"

If Clement Reyner is, as I imagine, some early writer on the history of the Franciscans, he probably merely followed the short memorandum here given.*

On looking at the recent life of Whittington by the Rev. Samuel Lysons, entitled *The Model Merchant of the Middle Ages*, I observe that he has quoted in a note, at p. 57., the passage of the Grey Friars' Register describing the library, with no material error; after quoting in his text the English versions of it by Stowe and Pennant, which contain several misapprehensions. Mr. Lysons's printer, however, has perpetrated another *alias* for John Iwyn, citizen and mercer, to whom the Grey Friars were originally indebted for their site. This ancient benefactor has already figured in Malcolm's *Londinium Redivivum* as Swen, in the New *Monasticon* as Edwin, and now Mr. Lysons commemorates him as John Twen. I will conclude with a little information respecting the member of the fraternity who was most active in the foundation of the library, under Whittington's munificent patronage. He was one of those buried in the Lady chapel of the Grey Friars' Church, and was recorded in their Register as

"Thomas Wynchelsey, sacre theologie doctor, præcipuus procurator in magnis beneficiis hujus loci. Obiit 18 Feb. 1436." (*Collectanea Topogr. et Genealogica*, v. 282.)

JOHN GOUGH NICHOLS.

ROB. SAMLER (2nd S. xi. 444.) — You ask if anything is known of Rob. Samler, whose hobby appears to have been that of accumulating *printed tobacco papers*. As Oldys calls him an author,

[* Clement Reyner was a learned Benedictine monk, and laborious collector of antiquities belonging to his order. His work is entitled, "Apostolatus Benedictinorum in Anglia, sive disceptatio historica de antiquitate Ordinis Congregationisque Monachorum Nigrorum S. Benedicti in Anglia: cum figuris." Fol. Duaci, 1626.—Ed.]

may we not read Rob. Samber for Rob. Samler? I certainly cannot bring home to Samber any *Nicotian* predilections, but at the period there was a popular author of the name, while that of Samler is not recorded in any literary index I have access to. Of Samber's books I have two, *One Hundred Court Fables, from the French of De la Motte*, 12mo., Curll, 1721, and *The Histories, or Tales of Passed Times* (Fairy Tales), from the French of Perrault, 4th edit. 1750. The first is dedicated to Ant. Hammond from New Inn, which suggests its being the literary relaxation of a lawyer, although, on the other hand, his dealings with Curll savour of Grub Street, particularly when we find him taking *four guineas** from that worthy for *Ebrietas Encomium; or the Praise of Drunkenness*, 1723, which he probably translated from the piquant *E'loge d'Yvesse* of Sallangre, at the instigation of Curll. Other pieces by Samber are:—*Castiglioni's Courtier*, 1724; *Scripture Penitents*, 2 vols. 1720; *An Ode to Christmas*, by R. S., Gent., likely to be him, being dedicated to Francis Browne, from my Chamber, 1716; *Roma Illustrata, or a Description of the most beautiful Pieces of Painting, Sculpture, and Architecture at and near Rome*, 1723; *Memoirs of the Dutch Trade, translated from the French*. These two last are assigned by Watt, the first to R. Samber (the only book, indeed, ascribed to him), and the last to a Dr. Samber, although it would rather seem to range with the miscellaneous productions of the subject of this note. J. O.

"THE LIBRARY AT WESTMINSTER," TEMP. EDWARD VI. (2nd S. xi. 383.)—The annotator upon Bagford's notices of London libraries is wrong in supposing that "the library of Westminster," purged by an Order of Council, as mentioned in Collier's *Ecclesiastical History*, was one belonging to the Abbey. The transaction is thus noticed in the Warrant-Book of the Privy Council (MS. Reg. 18 C. XXIV. fol. 50.) :—

"Feb. 1550-1. A letter undirected [i. e. to a person whose name is not mentioned], in the presence of Mr. Vizechamberlaine and Sr Anthoine Aucher, to take all manner of garnishementes and appailla of silver and gold, and to delyver it to the said Sr Anthonie, and to deface and carrie away out of the liberarie at Westminster all bokes of superstition."

I think the circumstance of the presence of the Vice-Chamberlain being required, shows that this order was to apply to the King's own library in the Palace of Westminster. Sir Anthony Aucher was master of the jewel-house, to whose custody, as another officer of the Crown, the property was duly transferred; and the measure I believe to have been occasioned by the low ebb of the royal finances of the time, which occasioned the most

unbecoming contrivances for raising money, as Mr. Froude has so forcibly shown in his history of the period. No doubt some of the most beautiful productions of mediæval art in the "garnishment" and decoration of books were destroyed by this lamentable edict. JOHN GOUGH NICHOLS.

MATHEMATICAL BIBLIOGRAPHY.

(Continued from p. 346.)

Colebrooke, in his *Algebra* refers (see pp. liii., lxxiii. and lxxix.) to Strachey, but not in the places (pp. iii. and xxviii.) where we might expect to find an allusion to the "*Bija Ganita*". If, therefore, Colebrooke used the original Persian translation for authenticating the text we have in Strachey's version an additional document for collation. Although Strachey's account of *Ata Allah's Bijā Ganita* is (see *Bija*, p. 10) partly literal translation, partly abstract, and partly his own, there is a correspondence, almost an identity, of Strachey's *Bija Ganita* with Colebrooke's *Vijā ganita*. This extends even to the examples: the illustration of squaring by means of 4 as well as 3 (compare Strachey, pp. 14-15 with Colebrooke, p. 135) is scarcely an exception; the "15" of p. 143 (line 7 of § 26) of Colebrooke is an error (and compare Strachey, p. 18). Despite their variations the problems at p. 55 and p. 85 of Strachey are substantially the same as those at p. 188 and p. 262, respectively, of Colebrooke; the "four more examples" mentioned by Strachey at p. 29, and the "two next" at p. 64, of his *Bija* will be found at pp. 154-5, and at pp. 215-6, respectively, of Colebrooke's *Algebra*, and that "wanting" in Strachey's copy is found not only in Burrow's (see *Bija*, p. 89, footnote) but in Colebrooke's text (*Alg.*, p. 273). More than this, the geometrical figures at the page 272 (C.) corroborate the passage with which Strachey (p. 89) concludes.

At p. 83 there is a gap in Strachey's version, where the discussion which (Colebrooke, pp. 258-9) precedes the rule is omitted, while at p. 82 of Strachey the explication increases the length of the rule, as the rule is stated by Colebrooke at p. 256. Again, another rule (Strachey, pp. 80-1, Colebrooke, pp. 251-2) is placed as well expressed differently in the two authors, and the last two examples in Colebrooke's Chapter VII. (pp. 265-6 are transposed in Burrow's copy (compare Strachey, pp. 85-6). The rules which these examples illustrate are differently placed in the two works (compare Strachey, p. 85 with Colebrooke, pp. 263-4). These rules are all literally translated by Strachey. When Strachey mentions examples generally (pp. 14. 16. 17. 18. 24. 56) examples will be found in Colebrooke (pp. 131-3. 139-143. 149. 195-8.) In the question in mensura-

* "N. & Q." 2nd S. ii. 403.

tion at p. 56 of Strachey the given area is 4 not "5", and it is so treated in the solution (and see Colebrooke, p. 198). There is also a slight discrepancy in the description of the solution of the "second example" as given at pp. 55 of Strachey and in Colebrooke (p. 190). The "fourth and fifth" examples (Strachey, p. 55) and the "next question" (*ibid.*, p. 71) have their existence established by Colebrooke (compare pp. 191—2 and 231 respectively).

The first reference to the Leelawuttee at p. 63 of Strachey's *Bija* will be found in the *text* of Colebrooke (p. 213); the second is not so easily traced, but it may be referred to Suryadasa's gloss (Colebrooke, p. 213), or, possibly, to the *text* (at p. 214). I have not traced in Colebrooke (pp. 220—3) the reference to the Leelawuttee at p. 66 of Strachey. The "rule of the Leelawuttee" at p. 67 of Strachey is the "rule of concurrence" of p. 224 of Colebrooke. The figure at p. 68 of Strachey has some correspondence with those at pp. 224—5 of Colebrooke; the "8" in the left hand margin at the former place being, apparently, a misprint. The "rule in the Lilavati" referred to at p. 79 of Strachey is referred to in a footnote at p. 251 of Colebrooke. The reference to the Leelawuttee at p. 66 of Strachey may be due to Ata Alla.

Ata Alla appears to have been acquainted with the Lilavati, and to have been a man of research. See his Preface (Strachey, *Bija*, p. 13) and his remarks (*ibid.*, pp. 58, 61, 65, 67). An observation at p. 64 of Strachey, which appears to be Ata Alla's (compare p. 53 and Colebrooke, p. 215) shows his appreciation of an artifice employed with greater effect by Ferrari. The reference at p. 66 may be verified by referring to §§ 163—4 (pp. 69—70) of Colebrooke's *Lilavati*. That which Ata Alla calls (not improperly, see Colebrooke, p. 184) "Introduction" comprises the first three "Chapters" of Colebrooke; and Colebrooke's Chapters IV., V., . . . VIII. correspond respectively with Books 1, 2, . . . 5 of Ata Alla, whose examples are sometimes (Strachey, pp. 55 and 79) expressed more concretely than those of the other version (compare Colebrooke, pp. 191 and 251). Ata Alla seems, at p. 75 (of Strachey) to have added a solution of his own (compare Colebrooke, p. 242). The "marginal note" mentioned by Strachey at p. 65 may be due to Bhascara's Commentator Crishna (compare Colebrooke, p. 220). A comparison of p. 69 of Strachey with p. 225 of Colebrooke (note 5) appears to lead to the inference that Ata Alla did not translate from Suryadasa's gloss exclusively, although at p. 63 (of Strachey) his reading (like Colebrooke's, see Alg., p. 213) agrees with Suryadasa's.

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WALLER'S "POEMS."

The last edition of Waller's *Poems* is that published by Mr. Robert Bell in 1854. I send you a few notes upon it:—

P. 42. "Preface to the First Edition," &c. Mr. Bell should have added "The Printer to the Reader," and "The Advertisement to the Reader," from the 1645 edition.

P. 44. "Albinovanus." This signature is not in any edition of Waller's *Poems* published in Waller's life-time. Mr. Bell should have added the "Postscript" to the edition of 1686.

P. 94. "To my Lord Admiral." This is printed in Carew's *Poems*, 12mo., 1642, p. 207.

P. 118. "Of my Lady Isabella playing on the Lute." Mr. Bell should have told us that this was Lady Isabella Thynn.

P. 173. "On St. James's Park":

"Making the circle of their reign complete."

Copied by Addison in *The Campaign*:

"To make the series of his toils complete."

P. 177. "Of a Tree cut in Paper." Mr. Bell has no note. Now I find in Oldys's *Life of Raleigh*, p. liv. (fol. edit. 1736), this title, "To the Lady Isabella Thynn cutting Trees in Paper," and the following four concluding lines completed in part by Oldys "from memory":—

"A poet, when he would describe his mind,
Is, as in language, so in fame confind:
Your works are read, wherever there are men;
So far the scissor goes beyond the pen."

P. 178. "To a Lady," &c. This is also to Lady Isabella Thynn.

P. 202. "Upon Ben Jonson." Mr. Bell should have told us that this poem is very different in Dr. Duppa's volume of *Poems* on Ben Jonson's death.

P. 204. "On Mr. John Fletcher's Plays." This from the first folio of Beaumont and Fletcher, 1647.

P. 209. "To Mr. Creech," &c. Not by Waller. See Fenton's note.

P. 242. "Of Divine Love":—

"Dispensed with several for the people's sake,"—
read *Nature*.

I have purposely confined myself to the text.

PETER CUNNINGHAM.

THE BRITISH MUSEUM IN 1784.

A writer of a tour seventy-seven years since draws such a curious picture of a visit to the British Museum, that I am tempted to extract it entire for the amusement of such of your numerous readers who are well acquainted with the present facilities of that magnificent public institution:—

"The British Museum justly stands in the first class of

rarities. I was unwilling to quit London without seeing what I had many years wished to see, but how to accomplish it was the question; I had not one relation in that vast metropolis to direct me, and only one acquaintance, but assistance was not with him. I was given to understand that the door, contrary to other doors, would not open with a silver key; that interest must be made some time before, and admission granted by a ticket on a future day. This mode seemed totally to exclude me. As I did not know a right way I was determined to pursue a wrong, which probably might lead me into a right.

"Assiduity will accomplish weighty matters, or how could Obadiah Roberts count the grains in a bushel of wheat? By good fortune I stumbled upon a person possessed of a ticket for the next day, which he valued less than two shillings. We struck a bargain in a moment, and were both pleased. And now I feasted upon my future felicity.

"What though stern winter locks up the park and Vauxhall, she leaves me an entertainment in the Museum worth them both. Here I shall regale the senses for two hours upon striking objects — objects which ever change, and ever please. I shall see what is nowhere else to be seen. The wonders of creation are deposited in this vast cabinet. Every country upon the globe has perhaps paid its richest tribute into this grand treasury. The sea has unlocked its stores; the internal parts of the earth have been robbed of their spoils. The most extraordinary productions of art find their way into this repository, and the long ages of antiquity have largely contributed to the store. I was not likely to forget Tuesday at eleven, December 7th, 1784. We assembled on the spot, about ten in number, all strangers to me; perhaps to each other.

"We began to move pretty fast, when I asked with some surprise whether there were none to inform us what the curiosities were as we went on. A tall genteel young man in person, who seemed to be our conductor, replied with some warmth: 'What! would you have me tell you everything in the Museum. How is it possible? Besides, are not the names written upon many of them?' I was too much humbled by this reply to utter another word. The company seemed influenced; they made haste, and were silent. No voice was heard but in whispers. If a man spends two minutes in a room, in which there are a thousand things to demand his attention, he cannot find time to bestow on them a glance a piece. When our leader opens the door of another apartment, the silent language of that action is — 'Come along.'

"If I see wonders which I do not understand, they are no wonders to me. Should a piece of withered paper lie on the floor, I should without regard shuffle it from under my feet; but if I am told it is a letter written by Edward the Sixth, that information sets a value upon the piece; it becomes a choice morsel of antiquity, and I seize it with rapture.

"The history and the object must go together; if one is wanting, the other is of little value. I considered myself in the midst of a rich entertainment, consisting of ten thousand rarities; but, like Tantalus, I could not taste one. It grieved me to think how much I lost for want of a little information. In about thirty minutes we finished our silent journey through this princely mansion, which would well have taken thirty days. I went out much about as wise as I went in, but with this severe reflection that, for fear of losing my chance, I had that morning abruptly torn myself from three gentlemen with whom I was engaged in an interesting conversation, had lost my breakfast, got wet to the skin, spent half-a-crown in coach hire, paid two shillings for a ticket, been back-

neyed through the rooms with violence, had lost the little share of good humour I brought in, and came away completely disappointed. Hope is the most active of all the human passions. It is the most delusive. I had laid more stress on the British Museum than on anything I should see in London. It was the only sight that disgusted me."

The writer of the above article has doubtless long since gone to dust. Could he be resuscitated, and view the existing arrangements, his dolorous lamentation would be exchanged for a livelier strain in inspecting the British Museum, under the régime of Mr. Panizzi. ITHURIEL.

Isis and Ouse.

THE RIVER ISIS. — Paul Hentzner, describing Oxford, says: —

"This town is watered by two rivers: the Cherwell and the Isis, vulgarly called the Ouse."

Is it possible this latter may have been its original Saxon name? And, as there are many other rivers in England so called, it may have been euphonised into Isis for a difference. I have often wondered it should bear so purely a classic name. A. A.

Poets' Corner.

A STORY FROM HOLINSHED'S "CHRONICLE." — The town of Haverfordwest stands upon a navigable river called the Western Cleddau (the word *Cleddau* in the Welsh language signifying a sword). As the river sweeps past the town, it is joined by a tributary stream called the Cartlett River (a corruption of the Welsh *cyllell*, a knife). Three miles below Haverfordwest, at Picton Point, the Western Cleddau is joined by its twin brother, the Eastern Cleddau; and the commingled waters, under the name of Dauceddeu (or the two swords), roll majestically into Milford Haven — called in Welsh, Aberdauceddeu, or the Haven of the Two Swords. Having premised this topographical information, let us come to Holinshed and his "merric jests": —

"Next of all come we to Milford Hauen, whereinto two rivers direct their course from the North-east, called Dugledu, or the two Swords; and between them bothe is a ril, which they cal also Culllell (that is to say), the knyfe; whereof riseth a merry tale of a Welchman that lying in this place abroad all night in the colde weather, he was demanded of his hostesse (where he did braake his faste the next morrowe) at what Inne he laye in the night precedent, bycause he came so soone to her house ere any of her maydes were vp: 'Oh! good hostesse (quod he), be contented. I lay to-night in a dangerous Estate, for I slepte betwene two swordes with a long knife at my hart;' meaning, in deede, that he lay betwene these two riuers, and his brest towards the South, nere to the head of Culllell."

JOHN PAVIN PHILLIPS.

Haverfordwest.

AN AGED COUPLE.—A tombstone, with the following inscription, has just been erected in the cemetery of this town :—

"In memory of John Litchfield, who died June 20th, 1860, aged 99 years. Also of Elizabeth Litchfield, wife of the above, who died January 14th, 1860, aged 97 years."

I believe there is no doubt of the fact of Mr. Litchfield (who was well known in the town) having so nearly attained the great age of 100 years.

WILLIAM KELLY.

Leicester.

DR. CARLYLE'S RECOLLECTIONS OF YARMOUTH.—Dr. Carlyle, in his *Autobiography* (see "N. & Q." 2nd S. xi. 345.), describes the mayor of Yarmouth, before whom he was taken as a suspected person, as "an old grey-headed man of a mild address;" and adds, that his worship had been "a common fisher, and had become very rich, though he could not write his name, but signed with a stamp."

The mayor of Yarmouth at that time (October, 1745,) was Mr. Joseph Cotman, who had distinguished his inauguration, on the previous 29th of September, by delivering a patriotic and energetic speech against the Pretender.

He was then only thirty-nine years of age; he served the office again in 1757 and 1759; and died in 1762, aged fifty-six.

His grandfather was mayor in 1694, and his brother in 1742 and 1755.

So far from being unable to write his name, his signature may be seen in the Corporation Books whenever required; and the handwriting has no appearance of proceeding from an illiterate person.

Dr. Carlyle also states that St. George's Chapel at Yarmouth is fitted with mahogany, the fact being that the wood used is wainscot.

CHARLES JOHN PALMER.

Queries.

BOOK-WORMS.

There are two sorts of book-worm, the *genus homo*, and the species of insect called *Anobium pertinax*. The life and habits of the former in all its varieties have received frequent and amusing illustrations from the pen of Dr. Dibdin and other writers; but where can the curious inquirer find anything about the natural history of the latter? Having lately had occasion to ransack several old libraries, I have had the pain of seeing many of these destructive little insects at work. In some instances they had pierced through three or four thick folios in succession, apparently gaining renewed vigour from the slight obstruction of tough oak boards covered with pig-skin.

There appear to be several kinds (or stages?)

of this untiring devastator. There is the caterpillar, very transparent, with a dark band traversing the interior of his body, the only specimen I have seen being about three-eighths of an inch long. Of the maggot there are several varieties, ranging from about one-eighth to a quarter of an inch; some have hard black heads, and white bodies; some are all white; and the late Dr. Bandinell told me that sometimes they were all black. Of the last sort, I have not seen a specimen. Lastly, there is the little brown beetle of various shades, differing apparently but little from the dry-rot in wood.

I have been informed by a librarian of great experience that the book-worm, which often gets imported from the East, is easily distinguished from the true European type, and moreover is comparatively harmless here, as he never leaves his native food for our harsher fare.

It is very probable that the peculiar properties of the paper now in use, render it quite unfit to support life of any kind; but it would be a great blessing if some plan could be contrived for turning the attention of these little destructives from the shelves of rare old black-letter to the unwieldy accumulations of modern three-vol. novels, and shilling railway rubbish; the two plagues would then be mutually destructive, for not the hardest and most pertinacious book-worm ever engendered could live after eating through the combination of rotten fibre, clay, and flint-dust of which paper now-a-days is made.

But to return to our subject. Can any of your readers give a simple account of the birth, transformations, and habits of the *Anobium pertinax*?

WILLIAM BLADES.

11. Abchurch Lane.

ANONYMOUS.—There is a comedy by Thomas Randolph called *Hey for Honesty, Down with Knavery*, 4to., 1651. This play was augmented and published by F. J. Who was F. J.?

R. INGLIS.

BASILISKS.—

"In the year 1679 an Italian surgeon, the Signor Govaro, came with letters of recommendation from Doctor Harvey and others. He had many wonderful things, and among them a Basilisk, which he kept in a sealed glass case, and would have sold to the Museum for one hundred pounds; but a dispute arose because he would not allow the case to be opened, as Doctor Radclyffe desired; so he took offence and went away. This was unlucky, for, whether it was a basilisk or not, the animal was a wonder and not known. It was said to have horns, an eagle's feet, and a dragon's tail; but as no drawing was made, and those who saw it were in fear, we know not how this may be."—*Guide to the Colleges and Antiquities of Oxford*, Oxford, 1702.

Is anything more known of this Basilisk or its owner? Where is the most authentic history of basilisks?

J. A. A.

CAD.—In Bishop Henry King's "Elegy on Sir Charles Lucas and Sir George Lisle" (*Poems*, p. 82., ed. 1843), occur the following lines:—

"We need not here on skillfall Hopkins call
The States allowed Witch-finder-General,—
For (though Rebellion wants no Cad nor Elfe,
But is a perfect Witchcraft of itself),
We could with little help of art reveal
Those learn'd Magicians with whom you deal."

"Cad" seems to be here used in the sense of a "familiar." What is the history of the word? Or is the modern "Cad" entirely unconnected with the Bishop of Chichester's? K.

COVENANTERS.—I am anxious to find a list of sundry "Vicar-of-Bray" personages in the Scotch Church, who gave up their livings in 1682 on account of the "Test," but who afterwards conformed to Episcopacy. There were but twenty or thirty in the whole church, but I can find no list or account of them. I fancy that the Presbyterian writers did not like to say much about them. Can any one refer me to any history of the times which mentions them? A. F.

A CONFIRMATION OF THE CHARTERS MADE 25 EDW. I., A.D. 1297.—Daines Barrington, in his observations on this subject, tells us it consists of seven chapters; in the third, the *charters* are ordered to be read in every cathedral church twice a year; and in a note he adds—

"The most dignified clergy, and probably the most learned, belonged to the cathedrals; it is much doubted whether the *parochial* clergy could read at this time."—P. 134.

Will any of your learned readers inform me, through the medium of your columns, if there is any, and what authority, for the doubt expressed by Mr. D. Barrington? In my astonishment, on reading his note, I wrote in the margin: "What, not read? What was the office or duties of the parochial clergy?" FRA. MEWBURN.

Larchfield, Darlington.

CURGANVEN OF SHERBORNE.—Rev. Thomas Creech, a translator of ancient authors both in prose and verse, was educated in grammar under Mr. Curganven, to whom he afterwards dedicated a translation of one of Theocritus's *Idylliums*. Any particulars relating to the above Curganven, living 1660-70, will oblige TRETANE.

MISS EDMAD.—Can any of your readers acquainted with the history of the London stage give me any information regarding Miss Edmead, who is said in Geneste's *Account of the English Stage* to have appeared at Drury Lane, in the character of Mrs. Oakley, 26 Feb., 1799. Miss Edmead was the author of a play called *The Events of a Day*, acted at Norwich in 1795. I believe she retired from the stage about 1824 or 1825. R. INGLIS.

FRENCH TESTAMENT OF 1539: BELISEM DE BELIMALOM.—Having observed the Note of DR. NELIGAN on the subject of the Paris Testament of 1662, in your number for June 8th (p. 459.), during my absence from home, I had hoped that I might have been able on my return to have afforded that gentleman some information. On looking over my collection of French Bibles and Testaments, however, I find that, instead of informing others, I have to seek information myself. The oldest French Testament in my possession is—

"Le Novveav Testament c'est a dire La Nouvelle Alliance de nostre Seigneur et seul Sauveur Jesus Christ. Translaté de Grec en Francoys. M.D.XXXIX."

It is in beautiful type and quite perfect, with a preface, a concordance, and marginal references. At the end of the Apocalypse is found the following finishing sentence:—

"Fin du nouveau Testament. Translaté par Belisem de Belimalom."

I shall be obliged to any of your readers who can give me an account of this interesting and, I suspect, very rare copy of the French Testament, or tell me who Belisem de Belimalom may have been? It is evidently an assumed name. A French Protestant pastor, who was recently on a visit at my house, had never seen a copy before, and was unable to give me any information respecting it.

My next oldest French Bible is that of Sedan, printed by Joan Jannon, 1633, to which is added the Psalter and—

"La forme de prières ecclésiastique avec la manière d'administrer les sacrements et célébrer le mariage."

Also a catechism and confession of faith. Any account of these translations and their rarity or otherwise will oblige. SAMUEL LYSONS.

IRON-PLATED SHIPS.—In Chambers's *Journal*, vol. xv. 414., a writer on iron-plates as defensive armour for ships, is quoted as remarking the rapid deterioration of the plates by the chemical action of sea water:—

"An iron-plated ship, after a year of service, returned to port with her iron plates so softened by the action of sea water, that the carpenter could stick his knife into the iron in many places, as into cheese."

What ship is here referred to? Are there any other examples noted? Has any remedy been proposed? ERNEST W. BARTLETT.

Brighton.

C. MATURIN: C. K. SHARPE: LORD HAILES.—Is there any engraved authentic portrait of the author of *Bertram*? The late Mr. C. K. Sharpe had a curious drawing in crayon of this remarkable personage, which he said was the only one in existence, or at least the only one he had ever heard of. It was drawn expressly for Mr. Sharpe,

who entertained a very high opinion of the poetical ability displayed in the tragedy of *Bertram*.

Whilst referring to Mr. Sharpe, it is much to be regretted that, prior to the dispersion of his very singular collection of books and MSS., those persons who had the management of the sale did not take down the notes in his hand-writing, and which usually were to be found in the fly-leaves of such of the volumes as the owner considered worthy of special remark. Had this been done, an interesting bibliographical work would have been formed of the most *recherché* kind. It would have required little trouble in editing, and would have been entertaining to all classes of readers.

Lord Hailes used to prefix notices in the same way in the fly-leaves of his books, and the late Mr. Thomas Thomson once intended to have had them transcribed and printed, with some of the learned Lord's fugitive pieces, now difficult to obtain. But he was never able, from his multifarious occupations, to carry his project into effect. As the library is still entire at New-Hailes, it would be most desirable yet to have this accomplished. J. M.

MEDALLISTS AND DIE SINKERS.—I shall be much obliged if you or some of your numismatic readers can give me the dates when the under-mentioned medallists or die-sinkers flourished. I have looked into Cyclopædias, &c., but without success. Many of the medals in my possession have the name of the sculptor but no date:—

Brush (date on medal 1798), Milton (ditto 1777), Pidgeon, L. Pingo, T. Pingo, T. Wyon (date on medal 1815).

Any particulars as to where they lived, &c. will be acceptable. CENTURION.

PORSON AND HANNAH MORE.—Kidd, in the Memoir prefixed to his edition of Porson's *Tracts* (p. xxvii), alludes to, and with very natural indignation repels, a most illiberal and unwarrantable attack on Porson's character by a lady, whose name he does not mention. The lady referred to was no other than the well known Hannah More, I shall be glad if any of your readers will inform me in which of her writings I can find the passage. Q.

SCOTCH HERALDS' OFFICE.—I shall be obliged if any one versed in the practice of Scotch heraldry will answer the following. A family, A., originating in a certain county, has borne arms for many generations, properly registered, &c. Another family, B., of the same name, originating five generations back in the same county, has been in the *constant habit of bearing* the same arms, but without any authority. Query, would the Heralds' Office be warranted, on a petition from B., in granting B. a confirmation of these arms, *properly differenced*, although no direct

connection can be shown between the families? and what is the fee for such confirmation? A. F.

"SI DEUS NOBISCUM QUIS CONTRA NOS?"—Can you, or any of your correspondents, throw any light on the above motto, as having reference to Lady Jane Grey after her marriage with Lord Guildford Dudley, and bearing upon the Duke of Northumberland's attempt to place her upon the throne of England, that he might thereby secure the crown in his own family? W. W.

SPURS IN THE HOUSE OF COMMONS.—I extract the following from Lord Colchester's *Diary*, vol. i. p. 45:—

"18 March, 1796. No business in the House of Commons; but Mr. Popham, an old M.P., represented to me that I was disorderly in wearing my spurs in the House, as none but *county* members were entitled to that privilege. The Solicitor-General and James Eliot afterwards told me the same."

Is there any and what authority for this dictum of Mr. Popham? Does the privilege *now* prevail? Has it its rise in the feudal system? I think I have seen *borough* members pass through the lobby of the House of Commons *decorated* with spurs, some with a whip, others with a stick.

In p. 48., Lord Colchester writes:—

"25th. Finished my Lord Berkeley of Stratten's Journal, MS., a very interesting diary of the life of a very honorable man, who had passed many years in the service of the late and present King under their persons, as Captain of the Yeomen, Captain of the Pensioners, Treasurer of the Household, and Constable of the Tower. His anecdotes are curious, and most of the characters well known."

Can the possessor of this journal be induced to publish it?

So far as I have read Lord Colchester's *Diary*, I feel much interested in it, and should be equally so in my Lord Berkeley of Stratten's Journal.

FRA. MEWBURN.

Larchfield, Darlington.

THISTLETHWAYTE FAMILY.—Can any reader of "N. & Q." give any information as to the locality and name of the property and seat in Yorkshire of the family of Thistlethwayte, and the pedigree of the same, *antecedent* to a branch of the family (*quere*, was it the *elder* or a *younger* branch?) removing from Yorkshire in the time of Henry VII. to Winterset, in the county of Wiltshire, and the reason for such removal? Q.

VOYDE: VOYDEE.—In "A Narrative of the Justs, Banquets, and Disguisings used at the Intertaynement of Katherine, wife to Prince Arthur, eldest Sonne to King Henry VIIth," printed in Leland's *Collectanea* (vol. v. p. 356.), these words are often mentioned, and always in connexion with spices:—

"The Spice Plates were furnished in the most bounteous Manner with Spices after the Manner of a Voydee."

"At this Voyde were xxx, or more, standing with Spice Plates all guilt, and the Residue were all great guilt Bolles with Spices."

"After this came in a Voyde of goodly Spices and Wine, brought by a great number of Earles, Barons, and Knights, to a great Company, as it hath bene declared in Voidces before this present Daye."

Bailey (*English Dictionary*, 1731,) thus defines *voider* :—

"A table-basket for plates, knives, &c.; also a painted or japanned vessel to hold services of sweetmeats."

Can any reader of "N. & Q." afford information as to these words? It may not only throw light on the subject before us, but on the Query as to the "Voyding Knife" (2nd S. vii. 346.)

A. A.

Poets' Corner.

Queries with Answers.

GRECIAN CHURCH IN SOHO FIELDS.—Among the broadsides and single sheets, preserved in the British Museum, in a volume marked ^{816 m. 9} 718. (at fol. 100.), I find one occurs—

"From the Archbishop of the Isle of Samos, in Greece. — An Account of his building the Grecian Church in Soho Fields, and the disposal thereof by the Masters of the Parish of St Martin's-in-the-Fields. London: printed for A. F. 1682."

Can any of your readers give further intelligence in regard to the subsequent history and continuance of this foundation? E.

[The history of this Greek church in Crown Street, Soho, is most interesting. It was erected about 1680, under the auspices of Bishop Compton, and from it Greek Street derives its name, as we learn from an inscription over the west door; Compton Street and Church Street, in the same neighbourhood, deriving theirs from the Bishop and the church. (The Greek inscription is printed in *The Ecclesiologist*, xi. 120.) It soon passed into the hands of the French refugees (Styrie's *Stow*, h. vi. p. 87.), and is the old church represented in Hogarth's well-known picture of "Noon." It was subsequently fitted up as a meeting-house for the Rev. John Rees, formerly of Rodborough Tabernacle. In 1849, it was on the point of being converted into a dancing saloon, when the Rev. Nugent Wade, Rector of St. Anne's, Soho, by the assistance of the Metropolitan Churches fund and his friends, succeeded in purchasing the freehold, and was solemnly dedicated in honour of St. Mary-the-Virgin on June 29, 1850.]

FALL OF JERICHO.—Can you inform me whether there is any Jewish tradition, or other authority, fixing the day of the week on which the walls of Jericho fell in presence of the Israelitish host?

LUMEN.

[It appears to have been generally supposed by the Jews, though on what grounds is not so clear, that this event occurred on the Saturday, or Jewish Sabbath. Bishop Patrick says, that "the Jewish writers say that the seventh day (Josh. vi. 15.) was the Sabbath, as Baymundus observes in his *Pugio Fidei*, and Jos. de Voysin in his *Annotations* upon him, p. 625. The words of Kimchi are these: 'The ark of the Lord compassed the

city the first time, on the first day of the week: so our doctors, of pious memory, have delivered, that the seventh day whereon the city was taken was the Sabbath, though they killed and burnt upon that day; for he that commanded the Sabbath to be observed, commanded it now to be profaned for the destruction of Jericho; as he commanded burnt-offerings to be sacrificed on this day;' which is the very instance whereby our Blessed Saviour justifies his doing some works upon the Sabbath-day." Scott, in his *Commentary*, appears to adopt the Jewish view. Cf. Josephus, *Antiq. Jud. lib. v. cap. i.*]

BURNET'S "HISTORY OF THE REFORMATION."—It is stated by Burnet, in the Introduction (p. xx.) to the Third Part of his *History of the Reformation*, that his work was translated into four languages. Can this be true? It is stated that there is a Latin and a Dutch translation (see *Biog. Brit.*, art. BURNET). The French translation is common enough. I find no intimation of the Latin or Dutch translations elsewhere. And even then, there is scarcely evidence for the expression "translated into four languages." T.

[Dr. Richard Bawlinson, who certainly had no great respect for Bishop Burnet, informs us (*Catalogue of Chief Historians*, p. 485.) that "*The History of the Reformation* appeared as follows: Vol. I. Lond. 1679, 1681. Vol. II. in 1683; and a Supplement, III. 1712, in fol. The two former volumes were translated into Latin, in folio, at Geneva, in 1686 and 1689; into French by Rosemond, in 4to. Lond., 1683 and 1685, 2 vols. At Amsterdam, in 12mo., 1689, 4 vols. Reprinted in 8vo., and Abridged by the Author, Lond. 1682. Translated into High Dutch in 1691, 8vo." According to Kippis, this work was translated into Latin by Melchior Mittelhorzer.]

POLYPODY.—Will you kindly state which of our old poets uses the expression "Rheum-purging Polypody," and where? J. D. S.

[See Drayton's *Poly-olbion*, Song xiii. "Here finds he on an oak rheum-purging polypody."]

Replies.

MADLE. DE ST. PHALE.

(2nd S. xi. 470.)

The *Hist. of Madle. de St. Phale* is a famous religious chap-book, of which I have the 7th and 8th editions, bearing dates respectively, 1738 and 1761. The story is this:—The young lady is the daughter of a Huguenot of distinction, ready to go to the stake for his religion; but unfortunately yoked with a Catholic prepared, in like manner, to proceed to any extremities in support of her faith. The fruit of this unpromising marriage is a son and daughter; and agreeably to previous arrangement, Mons. D'Ombrevail inculcates Protestant principles in the son, while Madame hands over the daughter to her confessor. The brother and sister, not considering themselves parties to that article in the nuptial contract, which enjoined *silence in matters of religion*, get talking upon the prohibited subject; and Made-

moiselle agrees to adopt the faith of her brother, provided, at a discussion with Father Matthew, Ferdinand can foil the Jesuit. He does so to her satisfaction, and she becomes a Protestant; upon which the mother transfers the daughter to her spiritual advisers, to receive the treatment due to a heretic; when a series of persecutions ensue, through which Madlle. de St. Phale passes triumphantly. In all this there is certainly nothing miraculous; the term being used apparently, in the English version, rather to denote the heroine's resolution and constancy, which resulted in her own emancipation from priestly domination, and the conversion to the reformed religion of her mother, their tool, than to any divine interposition.

The translator from the French appears to have been B. S., who dates his Dedication to "Mad. G. Rodd," from "Exon, Sept. 15, 1690." As the book begins abruptly, I took the trouble lately to hunt up the original of this anti-popish story, and found it in *Les Entretien des Voyageurs sur la Mer*, 12mo., Cologne, P. Marteau (with the sphere on title), 1683: which, according to Barbier, was written by G. Flournois — elsewhere, I find, described as a minister at Geneva. These *Entretien*s are supposed to be held on board a vessel sailing from Amsterdam, in which Madlle. St. Phale and her aunt are passengers. When these and the crew are mustered, Madlle. de St. Phale confesses to a uncontrollable *foiblesse* of demanding in all companies the religion professed by each individual. The result of this inquisition is, that the little craft contains thirteen persons maintaining seven different creeds, upon which much conversation thereupon ensues; and finally, to exhibit the intolerance of the Romish Church, Madlle. de St. Phale volunteers the story of her life, which occupies the bulk of the book.

The celebrated Elzevirs are understood to have assumed the mask when they dealt with a dangerous subject. In the present book by Pierre Marteau, their *hammer* at Cologne is brought specially to bear upon Louis le Grand and his Jesuits in the suicidal matter of the Revocation of the Edict of Nantes, the event of the day; and in an address, which will be found at the beginning of the book — "A Messieurs les Commis de Sa Majesté pour la Visite des Livres Defendus" — no mercy is shown to those who do the dirty work of the Jesuits by sparing the immoral and mischievous works they are commissioned to seize and burn, and concentrating all their efforts to the rooting out and suppression of such books alone as advocate the cause of the Huguenots, or support liberty of conscience; which renders it certain that you may include *Les Entretien*s in your next list of condemned books. J. O.

P.S. I find Flournois' book in the Roman *Index*, which may account for its being repeatedly published. I have another edition: "Cologne,

P. Marteau, et se vend à Londres chez Vaillant;" it appeared again in 1715 and 1740.

HERODOTUS.

(2nd S. xi. 427.)

Taylor is not sufficiently correct in translating *Αἰγυπτίαν δὲ τῷ ποιούμενῳ ἀπὸ τούτων τὴν ζῆν, δαΐδος μέγιστον ἐστὶ*, "but among the Egyptians it is a thing especially held in contempt." He would have rendered this passage more exactly had he said, *whereas it is held most shameful for any Egyptian to make his diet of them*, meaning wheat and barley (ii. 36.) Herodotus adds that "their bread was made (*ἀπὸ ἄλυράν*) of spelt, which some call *zeia*:" and again (ii. 77.) he says, "they feed on loaves made of spelt, called *καλλήστις, kyllēstis* [according to Pollux *καλλιστείς*], drinking wine made of barley," that is, ale or beer. Diodorus Siculus (i. 34.) also says, "the Egyptians made from barley a drink called *ζύθος, zythus*, the agreeable odour of which was little inferior to wine." The fact that wheat was grown in Egypt is not to be doubted; but that it formed any large portion of the food of the Egyptians cannot be proved. Many countries, at the present time, grow wheat, and in large quantities, for exportation, whilst their inhabitants are content to live on potatoes, rye-bread, oat-cakes, &c., not having the means which the lowest class in this country possesses, thinking it no shame to eat no bread but what is made of the finest wheat. At the present day, wheat is the principal article of export from Egypt to Europe. Egyptian wheat is peculiar in producing several ears from the same stem; it is inferior to that of Palestine. Its present price is about a fourth of that of rice. (Lane's *Mod. Egypt*. ii. 7.)

T. J. BUCKTON.

Lichfield.

I do not think that wheat has been found in the *stomachs* of Egyptian mummies. How it should get there in its crude state, as seed-corn, it is difficult to imagine, as no nation, savage or civilized, would eat it without preparation of some sort.

It has indeed been questioned whether the so-called "mummy-wheat" has ever been raised from seed found among the bandages, or in the cases of Egyptian mummies. That grain has been found there is clear enough, as well as onions and other bulbs, symbolical, as I believe, of the body's resurrection — an idea beautifully developed by S. Paul in 1 Cor. xv. 37, 38.

I have before me, at this moment, an ear of this "Mummy-wheat," exactly similar to that described by Parkhurst in his *Hebrew and English Lexicon*, London, 1813, in these words: —

"There is a species of wheat called Egyptian, which,

having had some of it in my own garden, I have often seen and examined, and which bears six or seven ears shooting from the main ear in the middle."

As nothing was known of mummy-wheat in the last century, when Parkhurst died, it is not unlikely that the original stock of all the grain since sold as such, owes more to Mr. Parkhurst's garden than to the researches of our Egyptian resurrectionists.

Be this, however, as it may, we are without any proof that Herodotus is wrong.

DOUGLAS ALLPORT.

Epsom.

SEAL OF ROBERT DE THOENY.

(2nd S. xi. 190. 435.)

I have not seen this seal: the description "of it, as given in the *Parliamentary Reports*, book 42, for A.D. 1847, is as follows:—

"Robertus de Touni (or Touny) D'ns de Castro Matill. 'Chevalier al Mine.'"

These last words, I imagine, are on the seal, which is I expect at the Record Office. In the Harl. MS. 5804, p. 13., there is a drawing of a seal of this baron with the inscription, "Sigillum Roberti De Tonny." The shield bears a maunch, and around, the outer edge are lions and swans alternately. In the *Antiquarian Repertory*, vol. i. p. 83., we find this Sir Robert Thony bearing argent, et une maunche goulis; as confirmed by the "Roll of Arms published by Nicolas," and in Burke we find the same bearing given to Thirkeld or Thirkell of Yorkshire (see Harl. MS. 1415. f. 75. b.), and to Thurcle, and slightly differed to Thurkettle of Kelvedon, Essex. Thor of the Middle Angles (see Lappenberg and Florence of Worcester) was a companion of Siward of Northumbria in 1041, and like him a Dane, and subject of Hardicanute, &c. This Thor is called in the other chronicles, Thorkell or Thurkettle! I conclude, therefore, that the descendants of Thor commonly bore the maunch (does it mean a sleeve of nobility?) as a distinguishing mark of their race. The lions are borne by all Thorns now extant, and were carried by the extinct house of Thorne of Upcot Avenel from A.D. 1200, as argent, a fesse gules between 3 lions rampant sable. Lastly, as to the swans, in the *Antiquarian Repertory*, vol. iv. p. 482. we have—

"Robert de Tony ki bien signe
Ke il est du chevalier au ligne."

In Lord Lindsay's *Lives*, vol. i. p. 5., the last line is given—

"Ke il est du chevalier à cygne."

This last being, I suppose, the *real* reading, viz. "Knight of the Standard," or swan, the Tonys being the hereditary standard bearers; and the similarity of *signum*, a standard, and *cygnus*, a

swan, induced the adoption of the swan's head and neck and ducal coronet in the crests of the families of Lindsay (see *idem*), Stafford, and Beauchamp; the last having carried the standard in right of their descent from Alice Tony, sister of the Robert above mentioned. MELETES has kindly pointed out the locality of Maud Castle: will he say the exact spot, if he can, and also give me the benefit of his valuable opinion upon "Chevalier al mine"? SENEX.

P.S.—In Roberts' *Excerpta à Rotulis Finium*, page 327. we read that, on 30th June, 1239, there was a contract of marriage between Rad. de Thoeny and Alice, daughter of H. Com. Hereford (Humphrey Bohun.) In *Collectanea*, vol. i. page 169. notice of her burial occurs in the Abbey of Lanthony (most probably the cell, then the superior, near Gloucester) as the lady Alice Touny.

The inscription upon this seal is not *Chevalier al Mine*, but

CHEVALIER AL CIN.

It is a small signet seal, and I had an engraving made from it, which is printed in Sir R. C. Hoare's *History of Modern Wiltshire, Hundred of Cawden*, p. 5., and in the *Gentleman's Magazine* for Oct. 1842, p. 355. It is interesting in connexion with the romantic designation of Chevalier au Cigne, Knight of the Swan, of which the poet of the *Siege of Caerlaverock* sings—

"Blanche cote et blanches alettes,
Escu blanc et baniere blanche
Portoit o la vermeille manche
Robert de Tony, ki bien signe
Ke il est du Chevalier a Cigne;"

and with the cognisance which descended to the Beauchamps, and thence to the modern Earls of Warwick and Earls Beauchamp; and through the Bohuns to the Staffords and Howards; which came to the royal house of England itself, through the mother of King Henry V.; and which is the pendant to the livery collar of the poet Gower, carved upon his sepulchral effigy at St. Mary Overy. Robert de Tony's signet presents his shield of the maunche, within an ornamental panel of eight angles, the interstices of which are occupied with alternate lions and swans. Many particulars in relation to this device will be found in the magazine above specified. JOHN GOUGH NICHOLS.

WM. TURNER ON BIRDS AND FISHES.

(2nd S. xi. 409.)

The title of the work on *Birds*, as already given, will be complete by the following addition: "Per Dn. Guilelmum Turnerum, artium et Medicinæ doctorem. Coloniae excudebat Johan. Gymnicus, anno MD. xliiij." This work is a small octavo, with signatures from A to K, and two more

printed leaves. As regards the promised work on *Fishes*, it appears that —

"In the Calends of November, 1557, Dr. Turner dated a letter on English Fishes from 'Weissenburg' to Conrad Gesner, which letter that giant in literature and natural history printed in the beginning of his third volume of his *History of Animals*. The letter occupies four folio pages, and concludes with the declaration of its being written entirely from memory, unaided by notes or comment." — *Memoir of Wm. Turner*, by the Rev. W. Hodgson, p. 66.

Gesner, in the list of authors that had assisted him in the third volume of his *Natural History*, mentions "Gulielmus Turner, Anglus Medicus Weissenburgi Eximius." (*Ibid.* p. 76.) Mr. Hodgson thinks there can be no doubt that Turner "made some considerable collection of materials for a work on British fishes; for in the dedication of his names of herbes in 1548, he mentions a promise he had made of setting out a book of fishes" (p. 76.) besides what is mentioned in the dedication of his Herbal to Queen Elizabeth quoted by your correspondent S. B.

The Memoir of Turner, from which the above extracts have been made, appeared originally in Hodgson's *Hist. of Northumberland*, but was reprinted by the author, in a small 8vo. volume, together with memoirs of Thos. Gibson, M.D., Jonathan Harle, M.D., and John Horsley, M.A., with addenda to the Memoirs of Turner and Horsley, which occupy several pages.

R. WILBRAHAM FALCONER, M.D.

Bath.

Besides his very interesting treatise *De Avibus*, which, as containing a good deal of information relative to English birds and their habits, is especially valuable, Turner edited

"Dialogus de Avibus, et earum nominibus Græcis, Latinis, et Germanis non minus festivus quam eruditus et omnibus studiosis ad intelligendos Poetas maxime utilis. Per Dominum Gybertum Longolium, Artium et Medicinæ Doctorem Clarissimum, paulo ante mortem conscriptus. Epitaphium Authoris ad libelli finem adjectum; cum gratia et Privilegio. Colonia excudebat Jo. Gymnicus. Anno M.D.XLIII." 12mo.

This work is dedicated by Turner to Herman Xylonius, Abbot of Vuerden, and the dedication commences with an odd English story about a peasant, who, seeing how comfortable the priests lived, and supposing all their riches arose "ex missa tantum," put his son, a lad of twenty, to his Latin grammar with a view to the priesthood. I possess a copy of both works; they are equally rare.

At the end of the *Dialogues* is an address by Turner to the "candid reader," in which, referring to the demise of Longolius, he mentions he has added an additional list of birds. Then follow several epitaphs, including one very good one by Turner himself.

It may be remarked that Anthony-a-Wood

gives a very ungracious character of Turner; why he did so, excepting that he was a zealous Protestant, it is difficult to conceive. In reality Turner was an able man; and his *Hunting of the Romish Fox* is sufficient evidence that he was no Trimmer, or became a Protestant from interested motives. J. M.

PRIDEAUX OF BARBADOES AND BLAKE.

(2nd S. xi. 115.)

Distance from home prevented my receiving the above No. of "N. & Q." before April. INA's card has not reached me, but I hope to receive it sometime hereafter. In the meantime I shall give such replies as the scanty notes which are with me will permit.

The will of James Prideaux (1762) I have seen.

Nicholas Blake, of Barbadoes, was the son of Nicholas Blake (brother of the *Admiral*), and his will was proved at Taunton in 1693, as recorded in a pedigree of Blake at the Heralds' College.

In the latter years of the seventeenth century were proved in Barbadoes the wills of Elizabeth, widow of Nicholas Blake, who bequeaths her land, called Bishop's Mead, near Craford, Kent, to his son Nicholas. She also mentions his children (*Wilson*) by a former husband and her cousins Nicholas *Prideaux* — Hercules Turville and Francis (?) Mortimer and John Blake. I believe her maiden name to have been Prideaux. Her son Nicholas Blake married *Mary Mussinden*, of an ancient Devonshire family.

I may here remark that Nicholas, the brother of Admiral Blake, was a merchant trading in the Spanish West Indies.

These Blakes left Barbadoes in the eighteenth century, some returning to England, and others emigrating to Jamaica, where William Blake, who died in 1769, was Speaker of the House of Assembly. Anne Blake, another, married about 1770 John Hodges, a near relative of Bonella Hodges, mother of the first Lord Penrhyn. In the recorded documents relating to the families of Houghton — James — Blake and Hodges is preserved a clue to their intermarriages. I believe that there is on record a lawsuit arising from the claims of the Hodges, on the uncles of Anne Blake, for her patrimony, circa (1770—1810); but I have not seen any of the papers. The descendants of this Anne Blake are probably the only representatives of this branch of the family.

In the Blake wills in Jamaica will be found a male descent as follows: —

1. Nicholas Blake.
2. Benjamin Blake.

3. Alexander. — 3. NICHOLAS ALLEN. — 3. William (Speaker of Assembly).

There were other Blakes about the same time in the West Indies, whose descendant, a gentleman now resident near Chichester, possesses the sword which Cromwell presented to his ancestor's brother, the Admiral. I have seen it.

In the will of one of the Blakes of Jamaica allusion is made to the family of Burke of Loughrea, in Galway. This connection arose in Barbadoes, where there were many Burkes, from Galway, amongst whom, the names *Bridget* and *Honora* were remarkably prevalent. Such coincidences are apt to confuse a subject: I mean of names in certain localities with the same elsewhere.

Governor Barwick mentions in his will (recorded in Barbadoes) his cousin, "Mr. Nicholas Blake."

I beg to enclose my card for INA. SPAL.

ARCHERY PROVERBS: DRAWING THE LONG BOW.

(2nd S. xi. 349.)

This proverb is certainly not "derived" from the dictum quoted—"Rhetoric is like the long bow," &c.—which, I think, is old Coke's or Lord Bacon's; but, obviously, having no reference to the above proverbial sarcasm.

Numerous figurative expressions in all languages indicate the dominant pursuits of the respective nations: ours abounds in habitual phrases testifying to our engrossing avocations in all times, a classified list of which would be very interesting, and I suggest the subject to the learned correspondents of "N. & Q."

There was a time—in the fourteenth century—when a Frenchman, Gaston de Foix, said of our ancestors, "Of bows I know not much, but who would know more, let him go to England, for that is truly their business." Will this ever be truly said of us with regard to our now favourite weapon—the rifle? I hope so. However, in the olden time, archery, as the dominant pursuit, gave figures of speech to the language—with the very pith of wisdom or Saxon sarcasm. If you made an enemy's machinations recoil upon himself, you "outshot a man in his own bow." If you are a cautious man, "Always have two strings to your bow," and "Get the *shaft*-hand of your adversaries," or "Draw not thy bow before thy arrow be fixed." Of course if you can "Kill two birds with one shaft," so much the better.

Never "shoot wide of the mark"—that is, don't make a foolish guess on a subject you know nothing about. Of useless, silly conversation, our ancestors said—"The fool's bolt is soon shot;" and if a man evidently exaggerated, he was said to "*draw a long bow*."

If a man's pretensions were not in accordance with the facts of his case—in other words, if he came under the category of "false pretences"—

it was said that he "had a famous bow, *but it was up at the Castle*." Vain military and other boasters were the many who "talked of Robin Hood, but who never shot his bow."

As it is quite true that no man is a prophet in his own country, it is probable that there may be "many a good bow besides one in Chester"—famous for its archery. From recent observation, I think the French *Chasseurs à pied* may say that to our Riflemen. "A word to the wise," &c.

"An archer is known by his aim, and not by his arrows;" that is, if you are not answerable for your materials, at least show your skill in the *modus operandi*; or, at all events, don't depend entirely upon your tool. I fancy this is exactly what good old Brown Bess may say at the present moment—gloriously pointing to her victories, which bore our flag triumphant from Egypt to Paris.

A. STEINMETZ.

THE SALTONSTALL FAMILY AND THAT OF COPWOOD.

(2nd S. xi. 409. 434.)

A pedigree of Saltonstall is printed in Clutterbuck's *History of Hertfordshire*, vol. iii. p. 362., commencing with Sir Richard Saltonstall, Lord Mayor of London in 1597-8, who was knighted during his mayoralty on the 30th of April, and buried at South Okenden in Essex in 1601. Three of his sons were knights, Sir Samuel (knighted 1603), Sir Peter (knighted 1605), and Sir Richard (knighted 1603). The latter Sir Richard, dying Dec. 11, 1609, left a son and heir, also Sir Richard, then aged twenty-three (Morant's *Essex*, i. 101.); and it appears that James I. made two Sir Richard Saltonstalls (besides the knights of 1603), on the 6th Dec. 1617, and the 23 Nov. 1618, both at Newmarket. Sir Samuel Saltonstall is barely mentioned in Clutterbuck's pedigree, without notice of his marriage or issue. The arms of Saltonstall were, Or, a bend between two eagles displayed sable; and a carving in panel lately removed from an old house in Aldgate appeared so closely to resemble them, that when an engraving of it was published last year in the *Transactions of the London and Middlesex Archaeological Society*, Part iii. p. 375., there was supposed to be little doubt that it commemorated this family. It has, however, since been ascertained, on the authority of the Harleian MS. 1463, that the coat is that of an earlier London family, named Copwood, of which the blason is as follows: Argent, a pile issuant from the dexter chief point sable, fimbriated engrailed gules, between two eagles displayed of the last (otherwise vert). The Copwoods were also of Tottenham in Hertfordshire, but are unnoticed by Clutterbuck, except that in his pedigree of Brocket, of Brocket Hall, he shows that William Copwood of Tottenham, married Jane,

daughter of John Brocket, Esq., Sheriff of Hertfordshire and Essex in 1531. Sir James Hawes, Lord Mayor in 1574, married Audrey, daughter of John Copwood, as shown in the Harl. MS. 1463, fol. 6. J. G. N.

The name of Thomas Saltonstall appears in "A List of the Names of the Inhabitants of Barbados in the year 1638, who then possessed more than ten acres of land." The estate bore the name "Saltonstall," and was situate a mile or two below Speight's Town (see Ligon's Map.) Wye Saltonstall (son of Sir Samuel) was the author of "*Poems of Ben Johnson, Junior*, being a Miscellanie of Seriousness, Wit, Mirth, and Mysterie," 1672; also "Ovid's Heroicall Epistles," englished by W. S., with two title pages; one engraved and dated 1637; the other printed, and dated 1639. At the conclusion of the preface, the work is formally "dedicated to the vertuous Ladies and Gentlewomen of England," and signed "Wye Saltonstall."

ROBERT REECE.

A DESCENDANT will find a pedigree of Saltonstall of Yorkshire in Thoresby's *Ducatus Leodiensis*, by Whitaker, 1816, p. 236. Hunter, in *South Yorkshire*, vol. i. p. 327., states that the manor of Bentley (near Doncaster), is said to have been purchased by Sir Samuel Saltonstall in 6 James; but in a foot-note, the author observes—

"Perhaps one of the two *Sir Richard Saltonstalls*, uncle and nephew, is the person meant. The former was Lord Mayor of London, 1595; the latter of Huntwick, a justice of the peace, 1 Charles I., but afterwards went with his children to New England."

Huntwick is in the parish of Wragby, co. York. The family did not appear at the Visitation of Yorkshire by Dugdale, 1665. Probably the visitations of London, about the period of Sir Samuel Saltonstall's connexion with the city (to be seen at the College of Arms), will disclose some information respecting the family and origin of the knight. C. J.

PUNISHMENT OF DEATH BY BURNING (1st S. ii. 260. &c.; 2nd S. xi. 445. &c.)—In connexion with a subject not unfrequently discussed in your pages, I send you the following narrative of the execution of a woman by burning before Newgate, from the *Fashionable Magazine* for June, 1786, a very short-lived publication. Her name was Phæbe Harris, and she suffered for "counterfeiting the coin called shillings." The day's proceedings commenced by the hanging of six male prisoners, at half-past eight in the morning:

"About a quarter of an hour after the platform had dropped, the female convict was led by two officers of justice from Newgate to a stake fixed in the ground between the scaffold and the pump. The stake was about eleven feet high, and near the top of it was inserted a

curved piece of iron, to which the end of the halter was tied. The prisoner stood on a low stool: which, after the ordinary had prayed with her a short time, being taken away, she was suspended by the neck, her feet being scarcely more than twelve or fourteen inches from the pavement. Soon after all signs of life had ceased, two cartloads of faggots were placed round her, and set on fire. The flames presently burning the halter, the convict fell a few inches, and was then sustained by an iron chain passed over her chest, and affixed to the stake. Some scattered remains of the body were perceptible in the fire at half-past ten o'clock."

"Phæbe Harris," we are told, "was a well-made little woman, something more than thirty years of age, of a pale complexion, and not disagreeable features."

Her husband's father and mother, it seems, had both been found guilty of coining some years before, and the former hung.

This execution by burning was probably one of the latest, the punishment having been changed to hanging by the statute 30 Geo. III. c. 48. in 1790. It must be confessed that the details throw some light on the frightful suggestion so quietly made by Blackstone (4 *Com.* 377.) of "there being very few instances, and those accidental and by negligence, of any person's being embowelled or burned, till previously deprived of sensation by strangling." I. C. XNS.

PRESIDENT LINCOLN (2nd S. xi. 389.)—It appears from the *History of Hingham*, U. S., that that there were six families of this surname, who all came from Hingham and Wymondham, Norfolk, England; viz. Thomas Lincoln, weaver; Thomas Lincoln, cooper; Thomas Lincoln, jun., miller; Stephen Lincoln and Thomas Lincoln, husbandmen; and Samuel Lincoln, who came from old Hingham and settled in the new, or American Hingham. Amongst his numerous descendants, all of whom bore scriptural surnames, appears the name of Abraham Lincoln, of whom the author of the *History*, Solomon Lincoln, jun., writes:—"Abraham Lincoln resided at Worcester, filled many public offices, and among them that of counsellor of this Commonwealth." General Lincoln was descended from the cooper. The *History of Hingham* was published in 1827.

W. H. LAMMIN.

Fulham.

HORSE-SHOE (2nd S. xi. 469.)—The Latin for horse-shoe, in classical authors, consists of *two* words. Pliny (xxxiii. 49.) records of Poppæa, the Empress of Nero: "*jumentis suis soleas ex auro induere.*" And of the Emperor, Suetonius writes, "*soleis mularum argenteis,*" when proceeding on his royal progresses. I think Tacitus uses the words "*equi solea ferrea,*" but cannot hit upon the passage. J. L.

The Latin word is *solea*; and they were made of gold, silver, copper, and iron. Homer speaks of the χαλκίποδας (*Il.* viii. 41.; xiii. 23.) Suetonius of the silver (Nero, 30.), "*Nunquam minus*

mille carrucis fecisse iter traditur, *soleis* mularum *argenteis*"; and Pliny of the gold ones—"delicacioribus jumentis suis *soleas* ex *auro* quoque induere." There is a doubt if they were fastened with nails, for Catullus (*Carm.* xvii. 26.) speaks of the iron shoes as rather easily drawn off.

"*Ferreum ut soleam tenaci in voragine mula.*"

Camels were shod with undressed leather (*Arist. Hist. Animal.*, ii. 1.). The first instance of nails in horse-shoes is furnished by one of a horse buried with Childeric I., who died in 481, which was fastened with nine nails (see *Archæologia*, iii. 35.). It is clear, from Xenophon, that the horse was not shod in his time; the expression, *περιχρῶσαι σιδήρῳ* (*Eg.* iv. 4.), having reference to the paving of his stable, not to his shoe.

T. J. BUCKTON.

EARLIEST NAVY LISTS (2nd S. xi. 450.).—There is in the Library of the Army and Navy Club a small volume containing a number of small pamphlets, entitled *Steel's Original and Correct List of the Royal Navy*, the first dated and said to be corrected to 7th May, 1781. It consists of twelve pages of names of vessels alphabetically arranged, with the captains' name against them (where known), and has numerous manuscript additions. The number of guns is also given, and the description of the vessel as to build.

These lists are advertised on the fly-leaf to appear monthly, and the price stated to be sixpence.

The volume contains a number of these, but the dates are not consecutive, and the next we have is corrected to 31st December, 1781, and is said to be "Improved," which it most certainly is, as it contains 25 pages, gives a list of the stations of the vessels, of the ships lost, and enemy's ships taken during the war; also a list of the navy agents.

This is the earliest Navy List I have ever met with, and am much inclined to believe it is the first. The very unimportant character of the first one of this set, and its gradual increase in size and information brings me to this conclusion, and another and I might almost say, stronger reason also presents itself.

We have the first Army List that appeared, bearing date 1740, printed by order of the Commons, and it is quite probable that no private speculator would venture upon any lists of that character, with the then existing difficulty in obtaining official information.

JAS. CLIFFORD KETTLEY, Lib.

ATTORNEYS IN THE SEVENTEENTH CENTURY (2nd S. xi. 368.).—I beg to inform *QUERENS* that I once had occasion to inquire for the ancient rolls or records of attorneys, and upon being referred to the office at Carlton Ride, Pall Mall, I was informed that there was nothing there earlier than 1700. At the Petty Bag Office, adjoining the

Rolls Court, there were some admissions of solicitors in Chancery, but they did not go back so far as the above, to the best of my recollection.

C. J.

REFORM BILL, 1831 (2nd S. xi. 469.).—G. will find Lord Brougham's speech of the 7th Oct. 1831, in the collected edition of his speeches, 4 vols. 8vo., published by A. and C. Black, Edinburgh, 1838; vol. ii. pp. 559–630.

W. H.

CATS (2nd S. xi. 307. 437.).—I well remember a male cat, known all over his neighbourhood by the name and fame of "Roger;" a large and handsome fellow he was; and, albeit as grave as an archbishop, a mighty hunter of rabbits. He was authenticated in our family as having been kitted in the year of their settling in Worcester, 1760, though I knew him only in his patriarchal days. To everybody's regret, and to my especial grief, Roger died of old age in 1787, his twenty-seventh year.

To this authentic record of a time-honoured puss, let me add the not less veracious story of a young one. In the same house, and while we were hardly out of mourning for Roger, one of our lady cats—we had seldom so few as half-a-dozen—increased her family; and a kitten was in due time sent, carefully basketed, to a friend at the furthest extremity of the town, at least three miles' distance. Madame Mère made an awful *tapage* on discovering the abduction, but disappeared in the course of the evening. When the street door was first opened next morning, in she composedly walked with the lost one in her mouth, and replaced it on her own particular cushion. How she traced her progeny, or how she made her way to and from its new dwelling-place, must be explained by deeper knowledge than mine in the mysteries of animal instinct.

The taste for door-mats (p. 307.), an article insipid enough in dry weather, and in wet more succulent than savoury—is equally beyond my *Cat-ena rationalis*. I wish that H. FISKINELL would do me a bit of botany, and say whether *Nemophylla* (p. 437.) is the scientific term for *Valerian*, whereon the quadrupedal Garibaldi would roll and revel as vigorously as his bipedal namesake disported himself in Naples. To conclude:—the kneading action of the paws is not an "eccentricity"; it is as natural an expression as purring.

CARABAS.

CANDACE (2nd S. xi. 468.).—The only authority I can find in verse, for the Latin pronunciation of this name, is Joannes Baptista Spagnoli Mantuanus, who wrote at the end of the fifteenth century:—

"Atque apud Eunuchum Regine Candacis actos;"

making the penultimate *short*, which is conformable to Lempriere, Labbe, and Ainsworth. The

word being Ethiopic, and used as a general name for an imperial ruler, like the word *Pharaoh* in Egyptian, we must search in the Ethiopic for its original meaning and pronunciation. The meaning is probably "Possessor of the Oppressed"; and the original pronunciation would probably make the penultimate short, if analogous to the Hebrew, כֹּהֵן דָּאָה, *kan-dāh*. T. J. BUCKTON.

Lichfield.

MORTIMER and BEAUCHAMP MARRIAGES (2nd S. xi. 427.) — MR. THOMAS H. CROMEK will find a full answer to his queries in Dugdale's *Baronage*, vol. i. p. 147.: —

"This great but unhappy man (Roger Mortimer, Earl of March), left issue four sons; viz. Edmund his eldest son (who had not the title of Earl of March, his father's attainder being not reversed in his time); 2. Sir Roger; 3. Sir Geoffrey, Lord of Cowyth; and John, slain in a tournament at Shrewsbury. And seven daughters; viz. Katherine, wife of Thomas de Beauchamp, Earl of Warwick; Joan, married to James, Lord Audley; Agnes, to Lawrence de Hastings, Earl of Pembroke; Margaret, to Thomas, son and heir of Maurice, Lord Berkeley; Maude, to John, the son and heir of John de Cherleton, Lord of Powys; Blanche, to Peter de Grandison; and Beatrix, first to Edward, son and heir to Thomas of Brotherton, Earl Marshal of England, and afterwards to Sir Thomas de Braose."

MR. CROMEK will here see, in answer to his second Query, that Catherine Mortimer, Countess of Warwick, was the eldest daughter of the said Roger Mortimer. JOHN WILLIAMS.

Arno's Court.

Roger Mortimer "married Joane, daughter and heyre of Peter Jemulle, Lord of Mede, Vaucolour, and Trime in Ireland, and had issue, Edmond Mortimer, knighted at the coronation of King Edward the Third, with his brother, Sir Roger Mortimer and Geoffrey Mortimer, Lord of Cowich; John, the fourth sonne of this Roger, was slaine at a justing at Shrewsbury; Katherine, the eldest daughter, was married to Thomas Beauchamp, Earle of Warwick; Joane, married to James, Lord Audley; Agnes, married to Lawrence Hastings, Earle of Pembroke; Margaret, married to Thomas, sonne and heyre of Maurice, Lord Berkeley; Maude, married to Sir John Charlton, Lord of Powis; Blanch, wife to Peter, Lord Grandison; and Beatrix, the seaventh daughter, was married, first to Edward, sonne and heire of Thomas of Brotherton, Earle of Norfolk, and after to Thomas Brews." — *A Discoverie of Errors*, p. 325. By Augustine Vincent, &c. 1622.

W. S.

LA FÊTE DE LA RAISON (2nd S. xi. 407.) — Some account of a person said to have been the Goddess of Reason is given in *The Visitor* for 1847, p. 53., in the form of an extract from the *Christian Guardian*, and she is there stated to have been a relative of the then Archbishop of Canterbury, and Speaker of the House of Commons.

S. O.

OFFICIAL DRESS (2nd S. xi. 350.) — In many cases DR. FRASER is undoubtedly correct in supposing that what is now an official dress was the ordinary dress of some former period.

Such, for instance, is clearly the case with the full-bottomed wigs worn by the judges and others.

The round wig, till lately worn by bishops, was at one time the usual head-dress of clergymen of any standing; witness old portraits and the prints of Dr. Syntax. In other cases, what is now worn, is a mere symbolism of the original article of dress.

This is the case with respect to the bands of clergymen and lawyers, and the gorget till recently borne by officers in the army when on duty.

I offer these observations not as containing anything new, but for the purpose of illustrating the sort of interest that attaches to the subject; and if Dr. FRASER would pursue the investigation, I have no doubt that he would receive from your learned correspondents, much information and assistance. NINEVEH.

QUOTATION (2nd S. xi. 330.) — From the *Duchiad*, book iv. line 187.: —

"May you, my Cam, and Isis, preach it long,
'The RIGHT DIVINE of Kings to govern wrong.'"

The second line is marked with inverted commas, but I doubt whether this was done to indicate a quotation. It appears to be rather a mode of punctuation, not unusually adopted by Pope, as in the following instance, from the *Essay on Man*, Ep. iv.: —

"Know thou this truth (enough for Man to know),
'Virtue alone is Happiness below.'"

YERAC.

THE VIKINGS (2nd S. xi. 50.) — Your correspondent S. K. F., who inquired respecting the derivation and meaning of the word *vikings*, and to whom you replied, would probably be gratified by a perusal of the Oxford Prize Poem for this year, the subject being *The Vikings*. The poem was heard with great favour when recited at the Commemoration. J. MACRAX.

Oxford.

HENCHMAN (2nd S. xi. 269.) — There is a still nearer approach to the original form of this name in a family still residing near Salisbury, the Hinxmans of Durnford, whose arms, to be seen on a monument to the memory of a member of the family, are, I believe, identical with those by your correspondent DR. HITCHMAN of Liverpool, proving the common ancestry of the several variations of the name. Hinchman will also be found in Burke's *Armory*. The family of Hinxman are no doubt descended from Dr. Hinchman, who was created Bishop of Salisbury in 1660. One or two similar variations in the orthography of proper names will be found in Byles for Boyle, bearing arms nearly identical, and Grimes and Graham, which also bear evident traces of common origin in the coat armour assigned to each, as a comparison of the names will show in Burke's

Armory, or similar work. Others may no doubt be readily found, but I write from memory only, the instances adduced being as remarkable for affinity as any.

HENRY W. S. TAYLOR.

TULIPANTS (2nd S. xi. 410.)—*Tulipant*, *tulip*, and *turban* would seem to be the same word. The word *turban* is found written *turbant*, *turipant*, *turbat*, and *tolibant*; and is derived from the Persian *dóband*, lit. hull-cover- or case-band; but the more appropriate word is *sarband*, i. e. "head-band." In Turcie it is also called *sarik*. I have read somewhere that a squadroh of Turks in fez gives one the idea of a bed of tulips. Cf. Cotgrave, "Tulipan;" Ménage, "Tulipe;" Voss. *Vit. Serm.*, p. 307.; Meursius; Leunclav., *Hist. Muss.*; Bustuc, *Ambass. de Turq.*; and Bodeus on *Theoohr.*, p. 1171.

R. S. CHARNOCK.

WINKLEY FAMILY (2nd S. xi. 317.)—May I ask your correspondent J. E. C. if he can give me any information as to the parentage of Walter and William Winkley (brothers), the former having resided at Lutton, Lincolnshire, in 1702, and the latter (a yeoman) in the same place, from 1709 till 1742, the registers of that parish and the neighbourhood having failed to supply the information?

Although I have evidence that members of the family resided at Cowbit, from 1610 till 1700 and later, the registers supply no entry of the name prior to 1700.

W.

THE UNBURIED AMBASSADORS (2nd S. viii. 500., &c.)—Paul Hentzner, in his description of Westminster Abbey, mentions the tomb of Henry V., and says:—

"Near this lies the coffin of Catherine, unburied, and to be opened by any one that pleases. On the outside is this inscription:

"Fair Catherine is at length united to her Lord.

A.D. 1437. Shun idleness."

Pepys, in his *Diary*, Feb. 23rd, 1668-9, mentions the sight of the body of the Queen in an open coffin, and says he was told the body was taken up when Henry VII.'s Chapel was built. It is mentioned as late as Dart's time. Could this be the origin of the story of the unburied Ambassadors? A. A.

Poets' Corner.

THE COLONNADE PILLARS OF CARLTON HOUSE (2nd S. xi. 406.)—J. G. N. will find them the ornament and support of one of the orangeries in Kew Gardens, concerning which I refer to the *Guide Book*. While on this subject, let me notice that the last relics of Old Clarendon House are disappearing from Piccadilly. One of the two well-known pilasters, at the entrance to Three Kings' Yard, has been carried away in the destruction of the Old Gloucester Coffee House. Walking the other day through Egham to Virginia Water, I saw in the front wall over a beer-shop in that

town, two large carved medallions; one representing Æneas and Anchises; the other, Hector and Andromache. As far as I could examine them from the ground, they are very beautiful; but I do not at all believe the solemn assurance made to me that they were relics of Chertsey Abbey. I was further told they were carved, but they had a suspicious look of being "cast." Does any account of them exist? There are two relics of ancient structures which have had a diverse fate. Out of the stones of Old London Bridge was erected Alderman Harmer's house at Eriih. From the stones of that old House of Detention, the Bastille, was built the bridge which crosses the Seine, opposite the "Chambre des Députés."

J. DORAN.

HOURS (2nd S. xi. 307. 417.)—All the sundials I have ever seen "represent hours of a length" not "varying with the season," nor do I understand how they could be made to do so by the shadow of a fixed gnomon, which advances 15° of the circle in the 24th part of the sun's apparent revolution round the earth.

Theoretically at least an instrument might be constructed like a "meridian," with a spot of light falling on a shaded plane. This spot would, of course, become more distant from the south as the sun's altitude diminished with the season, and *vice versa*; so that some 183 or 4 arcs might be drawn, which of course would differ in length as the sun was longer above the horizon, and it would be easy to divide each of these into 12 equal parts. I do not, however, see how practically any hole could be made that would show the spot for more than a short time, and also with sufficient distinctness; more holes than one might, however, be made.

In comparatively low latitudes, however, the difference in the day's length is comparatively insignificant; and, as they had not attempted chronometers, the ancients probably got on well enough by setting their clocks or clepsydras every evening, as the modern Romans and Neapolitans used (till lately at all events) to set their watches when they heard the Ave Maria bell! They then began their day half an hour after sunset, I believe, and counted 24 hours, calling the Ave Maria time, Le venti-tre.

J. P. O.

It appears that in Japan the day is still reckoned from sunrise to sunset, and the hours are consequently of unequal length. See Oliphant's *Narrative of the Earl of Elgin's Mission*, vol. ii. p. 218.

LUMEN.

SPARROW-HAWK AND ROBIN (2nd S. xi. 426.)—A hawk, disabled from taking his prey in the way nature has taught him to take it, and at the same time well fed, will probably feel no desire to attack small birds. The sparrow when full-grown is a "hard-billed" bird, feeding on seeds and grain, and therefore unable to share the hawk's

meal. The robin is a "soft-billed" bird, driven by starvation to eat bread, but whose natural food is worms, insects, small scraps of meat, &c. Consequently he has a reason for cultivating the tame hawk's acquaintance, and partaking of his hospitalities, which the sparrow has not. May not this in some measure account for the interesting facts MR. COLLINS has brought before us?

P. P.

WILLIAM KNIGHT, F.S.A. (2nd S. xi. 426.)—The gentleman mentioned by MR. TIMBS as an inhabitant of Islington was not at all likely to have been useful to Rennie in any engineering undertaking. He was a distiller, and carried on business in partnership with Mr. Gordon, in Goswell Street, St. Luke's. Having acquired wealth, he employed it in forming a collection of works of art and antiquities, and in the purchase of a valuable and extensive library, principally of old English literature. In this last pursuit he was materially assisted and guided by Mr. Upcott, who was his intimate friend. Bibliomaniacs in general display their peculiarity in devoting their attention to some particular class of books. Mr. Knight's taste may have been influenced by the proximity of the New River; but whether that be so or not, he, like MR. MILNER, was a large collector of books on angling. Towards the close of his career, he had another hobby, which was, the purchase of all books printed on *London Bridge*; and thus it is probable that his name became connected with that structure. No other relation can, I think, be discovered between them, Mr. Knight's pursuits having no direction towards mathematical studies. Mr. Knight's widow afterwards married Sir Charles Fellowes, whom she now survives.

R. S. Q.

THE LONG PACK (2nd S. xi. 389.)—This tale appeared several years (four or five at least) before 1817. If my memory does not deceive me, it was a contribution to a sporting magazine; and as then publications were not so numerous at that time as they have been since, it might probably be discovered, if such periodicals were deposited in the British Museum Library.

W. C. TREVELYAN.

J. M. has made a great mistake in saying that James Hogg, the Ettrick Shepherd, "was born in 1792, and was twenty-five years old in 1817." He was born in 1772, and was consequently *forty-five* years old in 1817; so that, in respect of age, he was perfectly capable of having been the author of *The Long Pack*.

J. L.

SUTTON (2nd S. xi. 409.)—In most cases the names Sutton, Norton, Easton, and Weston have reference to some town or other important place north, south, west, or east of the Sutton, &c. Occasionally, as in the case of a Norton Hall, the name is derived from that of some family, which

had again derived its own name from an earlier place of residence. That is to say, John of Sutton, a village south of some town, has a descendant, William Sutton, who gives his name to the place of his own residence, and calls it Sutton House.

W. C.

PENDRILL FAMILY (2nd S. xi. 337. 418.)—In the *Gentleman's Magazine* for 1791 is the following extract from the parish register of Uppingham, co. Rutland:—

"1791. April 6. Buried Mr. Teresa Sykes. N.B. Her maiden name was Pendrill.

"She was the last survivor of that ancient name, at least of that branch in Staffordshire. She left a son, Mr. Henry Frankson Sykes, Merchant, at Paris and Bordeaux."

At p. 544. of the same volume it is stated, in correction of the above, that Mrs. Sykes was not the last of the Pendrills, "for Mr. Thomas Pendrill is now an assistant scowerer in His Majesty's household."

H. S. G.

FAMILY OF BRODIE OF BRODIE (2nd S. xi. 449.)—G. F. C. may probably have already got the following information, which I take from the printed Index to *Scotch Special Retours* (1811), *vocibus* "Elgin et Forres." If he has not, it so far answers his Query:—

"No. 42. Oct. 26th, 1626. David Brodie of Brodie served heir to his father David Brodie of Brodie, in the lands and barony of Brodie and others.

No. 66. May 19th, 1636. Alexander Brodie of Brodie served heir male in the same lands to David Brodie of Brodie, his father.

No. 144. Oct. 7th, 1680. James Brodie of Brodie served heir male and of line in the same and other lands to Alexander Brodie of Brodie, his father.

The Index is not printed of any later date than the year 1700, but written Indices to the present date are accessible in the Register House, Edinburgh.

S.

ADAM WITH A BEARD (2nd S. xi. 88.)—In the gates of the Baptistery at Florence, by Lorenzo Ghiberti, which Michel Agnolo declared to be worthy of being the gates of Paradise, Adam is represented with a beard.

In a facsimile of a drawing by Raffaello from Masaccio's design of the expulsion of Adam and Eve from Paradise, in fresco in the "Carmine" at Florence, Adam is represented with a beard. This sketch was made by Raffaello for the purpose of being copied into the decorations of the Loggie of St. Peter's at Rome—works which have been published more than once under the title of *Raffaello's Bible*; but in this remote village I have not been able to discover a copy of this work, and am unable to say whether Raffaello repeated the beard. This, however, in London can be immediately ascertained. Michel Agnolo, in the Sistine Chapel, has omitted the beard. Fuseli also omitted the beard. My father,

in illustrations of Milton, I am pretty sure, introduced the beard, as (if not impertinent in mentioning myself, I may say), I did, in a series of lithographic illustrations of the Bible, published by Seeley & Co., edited by Sir J. D. Paul, and in other less important works. I have in my hands a picture painted with very considerable ability, but whether late Italian or early Flemish, I am unable to decide, in which Adam has a beard. I dare say other examples might be found, but I am so far removed from the regions of art, that I am unable to investigate the question, and can only console myself with the feeling that, if the numbers of great artists should prove to be against my practice, that at least I have erred with one who is unquestionably entitled to rank with, if not before, the greatest names in art, — Lorenzo Ghiberti.

FRANK HOWARD.

Liverpool.

ITALIAN ILIAD (2nd S. xi. 288.) — Not having observed any reply to the inquiry of C. F. on this subject I venture to offer the little information I possess.

There is an Italian translation of the *Iliad* by Salvini, a poet of the seventeenth century. It is blamed by some critics for being too literal.

The *Iliad* has also been translated (wholly, or in part,) into Italian by Cesarotti and Maffei (1st book), poets of the eighteenth century; and later, by the celebrated Monti. The translation by the latter writer is much lauded by Italian critics; but I confess I am not qualified to offer an opinion on the merits of any of the versions above referred to, for the simple reason, that I have not read any of them.

From remarks I have seen, I judge that Cesarotti's version properly comes under the denomination of a *Rifacimento*, particularly referred to by C. F.

I may add that Poliziano, in the fifteenth century, and Bernardo Cionich, in the eighteenth century (both Italian poets), translated the *Iliad* into Latin verse.

M. H. R.

MAZER BOWL (2nd S. vii. 103.) — Not having seen any answer to M. G.'s suggestion of the term *Mazer* being derived from "Mazzaroth," permit me to say, that the signs of the Zodiac are not "universally acknowledged to have a deep and sacred meaning." The reverse may be readily established by those who have studied the question. Moreover, there is no "probability" of our owing "the early introduction of the signs of the Zodiac to the Phœnicians: for it can be satisfactorily proved, that the signs (constellations) of the Zodiac were not invented till long after the Phœnicians ceased to be a nation. "Mazzaroth" has never before, I believe, been translated "Zodiac"; but in the Septuagint Vulgate, and English translations of the Scriptures, left in its original form,

because its meaning is unknown, as I have been informed by Hebrew Professors. I abstain from going further into these matters, as they are not connected with that of the original Query as to the name "Mazer."

FRANK HOWARD.

CARDINAL RICHELIEU (2nd S. xi. 308. 417.) — The Cardinal was descended, or at least I have seen it so stated, from Robert, Count of Dreux, son of Louis VI., and brother of Louis VII.

Could MEMOR, or any of your correspondents, show in what way this royal line merged in the noble House of *Du Plessis*, which became subsequently united to that of Richelieu? A sister of the Count of Dreux was the wife of Eustace, son of our King Stephen.

FEAR GAN EOLUS.

College Green, Dublin.

THE MAN OF ROSS (2nd S. xi. 466.) — C. B. Y. may perhaps be glad to learn that in the Preface to a small book entitled *The Excursion down the Wye, &c.*, by Charles Heath, Printer, Monmouth, 1796," there are 41 pages of "Memoirs and Anecdotes of the Life of John Kyrle, Esq., the Man of Ross."

Mr. Heath says of Kyrle, —

"He was, for many years, a blessing to the town of Ross and its neighbourhood, an assister of young tradesmen on their first commencing business, an assiduous healer of discord and contention, a friend to the fatherless and widow, and died at the age of eighty-eight, with that calm confidence and serene hope such a life insures, — a death which we all wish for, but few of us have a right to expect."

The book contains many curious details respecting the portrait of the Man of Ross, his ring, pocket-book, monument, chair, &c., and a variety of interesting particulars communicated to Mr. H. by William Dobbs, the Cryer, of Ross.

If C. B. Y. has not seen, or does not know of, a copy of the above work, he shall be quite welcome to the loan of mine.

G. H.

ISABEL (?) COUNTESS OF GLOUCESTER (2nd S. xi. 357.) — Sandford, in his *Genealogical History*, (1st ed.), p. 49., calls this lady *Isabel*, and quotes as authorities "Rogerus Hoveden, f. 216 a. num. 50. and 373 b. num. 30.; Matt. Westm. p. 257. num. 10.; Pat. 15 R. Johannis, pl. m. 4." I never knew there was any doubt on the subject until Mr. WILLIAMS's communication appeared in "N. & Q."

H. S. G.

RUSTIC SUPERSTITION (2nd S. viii. 242.) — When is the moon said to be like a boat? When the moon, in the first or last quarter, lies in nearly a horizontal direction, ☾. This used to be considered by sailors as a fair-weather moon, as they said you might hang your hat upon it. But in this district the idea is, that it is a sign of foul weather, as the moon is considered to resemble a basin full of the rain about to fall.

PUCK.

Liverpool.

LIBURNI (2nd S. xi. 328. 396. 457. 497.) — The last communication is very valuable. We must all be obliged to **MR. BUCKTON** for reminding us that "Liburnus" was synonymous with "præco." These officers, who seem to have been of low repute and yet to have made money, were the criers in court, as well as of things lost. They bade people to the public games and to funerals, and were the summoning officers. Whether they really were Liburnians, as our bailiffs were at one time Jews, is not clear; or whether from their occupation they got this nickname is not known. But they had one duty to perform more terrible and revolting than all others. We learn from Livy (xxvi. 15.), that it was their office to command the lictors to execute the sentence of death just agreed on by the magistrates, an office much like that of the dreaded doomster in Scotland. We must also remember that the Roman Triumph was marked by a most unnecessary and barbarous custom. As the victor ascended the Clivus Capitolinus, the captive king, or general, who had been led in triumph, was dragged by the lictors to the Mamertine Prison and there butchered. If I remember right this custom continued to the time of Aurelian, who spared the life of Zenobia, this clemency being considered an exception to the rule. Certainly there could be nothing to affect Cleopatra in being brought over in a felucca rather than a galley, nor is there any reason to apply the phrase "sewa" to a ship. But if we consider these public criers to have been the persons appointed to doom her to a barbarous death, we can conceive how they would indeed be repulsive objects to her; and be associated in her mind with the "cruel" part of the triumph. A. A.

Poets' Corner.

I congratulate myself on having elicited by my Query the excellent suggestion of **MR. BUCKTON** as to the interpretation of the word *Liburni*, which I willingly adopt. Henceforth no editor of Horace must talk of Cleopatra being dragged in triumph in a Liburnian ship. J. C. M.

GUIDOTT AND BRETTELL FAMILIES (2nd S. xi. 249. 318.) — With reference to my Query under the above heading in your present volume, I have since ascertained from a connexion of the latter family, that "Wm. Guidott Brettell was so named from a cousin of his mother's father (Wm. Walford) of the name of Wm. Guidott, Esq. of Preston Candover, co. Southampton, in whose estate his mother had an interest."

Perhaps this is the same Wm. Guidott as the M.P. mentioned by your correspondent. H. S. G.

CAPEL LOFFET (2nd S. xi. 408.) — The descendants of this gentleman reside on the family property at Troston, in Suffolk, near Bury St. Edmonds. T.

Miscellaneous.

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We have to apologise to several correspondents for the omission of their Queries from this week's "N. & Q." We trust that they will see in our anxiety to insert as many Replies as possible, in order that they may appear in the same volume with the QUERIES to which they relate, a sufficient excuse for this delay.

MONUMENTAL INSCRIPTIONS. As we desire to avoid as much as possible any intermixture of personal matters with this important question, we have not inserted the last communication which has reached us on this subject.

THE INDEX to the present volume will be issued with "N. & Q." of the 20th July.

Y. T. M. (Shanghai). Macaulay's allusion is to Sheridan's beautiful wife (*Miss Linley*), whose portrait was painted by Sir Joshua.

CMENO. THE PURSUIT OF LITERATURE was written by *Mathias*. Much curious information respecting it will be found in the 1st Series of "N. & Q."

A. J. SHIX. King James's invectives against the weed and "its precious stink," may be found in his "Counterblast to Tobacco," published in the collected edition of his Prose Works, under the title of "The Works of the Most High and Mighty Prince James," fol. 1616—20.

ERRATA.—2nd S. xi. p. 218. col. i. l. 32. for "James" read "Innes;" p. 484. col. i. l. 25. for "cauldalus" read "cauldalus;" l. 30. for "cauldalus" read "cauldalus;" (note) l. 1. from bottom for "eschelare" read "eschelare;" p. 492. col. iii. l. 8. for "What Lowth" read "What Michaelis."

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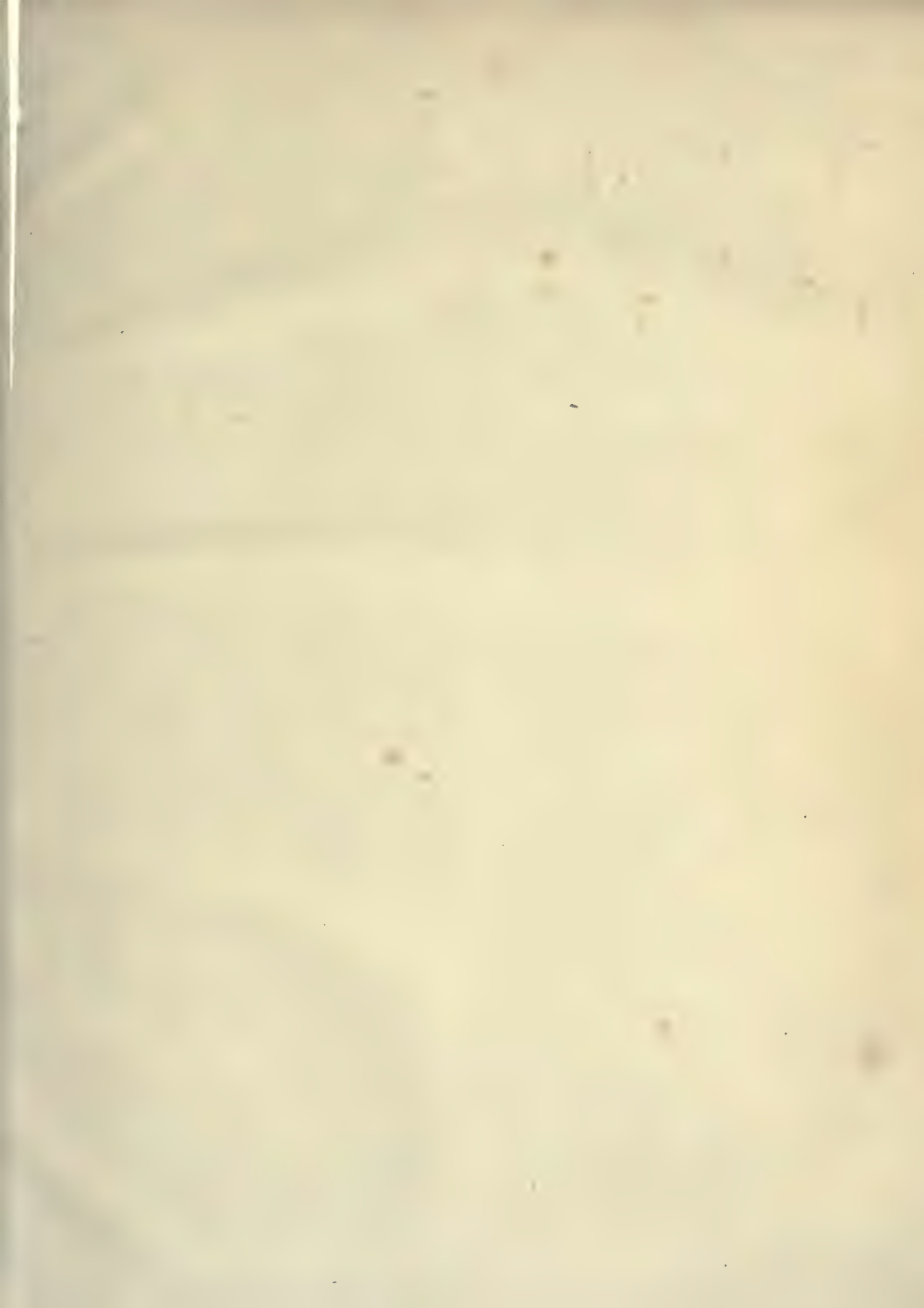
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